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PREFACE

This volume covers the publications of the year 2013, with some additions from previous years th
we missed in earlier volumes. We are aware of omissions, which will be covered in *SEG* LXIV.

A series of changes in the editorial board were made this year. Tybout, who will be retiring ne
year as Editor, has conducted bibliographical research in the preparation of this volume. Tybout h
also advised Brill on issues concerning SEG Online and in the development of a content manag
ment system on behalf of the editorial board. Stavrianopoulou has taken over most of Tybout's se
tions. From this volume on, Zellmann-Rohrer (Oxford) will be responsible as Associate Editor f
some of the regions hitherto covered by Tybout (Syria, Palaestina, Arabia, and Egypt). We very mu
regret that Christina Kuhn, who was an Assistant Editor responsible for Ionia in volumes LV-LX
has decided to leave the board because of other academic responsibilities. We are very grateful f
her work. Jan-Mathieu Carbon (Copenhagen/Paris) has joined the editorial board as an Associa
Editor responsible, together with Corsten, for Asia Minor.

This year, Papazarkadas covered the publications pertaining to Attica, Peloponnesos, and Boiot
numerous Athenian and Peloponnesian lemmata were contributed by Stroud. Chaniotis, assisted
Kantor, Richardson, and Sverkos, contributed the lemmata pertaining to central and northe
Greece (from Phokis to Thrace), Moesia, Dacia, the North Shore of the Black Sea, and the islan
(including Cyprus); most of the lemmata in the sections on Moesia and the North Shore of the Bla
Sea were written by Kantor. Corsten, assisted by Carbon, Richardson, and Scheibelreiter-Gail, w
responsible for Asia Minor. Also this year, many lemmata pertaining to Asia Minor were written
Harry Pleket. Stavrianopoulou contributed the sections dedicated to Sicily, Italy, the other regio
covered by *IG* XIV (western Europe), Kommagene, Mesopotamia, and Kyrenaika; she also wrote t
lemmata on inscriptions of Unknown Provenance with the exception of those drawn from aucti
catalogues, which were contributed by Tybout and Zellmann-Rohrer. The Near East (Syria, Palaes
na, Arabia) and Egypt were the responsibility of Zellmann-Rohrer. The lemmata in the section 'V
ia' were primarily written by Stavrianopoulou, with several contributions from her editorial c
leagues. The editors and associate editors have compiled Indices I-VII for their respective sectio
Indices I-IV were consolidated by Corsten with the assistance of K. Knäpper (Vienna). Chanic
consolidated Indices V-VII with the assistance of Kallia Lempidaki, and compiled Index VIII. T
concordance was made by Sverkos.

We are deeply indebted to our advisory editors for their valuable assistance. As always, Matthai
(Athens) critically dissected the lemmata of the Attica, Peloponnesos, and Boiotia sections. Ple
has carefully read and commented on large parts of the manuscript. Avram (Maine), Hallof (Berli
and Hatzopoulos (Athens) have offered comments on lemmata in Chaniotis' section; Kantor
grateful to Alexey Belousov (Moscow) who provided access to some rather obscure Russian a
Ukrainian publications. Lazzarini (Rome) read the sections pertaining to *IG* XIV, Martin (Bruss
those from the Near East (from Cyprus to Kyrenaika), and Di Segni (Jerusalem) those devoted to S
ia, Palaestina, and Arabia; working with characteristic precision, they all contributed many pe
nent comments.

Papazarkadas and Stroud should like to express their gratitude to V.Bardani and Y.Kalliontzis
their valuable help with the Messenian and Boiotian material respectively. Moreover, Papazarka

is indebted to the participants in his Greek Epigraphy graduate seminar, who collaborated in the composition of several lemmata: E.Driscoll, B.Gillespie, N.Gleason, J.Obert, T.Prussin, R.Reynolds, D.Squire, D.Wheeler, H.White, J.Wong, and D.Youd continue Berkeley's well-established epigraphic tradition. Most importantly, this year Papazarkadas benefited from the diligent editorial assistance of Evan Vance (Berkeley), for whom funding was provided by the University of California, Berkeley in the form of a Mellon Research Grant. Corsten would like to thank W.Blümel (Cologne) for sharing his knowledge of the epigraphy of Caria and Ionia. We warmly acknowledge the continuous help of Toos Pleket, who has typed a substantial number of lemmata.

The Packard Humanities Institute continuously supports our work with a generous grant. Chaniotis' work was also supported with funds provided by the Alexander von Humboldt Foundation (Anne-Liese Maier Award). Our publisher, Brill, covered part of our operating expenses. At Brill we thank Mirjam Elbers, Ernest Suyver, and Wilma de Weert who maintain direct contacts with the editors.

As to the abbreviation system (see the Preface of *SEG* XXXIX) we continue our policy outlined in the Preface of *SEG* XLVI. We start from the list of abbreviations in the Consolidated Index for *SEG* XXXVI-XLV (1986-1995) pp. 677-688 and from the lists of abbreviations in *L'Année Philologique* 67-85 (1999-2014) (see also http://www.annee-philologique.com/files/sigles_fr.pdf). Abbreviations not covered by these lists have been included in the list of abbreviations on pp. XX-XLI. An integrated list of abbreviations is accessible at *SEG* Online (http://referenceworks.brillonline.com/browse/supplementum-epigraphicum-graecum).

We repeat our request to our colleagues around the world to send us their epigraphical publications, particularly those that appear in Festschriften, Acta of Conferences and Symposia, occasional collections of papers, and other media likely to escape our notice. Xeroxes, offprints, and pdf files should be sent to:

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October 2017

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ABBREVIATIONS

(see p. VI of the Preface)

AAAS	=	*Annales Archéologiques Arabes Syriennes*
Achaïe I, II, III	=	A.D.Rizakis, *Achaïe I. Sources textuelles et Histoire regionale* (*Μελετήματα* 20; Athens 1995). *Achaïe II. La Cité de Patras: Épigraphie et Histoire* (*Μελετήματα* 25; Athens 1998). Achaïe III. *Les cités achéennes: épigraphie et histoire* (Athens 2008)
ACSS	=	*Ancient Civilizations from Scythia to Siberia*
Acta XV Congressus	=	*Acta XV Congressus internationalis archaeologiae christianae* (*Toledo 8-12.9 2008*). *Episcopus, civitas territorium* (2 vols.; Vatican City 2013)
ADAJ	=	*Annual of the Department of Antiquities of Jordan*
AEAM 2	=	*Tὸ ἀρχαιολογικὸ ἔργο στὴν Ἄνω Μακεδονία* 2, 2011 (Aiani 2013)
AEMTh	=	*Το Αρχαιολογικό Έργο στη Μακεδονία και Θράκη* (Thessaloniki 1989)
AEThSt 3	=	*Ἀρχαιολογικὸ Ἔργο Θεσσαλίας καὶ Στερεᾶς Ἑλλάδας* 3 (2009). *Πρακτικὰ Ἐπιστημονικῆς Συνάντησης, Βόλος 12.3.-15.3.2009* (Volos 2012)
Ager, *Arbitrations*	=	S.L.Ager, *Interstate Arbitrations in the Greek World, 337-90 B.C.* (Berkeley-Los Angeles-London 1996)
AIO	=	*Attic Inscriptions Online* (https://www.atticinscriptions.com)
ala 2004	=	C.Roueché, 2nd ed. of *ALA* online (http://insaph.kcl.ac.uk/ala2004) (see *SEG* LIV 1018)
Amnestie in der Antike	=	K.Harter-Uibopuu, F.Mitthoff (edd.), *Vergeben und Vergessen? Amnestie in der Antike* (Vienna 2013)
AMS	=	*Asia Minor Studien* (Münster)
Ἀνασκαφὲς Κουρίου II	=	D.Christou, *Ἀνασκαφὲς Κουρίου, 1975-1998* II (Nicosia 2013)
L'Anatolie	=	H.Bru, G.Labarre (edd.), *L'Anatolie des peuples, des cités et des cultures: IIe millénaire av. J.-C. - Ve siècle apr. J.-C.* (Besançon 2013)

Aneziri, *Techniten*	=	S.Aneziri, *Die Vereine der dionysischen Techniten im Kontext der hellenistischen Gesellschaft. Untersuchungen zur Geschichte, Organisation und Wirkung der hellenistischen Technitenvereine* (Stuttgart 2003)
ANMED	=	*Anadolu Akdenizi Arkeoloji Haberleri – News of Archaeology from Anatolia's Mediterranean Areas*
AP	=	*Anthologia Palatina*
Arena I-V	=	R.Arena, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia* vols. I-V (Milan-Torino 1989-1998); I² (1996); II² (2002)
Αρχαιολογικές Συμβολές A'	=	S.Oikonomou, M.Dogka-Tole (edd.), *Αρχαιολογικές Συμβολές. Τόμος Α: Αττική – ΚΣΤ' και Β' Εφορείες Προϊστορικών & Κλασικών Αρχαιοτήτων* (Athens 2013)
Αρχαιολογικές Συμβολές B'	=	S.Oikonomou, M.Dogka-Tole (edd.), *Αρχαιολογικές Συμβολές. Τόμος Β: Αττική – Α' και Γ' Εφορείες Προϊστορικών & Κλασικών Αρχαιοτήτων* (Athens 2013)
AST	=	*Araştırma Sonuçları Toplantısı* (Ankara)
AvP VIII.3	=	C.Habicht, *Altertümer von Pergamon.* VIII 3. *Die Inschriften des Asklepieions* (Berlin 1969)
BAAH	=	*Βιβλιοθήκη τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας*
Bahriya	=	M.Dospěl, L.Suková (edd.), *Bahriya Oasis. Recent Research into the Past of an Egyptian Oasis* (Prague 2013)
Balboura Survey	=	J.J.Coulton, *The Balboura Survey and Settlement in Highland Southwest Anatolia* (British Institute at Ankara, Monograph 43; London 2012)
Bean, *JNLyc*	=	G.E.Bean, *Journeys in Northern Lycia 1965-1967* (Österr. Akad. der Wiss., Phil.-Hist. Klasse, Denkschr. 104) (Vienna 1971)
Belonging and Isolation	=	S.Ager, R.Faber (edd.), *Belonging and Isolation in the Hellenistic World* (*Phoenix Supplementary Volumes* 51; Toronto 2013)

Boubon	=	C.Kokkinia (ed.), *Boubon. The Inscriptions and Archaeological Remains. A Survey 2004-2006* (Athens 2008)
Bresson, *Recueil Pérée*	=	A.Bresson, *Recueil des inscriptions de la Perée Rhodienne* (*Pérée Intégrée*) (Paris 1991)
Brixhe, *Essai*²	=	C.Brixhe, *Essai sur le grec anatolien au début de notre ère* (2nd ed.; Nancy 1987)
Bruns Özgan, *Knidos*	=	C.Bruns Özgan, *Knidos. Ergebnisse der Ausgrabungen von 1996-2006* (*Knidos-Studien* 4; Istanbul 2013)
Bull.amph.	=	*Bulletin amphorique*, in *Revue des Études Grecques*
Cabanes, *L'Épire*	=	P.Cabanes, *L'Épire de la mort de Pyrrhos à la conquête romaine* (Paris 1976)
Catalogo Denizli	=	T.Ritti (ed.), *Museo Archeologico di Denizli-Hierapolis. Catalogo delle iscrizioni greche e latine. Distretto di Denizli* (Naples 2008)
CCCA	=	M.J.Vermaseren, *Corpus Cultus Cybelae Attidisque* I-VII (*Études préliminaires aux religions orientales dans l'empire romain* 50; Leiden etc. 1977-1989)
Choix -- Delphes	=	A.Jacquemin, D.Mulliez, G.Rougemont, *Choix d'inscriptions de Delphes, traduites et commentées* (Athens 2012)
Christliches mit Feder	=	H.Förster, U.Horak (edd.), *Christliches mit Feder und Faden. Christliches in Texten, Textilien und Alltagsgegenstände aus Ägypten. Katalog zur Sonderausstellung im Papyrusmuseum der Österreichischen Nationalbibliothek aus Anlass des 14. Internationalen Kongresses für Christliche Archäologie* (Vienna 1999)
CIEN	=	A.Delattre, J.Dijkstra, J.van der Vliet, *Christian Inscriptions from Egypt and Nubia* (2013-), in *BASP* 51- (2014-)
CIGD	=	L.Ruscu, *Corpus inscriptionum Graecarum Dacicarum* (Debrecen 2003)
CIIP I-III	=	(various edd.), *Corpus Inscriptionum Iudaeae/Palaestinae. A Multi-lingual Corpus of the Inscriptions from Alexander to Muhammad*; vol. I. *Jerusalem, Part 1* (*1-704*); vol. I: *Jerusalem, Part 2* (*705-1120*) (Berlin 2010); vol. II: *Caesarea and the Middle Coast* (*1121-2160*) (Berlin 2011); vol. III: *South Coast* (*2161-2648*) (Berlin 2014)

*CIPG*³	=	P.Kóvacs, *Corpus Inscriptionum Graecarum Pannonicarum Editio* III. *Aucta* (Budapest 2007)
Cities and Priests	=	M.Horster, A.Klöckner (edd.), *Cities and Priests. Cult Personnel in Asia Minor and the Aegean Islands from the Hellenistic to the Imperial Period* (Berlin-Boston 2013)
Coptica	=	S.Hodak, T.S.Richter, F.Steinmann (edd.), *Coptica: koptische Ostraka und Papyri, koptische und griechische Grabstelen aus Ägypten und Nubien, spätantike Bauplastik, Textilien und Keramik* (Berlin 2013)
Corinthia and the Northeast	=	K.Kissas, W.-D.Niemeier (edd.), *The Corinthia and the Northeast Peloponnese: Topography and History from Prehistoric Times until the End of Antiquity: Proceedings of the International Conference held at Loutraki, March 26-29, 2009* (*Athenaia* no. 4; Munich 2013)
Cults, Creeds	=	R.Alston, O.M.van Nijf (edd.), *Cults, Creeds and Identities in the Greek City after the Classical Age* (Leuven-Paris-Walpole, MA 2013)
Cumont, *Doura-Europos*	=	F.Cumont, *Fouilles de Doura-Europos* (*1922-1923*) (Paris 1926)
DEE	=	*Δελτίον τῆς Ἑλληνικῆς Ἐπιγραφικῆς Ἑταιρείας* (http://www.greekepigraphicsociety.org.gr/category/deltion)
Delemen, *Rider-Gods*	=	I.Delemen, *Anatolian Rider-Gods. A Study on Stone Finds from the Regions of Lycia, Pisidia, Isauria, Lycaonia, Phrygia, Lydia and Caria in the Late Roman Period* (*AMS* 35; Bonn 1999)
Dineessa -- Romiopoulou	=	P.Adam-Veleni, K.Tzanavari (edd.), *Δινήεσσα. Τιμητικός τόμος για την Κατερίνα Ρωμιοπούλου* (Thessaloniki 2012)
Dumont-Homolle, *Mélanges*	=	T.Homolle (ed.), *Mélanges d'archéologie et d'épigraphie par A.Dumont* (Paris 1892)
Durrbach, *Choix*	=	F.Durrbach, *Choix d'inscriptions de Délos* (Paris 1921)
EAH	=	*Τὸ Ἔργον τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας*
EBGR	=	A.Chaniotis et alii, *Epigraphic Bulletin for Greek Religion*, in *Kernos*

EKM II	= L.Gounaropoulou, P.Paschidis, M.B.Hatzopoulos, *Ἐπιγραφὲς Κάτω Μακεδονίας (Μεταξὺ τοῦ Βερμίου Ὄρους καὶ τοῦ Ἀξιοῦ Ποταμοῦ). Τεῦχος Β'. Μέρος Α'. Ἐπιγραφὲς Ἀλώρου, Αἰγεῶν, Μιέζας, Μαρινίας, Σκύδρας, Νεαπόλεως, Ἐδέσσας* (Athens 2015); *Μέρος Β'. Ἐπιγραφὲς Κύρρου, Γυρβέας, Τυρίσσας, Πέλλας, Ἀλάντης, Ἰχνῶν, Εὐρωποῦ, Βορείας Βοττίας, Ἀλμωπίας* (Athens 2015) (see also *I.Beroia*)
Epigrafi di Iasos	= *Epigrafi di Iasos. Nuovi Supplementi* II (*Studi Classici e Orientali* 62.2; Pisa 2015)
Epigrammata 2	= A.Inglese (ed.), *Epigrammata 2. Definire, descrivere, proteggere lo spazio* (Rome 2013)
Epigraphical Approaches	= P.Martzavou, N.Papazarkadas (edd.), *Epigraphical Approaches to the Post-Classical Polis. Fourth Century BC to Second Century AD* (Oxford 2013)
Euploia	= P.Brun, L.Cavalier, K.Konyk, F.Prost (edd.), *Euploia. La Lycie et la Carie antiques. Dynamiques des territoires, échanges et identités. Actes du colloque de Bordeaux, 5, 6 et 7 novembre 2009* (Bordeaux 2013)
FDAA	= M.B.Walbank, *Fragmentary Decrees from the Athenian Agora* (*Hesperia* Suppl. 38) (Princeton 2008)
Feissel, *Recueil*	= D.Feissel, *Recueil des inscriptions chrétiennes de Macédoine du IIIe au VIe siècle* (Paris 1983)
Felle, *Biblia*	= A.E.Felle, *Biblia Epigraphica. La sacra scrittura nella documentazione epigrafica dell'*orbis christianus antiquus, *III-VIII secolo* (Bari 2006) (cf. *SEG* LVI 2126)
Ferrary, *Les mémoriaux de Claros*	= J.-L. Ferrary, *Les mémoriaux de délégations du sanctuaire oraculaire de Claros, d'après la documentation conservée dans le Fonds Louis Robert* (Paris 2014)
FHN	= T.Eide, T.Hägg, R.Holton Pierce, L.Török, *Fontes Historiae Nubiorum. Textual Sources for the History of the Middle Nile Region between the eighth century B.C. and the sixth century A.D.*, vols. I-IV (Bergen 1994-2000) (cf. *SEG* XLIV 1529; XLVI 2181; XLVIII 2043; L 1625)
Figueras, *Pagan Image*	= P.Figueras, *The Pagan Image of Greco-Roman Palestine and Surrounding Lands* (Oxford 2013)

Furley/Bremer, *Greek Hymns*	= W.D.Furley, J.M.Bremer, *Greek Hymns. Vol. 1: The Texts in Translation. Vol. 2: Greek Texts and Commentary* (Tübingen 2001)
F.Xanthos VII	= A.Balland, *Fouilles de Xanthos VII. Inscriptions d'époque impériale du Létôon* (Paris 1981)
Gens de Mer	= E.Guerber, G. Le Bouëdec (edd.), *Gens de Mer. Ports et cités aux époques ancienne, médiévale et moderne* (Rennes 2013)
Gephyra (*Munich*)	= *Gephyra. Zeitschrift für griechische Geschichte und Kultur der Antike* (Munich) 7 (2010)
Gignac, *Grammar*	= F.T.Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods* (2 vols.; Milan 1976-1981)
Grammateion	= *Γραμματεῖον: Electronic Journal on Ancient Greek Epigraphy, Topography and History* (http://www.grammateion.gr)
Greek Federal States and Their Sanctuaries	= P.Funke, M.Haake (edd.), *Greek Federal States and Their Sanctuaries. Identities and Integration. Proceedings Intern. Conferen[ce] of the Cluster of Excellence 'Religion and Politics', held in Münster, 17.06-19.06.2010* (Stuttgart 2013)
Grégoire, *Recueil*	= H.Grégoire, *Recueil des inscriptions grecques-chrétiennes d'Asie Mineure* (Paris 1922)
Griechische Grabbezirke	= K.Sporn (ed.), *Griechische Grabbezirke klassischer Zeit: Normen und Regionalismen. Akten des Internationales Kolloquiums am Deutsche[n] Archäologischen Institut, Abteilung Athen, 20.–21. November 2009* (*Athenaia* no. 6) (Munich 2013)
Groupes et associations	= P.Fröhlich, P.Hamon (edd.), *Groupes et associations dans les cités grecques (IIIe siècles av. J.-C. – II e siècle apr. J.-C.). Actes de la table ronde de Paris. INHA, 19-20 juin 2009* (Geneva 2013)
Hagel-Tomaschitz, *Repertorium*	= S.Hagel, K.Tomaschitz, *Repertorium der westkilikischen Inschriften nach den Scheden der Kleinasiatischen Kommission der Österreichischen Akademie der Wissenschaften* (*ETAM* 22; Vienna 1998)
Hatzopoulos,	= M.B.Hatzopoulos, *Macedonian Institutions under the Kings.*

Macedonian Institutions I, II		I. *A Historical and Epigraphic Study*; II. *Epigraphic Appendix* (*Μελετήματα* 22; Athens 1996)
Hauken, *Petition and Response*	=	T.Hauken, *Petition and Response. An Epigraphic Study of Petitions to Roman Emperors 181-249* (Bergen 1998)
Henry, *4th Century Karia*	=	O.Henry, *4th Century Karia. Defining a Karian Identity under the Hekatomnids* (*Varia Anatolica* XXVIII; Paris 2013)
Herrmann, Malay, *New Documents*	=	P.Herrmann †, H.Malay, *New Documents from Lydia* (Österr. Akad. der Wiss., Phil.-Hist. Klasse, Denkschr. 340; Vienna 2007)
Hierapolis di Frigia V	=	F.D'Andria, M.P.Caggia, T.Ismaeli (edd.), *Hierapolis di Frigia* V. *Le attività delle campagne di scavo e restauro 2004-2006* (Istanbul 2012)
L'hippodrome romain de Tyr	=	H.Kahwagi-Janho, *L'hippodrome romain de Tyr. Étude d'architecture et d'archéologie* (Bordeaux 2012)
Hommages Tate	=	G.Charpentier, V.Puech (edd.), *Villes et campagnes aux rives de la Méditerranée ancienne. Hommages à Georges Tate* (Lyon 2013)
HTC	=	A.Bresson, P.Brun, E.Varinlioğlu, in P.Debord, E.Varinlioğlu (edd.), *Les Hautes Terres de Carie* (Bordeaux 2001) 81-241
I.Akrai	=	G.Pugliese Carratelli, in L.Bernabò-Brea, *Akrai* (Catania 1956) (cf. *SEG* XVI 541)
I.Alexandreia Troas	=	M.Ricl, *The Inscriptions of Alexandreia Troas* (*IGSK* 53; Bonn 1997)
I.Alex.Imp.	=	F.Kayser, *Recueil des inscriptions grecques et latines* (*non funéraires*) *d'Alexandrie impériale* (*I*er*-III*e *s. apr. J.-C.*) (Cairo 1994)
I.Alex.Ptol.	=	E.Bernand, *Inscriptions grecques d'Alexandrie ptolémaïque* (Cairo 2001)
I.Ancyra	=	S.Mitchell, D.French, *The Greek and Latin Inscriptions of Ankara* (*Ancyra*) (vol. 1; *Vestigia* 62; Munich 2012)
I.Aphr.	=	J.Reynolds, C.Roueché, G. Bodard (edd.), *Inscriptions of Aphrodisias* (2007) (http://insaph.kcl.ac.uk/iaph2007) (cf. *SEG* LVII 1006)

I.Apollonia	=	P.Cabanes, N.Ceka, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire*. I. *Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia*. 2 A. *Inscriptions d'Apollonia d'Illyrie* (Athens-Paris 1997)
I.Apulum	=	I.Piso, *Inscriptions d'Apulum. Inscriptions de la Dacie Romaine* III.5 (Paris 2001)
I.Aquileia	=	J.Brusin, *Inscriptiones Aquileiae* I-III (Udine 1991-1993)
I.Arykanda	=	S.Şahin, *Die Inschriften von Arykanda* (*IGSK* 48; Bonn 1994)
I.Beroia	=	L.Gounaropoulou, M.B.Hatzopoulos, *Ἐπιγραφὲς Κάτω Μακεδονίας* (*μεταξὺ τοῦ Βερμίου Ὄρους καὶ τοῦ Ἀξιοῦ Ποταμοῦ*). *Τεῦχος Α'. Ἐπιγραφὲς Βεροίας* (Athens 1998)
I.Beth She'arim	=	M.Schwabe, B.Lifshitz, *Beth She'arim*, vol. 2: *The Greek Inscriptions* (Jerusalem 1974)
I.Bouthrôtos	=	P.Cabanes, F.Drini, M.Hatzopoulos, *Corpus des inscriptions grecque d'Illyrie méridionale et d'Épire 2. Inscriptions de Bouthrôtos* (Athens 2007)
I.Bubon	=	F.Schindler, *Die Inschriften von Bubon* (*Nordlykien*) (Vienna 1972)
I.BurdurMus	=	G.H.R.Horsley, *The Greek and Latin Inscriptions in the Burdur Archaeological Museum* (RECAM V; The British Institute at Ankara Monograph 34; London 2007)
I.Byzantion	=	A.Łajtar, *Die Inschriften von Byzantion*. I. *Die Inschriften* (*IGSK* 58; Bonn 2000)
I.Caesarea Maritima	=	C.M.Lehmann, K.G.Holum, *The Greek and Latin Inscriptions of Caesarea Maritima* (Boston 2000)
I.Catania	=	K.Korhonen, *Le iscrizioni del Museo Civico di Catania. Storia delle collezioni - Cultura epigrafica - Edizione* (Helsinki/Tammisaari 200
I.ChoixSyrie	=	J.-B.Yon, P.-L.Gatier, *Choix d'inscriptions grecques et latines de la S* (Amman 2009)
I.Col.Memnon	=	A. and E.Bernand, *Les inscriptions grecques et latines du Colosse de Memnon* (Cairo 1960)

I.Deir el-Bahari	= A.Łajtar, *Deir el-Bahari in the Hellenistic and Roman Periods. A Study of an Egyptian Temple Based on Greek Sources* (*JJP* Suppl. 4; Warsaw 2006)
I.Delta	= A.Bernand, *Le Delta égyptien d'après les textes grecques* (Cairo 1970)
I.Dor.Ins.	= W.Peek, *Inschriften von den dorischen Inseln* (Berlin 1969)
IDR I-III.4	= I.I.Russu, *Inscripţiile Daciei Romane* I-III.4 (Bucharest 1975-2001) (for vol. III.5 see *I.Apulum*)
IDR III.6	= C.L.Băluţă, *Inscripţiile Daciei Romane* III. *Dacia Superior* 6. *Apulum. Instrumentum domesticum* (Bucharest 1999)
IDRE I	= C.C.Petolescu, *Inscriptions de la Dacie Romaine. Inscriptions externes concernant l'histoire de la Dacie* (I^{er}-III^{e} *siècles*): *tome* II (Bucharest 2000)
I.Eleusis	= K.Clinton, *Eleusis. The Inscriptions on Stone. Documents of the Sanctuary of the Two Goddesses and Public Documents of the Deme.* I A: Text; I B: Plates (*BAAH* no. 236; Athens 2005); II: Commentary (*BAAH* no. 259; Athens 2008)
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Solomonik, *Graffiti Khers.*	=	E.I.Solomonik, *Graffiti antichnogo Khersonesa* (Kiev 1978)
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Stephanèphoros	=	K.Konuk (ed.), *Stephanèphoros. De l'économie antique à l'Asie mineure. Hommages à Raymond Descat* (Bordeaux 2012)
Stephanis, *Διονυσιακοὶ Τεχνῖται*	=	E.E.Stephanis, *Διονυσιακοὶ Τεχνῖται* (Heraklion 1988)
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Traill, *PAA*	=	J.S.Traill (ed.), *Persons of Ancient Athens* (Toronto 1994-)
Tra mare e continente	=	C.Bearzot, F.Landucci (edd.), *Tra mare e continente: l'isola d'Eubea* (Milan 2013)
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Zacos-Veglery	=	G.Zacos, A.Veglery, *Byzantine Lead Seals* (Basel 1972)
Zgusta, *KON*	=	L.Zgusta, *Kleinasiatische Ortsnamen* (Heidelberg 1984)
Zgusta, *KP*	=	L.Zgusta, *Kleinasiatische Personennamen* (Prague 1964)

NOTE ON TRANSCRIPTIONS

[αβ]	=	letters restored by the editors as once having been inscribed but now lost
{αβ}	=	superfluous letters added in error by the inscriber of the text and excised by the editor
<αβ>	=	letters added by the editor which the inscriber of the text has either omitted or for which he has by error inscribed other letters
(αβ)	=	letters which complete words left in abbreviation in the text
⟦αβ⟧ ⟦. .⟧	=	letters or spaces deliberately erased in antiquity
α̣β̣	=	letters of which sufficient traces remain to print them in the text but not enough to exclude other possible readings
α̲β̲	=	letters seen by an earlier editor but no longer visible on the stone
α͡β	=	ligature
[. . .⁵. .]	=	lost or illegible letters equal to the number of dots for which no restoration is proposed
[- - -]	=	lost or illegible letters of an uncertain number
. . .	=	illegible letters for which the editor proposes precisely their number but for which no reading is proposed
v	=	one uninscribed letter-space
vacat	=	the remainder of the line has been left uninscribed
ed(d).pr.	=	the first editor(s) of the inscription under discussion
ph.	=	photograph
dr.	=	drawing
|	=	denotes the start of a new line on the stone where we have not printed the text in the same configuration as on the stone

||	=	denotes the start of the 5th, 10th, 15th, etc., line on the stone
→ ←	=	denotes the direction of each line in texts inscribed in boustrophedon or retrograde manner
*	=	denotes an *SEG* lemma in an earlier volume, where the reader can find further references to an inscription

1. Athens. Architects in Attic inscriptions. In his investigation of the role of the ἀρχιτέκτονες ir building zones within sacred areas, G.Marginesu, *Rationes Rerum* 2 (2013) 85-113, makes systemati use of epigraphic evidence, adducing and translating extracts from *IG* I³ 35 (agnostic about the date) 45 (our lemma no. 37), 64, 475, before tracing the office in the Hellenistic period through *SEG* XXVII 60, LII 104 (our lemma no. 91), *IG* II² 1046, and *IG* II³.1 1154. Restorations and repairs were as much th architect's purview as were designs for new buildings. His knowledge went beyond the technica sphere and became crucial for the interface between the human and sacred zones and ultimately fo the preservation of memory and tradition.

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2. Athens. Demes: Acharnai. D.L.Kellogg, *Marathon Fighters and Men of Maple: Ancient Acharna* (Oxford 2013), has produced an erudite account of this major deme of ancient Athens, for which sh has made throughout extensive use of epigraphic evidence. Kellogg examines in detail the followin topics: the archaeology and topography of Ἀχαρναί; demography (mobility of Acharnians [illegible] seen ir epitaphs); deme officials (δήμαρχος, ταμίας, γραμματεύς, etc.); economy; ideology; religio (Acharnian participation in the cult of Ἀθηνᾶ Παλληνίς, the Σαλαμίνιοι, the rural Διονύσια an choregic dedications, etc. [We note here that the inscription treated at 170 with note 83 is *IG* II² 296 Papazarkadas]). Below and in individual lemmata, we present material of significance to our reader Appendix II (205-212) collects the most important Acharnian inscriptions (Greek texts and Englis translations): *IG* II² 1206 (our lemma no. 100), 1207, 2491 + *SEG* XXI 642, *IG* II² 2502 + *SEG* XXI 643; *SE* XIX 181/182; XXI 519; XLIII 26; Rhodes-Osborne, *GHI* no. 88 (our lemma no. 114). Appendix III (213 310) is a massive prosopography of Acharnian demesmen down to 86 B.C., followed by corrigenda t the Acharnian prosopography published by Platonos-Yiota in the work we reported back in *SEG* LI 14. See also our lemma no. 145 on the Acharnian aqueduct.

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3. Athens. Demes: Thorikos and adjacent demes. A.Kapetanios, in *Αρχαιολογικές Συμβολές* (2013) 183-198 (ph.) gives an account of the geography, topography, mining operation archaeological remains, cemeteries, roads, towers, rock-cut graffiti and many other aspects of life i the region of Laureion. He frequently alludes to inscriptions, including the boundary stone Timesios (*SEG* XXVI 228) and its interaction with the poletai accounts in *SEG* XII 100 and the decre of the Salaminioi, *SEG* XXI 527; epitaph of Χαρίτων, *SEG* LX 238; lamps of Ἀρίστων, *SEG* LX 272.

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4. **Athens. Economy: the καθέσιμον.** G.Bugh, *art.cit.* (our lemma no. 1768) 111-120, argues that Athens retained its democratic institutions until the First Mithridatic War. In his survey of the Council of 600 he comments on the monetary payment of καθέσιμον to members of the Council during the festival of Theseia (*IG* II² 956, LL. 14/15 [161/160 B.C.], 957, LL. 9/10 [158/157 B.C.], 958, L. 12 [153/152 B.C.] and *IG* II² 1014+959, L. 19 [109/108 B.C.; *SEG* XL 121]; cf. *SEG* XLIX 120), which he proposes to interpret not as a benefaction or a special payment for attendance at a festival (thus P.J.Rhodes, D.M.Lewis, *The Decrees of the Greek States* [cf. *SEG* XLVII 2303], 43, 55), but as a compensation for lost wages, and thus as the 'only evidence that some form of state pay survived into the 2nd cent. B.C.' (117). See also our lemma no. 1768.

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5. **Athens. Economy: the organization of Athenian public finance.** Under this title P.J.Rhodes, *G&R* 60 (2013) 203-231, presents a thorough survey of this topic arranged in chronological order from the late 6th century until the 3rd cent. B.C. Naturally, the bulk of the evidence is epigraphic and the author cites numerous specific inscriptions to illustrate his argument. After dealing with the general topics of income and expense, taxes, liturgies, leases, fines, payment for jury duty and attendance of the assembly, military budgets, etc., Rhodes takes up e.g. the following other subjects: financial officers such [redacted] the ναύκραροι, πωληταί, κωλακρέται, ταμίαι, and ἀποδέκται; sacred treasuries, state treasuries, the treasury of the Delian League; the allocation (μερισμός), the stratiotic fund, the theoric fund, the dioikesis [the problem of ὁ/οἱ ἐπὶ τῇ διοικήσει], the financial administrations of Euboulos and Lykourgos. For Rhodes' contributions to the interpretation of *IG* I³ 52 (the Kallias decrees) see our lemma no. 38; for *SEG* LII 104 (the partially published law of the nomothetai from Brauron) see our lemma no. 91; and for *IG* VII 4253 (*Syll.*³ 287 = *IG* II³.1 348, decree for Phanodemos) see our lemma no. 10.

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6. **Athens. Economy: security inscriptions.** E.M.Harris, *Dike* 16 (2013) 123-146, has produced a lengthy, detailed and rather polemical review of M.Finley's seminal *Land and Credit in Ancient Athens, 500-200 B.C.: The Horos Inscriptions* (New Brunswick 1952). At 127 Harris pledges to produce a new collection of ὅροι, that will include everything discovered after Finley's monograph, including unpublished texts. Harris emphasizes that in recent years a new consensus has emerged that there was only one type of security in ancient Athens (and possibly Greece), namely collateral. The three phraseological variants attested on horoi, ὑποκειμένου/ης, πεπραμένου/ης/ων ἐπὶ λύσει, and ἀποτετιμημένου/ης/ων, do not reflect legal distinctions. Amongst other pieces of evidence, Harris cites the case of the property of Theosebes, attested in Rhodes and Osborne, *GHI* no. 36. He also finds fault with Finley's contention that loans were available only to members of the upper class. At 140-142 inscriptions are quoted and translated in support of the view that real security in Athens and Greece was collateral: *IG* II² 2670, *Syll.*³ 364, 672, 976; *Hesperia* Suppl. 9 (1951) 30 no. 8. At 142/143 Harris concludes that '[a] careful analysis of the basic assumptions and main conclusions of *Studies in Land and Credit* reveals it to be a deeply flawed work', and calls for a new study that will 'place the legal analysis of real security in its proper historical context, that is, in a society that had extensive written records documenting sales and ownership of land and markets in commodities, land and credit'.

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7. **Athens. Funerary precincts in the Athenian cleruchies.** D.Marchiandi, in *Griechische Grabbezirke* 121-137, returns to a favorite topics of hers (cf. *SEG* LXI 5), starting with cleruchs buried in Athens after their return from their new homes, e.g. *IG* I³ 1325; *IG* II² 7180 (our lemma no. 186), 8826, 11169. She examines inscriptions from periboloi in Salamis, e.g. that of the liturgical family of Σιλανίων, *IG* II² 6475 (which, following Pittakys, she identifies with *IG* II² 6474), 6480, *ΣΕΜΑ* 1917; epitaphs from the cleruchy of Samos, e.g. *IG* XII.6.1 268/269, 758; periboloi, epitaphs, and horoi from Lemnos (see *SEG* LVIII 9 and LX 934 for the author's earlier work); epitaphs from Imbros, e.g. *IG* XII.8 111 and 125. This examination leads to the inference that the cleruchies 'tended to reproduce contemporary Attica quite faithfully' (121).

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8. **Athens. Funerary precincts in Attica.** In her examination of family groupings in periboloi, W.Closterman, in *Griechische Grabbezirke*, 45-53, makes use of epigraphically reconstructed stemmata: family of Ἱεροκλῆς Ῥαμνούσιος (*Δῆμος τοῦ Ῥαμνοῦντος* II nos. 270-272, 274-282); of Μείδων Μυρρινούσιος (*SEG* XXIII 137/138, 155-161, 166); of Εὐφράνωρ Ῥαμνούσιος (*Δῆμος τοῦ Ῥαμνοῦντος* II no. 259); of Εὔβιος Ποτάμιος (*IG* II² 7257, 7263); of Σώστρατος Αἰγιλιεύς (*IG* II² 5374, 5376, 5378/5379); of Δεξίλεως Θορίκιος (*IG* II² 6217, 6226/6227, 6230, 11817); of Διογείτων Ῥαμνούσιος (*Δῆμος τοῦ Ῥαμνοῦντος* II no. 243-248); of Φανοκλῆς Λευκονοιεύς (*IG* II² 5434, 6719, 6722/6723, 6746, 7400). Topics examined include: commemoration of siblings and cousins across generations; increasing visibility of women in epitaphs; women's commemoration with their husbands' kin vs. the natal family; association of rosette stelai with the patriline; etc. Ultimately, the author sees both ideological factors (e.g. continuation of the patrilineal line of the oikos) and personal choices at work.

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9. **Athens. History: elite networks in the late Hellenistic period.** The prosopographical analysis of the family of Διονύσιος Ἀθηνοβίου Εὐπυρίδης is used by K.Karila-Cohen, in J.-C.Couvenhes et al. (edd.), *L'hellénisme, d'une rive à l'autre de la Méditerranée. Mélanges offerts à André Laronde* (Paris 2012) 395-409, as a case-study of the significance of proposopography for historical studies, and further as a springboard for methodological musings. On 408, the author offers two useful parallel stemmata of the families of Διονύσιος and of the priestess of Athena Polias, Χρυσίς Νικήτου Περγασῆθεν (based on *LGPN* II, but not on Traill's *PAA*, which has been overlooked in this study) that allow her to investigate their social status and the ways the two families established mutual relations. Topics discussed include the importance of γένη, the Pythais as a privileged field of family interaction (see the author's earlier relevant work reported in *SEG* LV 28 and LIX 37), the pros and cons of epigraphic evidence for analysing social networks, etc.

10. Athens. History: epigraphic sources for the career of the Atthidographer Phanodemos, ca. 343/2-325 B.C. P.Brun, *Ktema* 38 (2013) 205-214, **remarks upon the meager surviving literary record for** this prominent historian and politician. Almost everything we know about him from contemporary sources derives from inscriptions. In 343/2 B.C. he is honored for his loyalty to the boule and the demos both in his speeches and in his actions, *IG* II^3.1 306. Brun identifies these activities [redacted] **part of** the anti-Macedonian campaign following upon the collapse of the Peace of Philokrates and the latter's conviction. Phanodemos played a significant role in the Athenian opposition to Philip II on the eve of the battle of Chaironeia. A large proportion of the epigraphic evidence for Phanodemos concerns his active participation in the religious and diplomatic life of the sanctuary of Amphiaraos in Oropos. Brun analyzes *IG* VII 4252/4253 (=*I.Oropos* 296/297), which praise his services as νομοθέτης of the Amphiareion; *IG* VII 4254 (=*I.Oropos* 298), which honors him for his service as ἐπιμελητής of the festival of the Amphiareia in 329/8 B.C.; *I.Oropos* 299; *Agora* XV 49, in which he joins other prominent Athenians in financing an ἀνάθημα, probably in the Amphiareion in 328/7 B.C. His participation in the Pythais procession to Delphi is recorded in *F.Delphes* III.1 no. 511; *Syll.*^{3} 296, ca. 330-325 B.C. Brun urges that the prominence of the surviving epigraphic sources obscures the importance of Phanodemos' activity as a politician and international figure, which ought to be assessed on roughly the same scale as his more famous contemporaries like Demosthenes and Lykourgos.

P.J.Rhodes, *art.cit.* (our lemma no. 5) 223 note 136, observes of *IG* VII 4253, *Syll.*^{3} 287; *I.Oropos* 297; *IG* II^3.1 348, that νενομοθέτηκεν 'surely means that [Phanodemos] initiated the legislation. . . not that he was merely a member of the board of *nomothetai* that approved the legislation.' He cites S.D.Lambert, *ZPE* 150 (2004) 110 no. 4, for another example, *IG* II^2 433; *SEG* XVI 57; *IG* II^3.1 481; [but see *SEG* LIV 187, (Stroud).]

For a new inscription concerning Phanodemos, see our lemma no. 98.

11. Athens. History: tribute collection and the eikoste tax, 413 B.C. L.Gallo, in U.Bultrighini, E.Dimauro (edd.), *"Ομηρον ἐξ Ὁμήρου σαφηνίζειν. Ommagio a Domenico Musti. Atti del Convegno Internazionale, Chieti 13-14 dicembre 2011* (*Koinos Logos* no. 8) (Lanciano 2013) 253-263, contests the thesis that after imposing the εἰκοστή tax on her subject-allies in place of φόρος in 413 B.C., the Athenians continued this arrangement for several years as part of a policy of easing up on the severe enforcement of her hegemony. His analysis of *IG* I^3 101, 287-289, and the literary sources, especially Thucydides, leads him to posit a swift return of tribute collection and an abandonment of the tax.

12. Athens. Ideology. In a learned monograph grounded in the thriving field of memory studies, B.Steinbock, *Social Memory in Athenian Public Discourse. Uses and Meanings of the Past* (Ann Arbor 2013), makes considerable use of inscriptions, esp. in ch. 4, 'A Precarious Memory: Theban Help for the Athenian Democrats' (235-245), where he reprints, translates, and analyzes large sections of *SEG* XXVIII 45 [Owing to unfortunate timing, some points of Steinbock's treatment of this important epigraphic document are superseded by the publication reported in *SEG* LXII 50, Papazarkadas]; *IG* II^2 10 (=Rhodes-Osborne, *GHI* no. 4); *IG* II^2 37 with *SEG* XXXII 47, for which he accepts the prosopographical analysis, but not the date, put forward by M.B.Walbank.

13. Athens. Ideology: civic benefactors and honorific culture. In her rigorous analysis of φιλοτιμία and practices of reciprocal benefaction, M.Deene, *RBPh* 91 (2013) 69-88, shows that the extant epigraphic evidence suggests that Classical Athens was not wont to honor its own citizens for services offered in a private capacity. Such honors were reserved exclusively for non-citizens. This paradoxical trend was counterbalanced by numerous honors (τιμαί) bestowed upon Athenians at the sub-polis level, by both public and private associations. At 82-84, a massive table usefully collects the relevant inscriptions, arranged by honor-granting institution (tribe, deme, phratry, genos, prytaneis, association of office-holders, association of a military character, and other). We draw attention to Deene's case-studies, *IG* II^2 1138, 1147, 1178, 1238; *SEG* XIX 119, XXXIV 103.

14. Athens. Ideology: the Eleusinian sanctuary of Demeter and Kore as a lieu de mémoire. Aspects of this topic ('layers of corporate memory') are examined by M.Horster, in *Lieux de mémoire* 155-178, who at 164 provides a chronological tabulation of the ca. 650 inscriptions found at Eleusis (peaks observed in the 4th cent. B.C. and in the 2nd cent. A.D.). The author analyzes honorific decrees before the Roman period (165-169); the representation of male and female sacred officials (169-173); and the eponymy of the priestess of Δημήτηρ and Κόρη (173/174). She concludes that Eleusis 'remained a . . . male-dominated area', and that in the Roman period inscriptions that had accumulated over time created several layers of 'civic or corporate memory of Athens' glorious past' (174/175).

15. Athens. Inscriptions: building accounts. S.Epstein, in M.Faraguna (ed.), *Archives and Archival Documents in Ancient Societies: Legal Documents in Ancient Societies IV, Trieste 30 September - 1 October 2011* (Trieste 2013), 127-141, compares and contrasts three clusters of this type of documents: a) the accounts of the Periclean program (the so-called Promachos accounts, *IG* I^3 435; the Parthenon accounts, *IG* I^3 436-451; the accounts for the chryselephantine statue of Athena, *IG* I^3 453-460; the Propylaia accounts, *IG* I^3 462-466; the accounts for the Golden Nikai, *IG* I^3 467-471; and the accounts for the two statues of the Erechtheion, *IG* I^3 472; b) the Erechtheion accounts *IG* I^3 475-479 (see our lemma no. 44); c) the Eleusinian documents *IG* II^2 1672 and 1673. A basic assumption of his is that such accounts were based upon documents submitted at the εὔθυναι. In Periclean Athens, the accounts were primarily symbols of transparency; by the end of the 5th cent. B.C. they were meant to achieve transparency. Accounts of Lycurgan Athens were primarily based on contracts, not on written specifications (as in the case of the Erechtheion accounts).

16. Athens. Inscriptions: citizenship decrees. In a paper entitled 'Additions (real and imagined) to the Corpus of Athenian Citizenship decrees,' M.J.Osborne, *Horos* 22-25 (2010-2013) [2014] 53-78,

presents a rigorous analysis of those inscriptions identified [redacted] belonging to this category by M.B.Walbank, *Fragmentary Decrees from the Athenian Agora* (*Hesperia* Supplement 38; Princeton 2008) (=*FDAA*), and idem, in *Philathenaios*, 55-63; cf. *SEG* LVIII 1. We deal with Osborne's numerous observations on specific inscriptions in separate lemmata. On 66-78 Osborne prints 'An Up-dated Checklist of Athenian Citizenship Decrees,' which is keyed to the organization in his *Naturalization in Athens* (Brussels 1981-1983)' cf. *SEG* XXXIII 247. This Checklist is crammed with essential information about the progress of research on these documents, which we cannot hope to itemize in *SEG*.

17. **Athens (Kerameikos). Inscriptions: Boundary-stones of tombs from Kerameikos.** J.Stroszeck, in *Griechische Grabbezirke* 7-28, offers a detailed treatment of tombs, burials and funerary precincts marked with some form of the term σῆμα, μνῆμα, μνημεῖον, or θήκη. On 20/21, a table includes 13 burial sites whose dimensions were specified by inscriptions. This is followed by a catalogue of funerary horoi from Kerameikos (22-25), which includes several examples that have not been reported previously in *SEG* (our lemmata nos. 146-153). On the question of defining the legal status of an Athenian tomb, see *SEG* LXII 22.

IG II²	Kat.	*IG* II²	Kat.	*SEG* XXXIII	Kat.
2529	14	2566	19	174	1
2534	16	2571	2	*Kerameikos* III	Kat.
2535	15	2586	22	13	17
2536	7	2587	23	14	18
2538	3	2589	24	15	21
				16	20

18. **Athens. Inscriptions: Athenian epigraphic habit.** E.A.Meyer, *Historia* 62 (2013) 453-505, cites hundreds of inscriptions in a massively documented answer to the question: 'Why did Athens produce and preserve so many more inscriptions than any other classical Greek city-state?' She starts with a rigorous analysis of of earlier theories (cf. *SEG* XLIX 11; LIX 27; LXI 15), before moving to a key-concept for her treatment, i.e. 'inscriptions as objects of honor'. The answer to Meyer's main question is not to be found in the traditional explanation that such documents were required by Athens' wide-open, intensely participatory democratic form of government. Rather, the well-springs of her abundant outpouring of inscribed stone stelai and other monuments lay in 'a precocious Athenian culture of honoring, first the gods, then foreign benefactors, and then Athenian citizens individually and as groups. Honoring gods was [redacted] habit the Athenians shared with others, but the culture of honoring humans on stone was the historically contingent result of events in Athenian history.' Meyer traces such events from the Archaic period through to the 4th cent. B.C., citing numerous specific inscriptions, public and private, at every step of the way.

19. **Athens. Inscriptions: epitaphs of foreigners.** A.Ginestí Rosell, in R.-A.Santiago Álvarez M.Oller Guzmán (edd.), *Contacto de poblaciones y extranjería en el mundo griego antiguo: estudio d fuentes* (*Faventia* Suppl. 2) (Bellaterra 2013) 287-302 (in Spanish), argues for the importance o private (and especially funerary) inscriptions in understanding the early dynamics of foreigne integration into Athenian society. The paper offers a brief diachronic survey (7th-4th cent. B.C.) o funerary inscriptions dealing with προξενία, μετοικία and ἰσοτέλεια, and contends that, even whe privately funded, inscriptions are public monuments in nature and function. In addition, the autho proposes that the prestige and honor associated with προξενία, μετοικία, and ἰσοτέλεια, position which are inherited only through the male line, are also the claim of female family members. Sh makes specific reference to the following texts: *CEG* 58, 595; *IG* I³ 1154, 1357; *IG* II² 81 (with correcte reading in *SEG* XL 57), 7864, 7868, 8652, 9304, 10321; *IG* IX.I 867 (*CEG* 143). See also our lemma no. 20.

20. **Athens. Inscriptions: epitaphs of foreign women.** A.Ginestí Rosell, in R.-A.Santiago Álvarez M.Oller Guzmán (edd.), *Contacto de poblaciones y extranjería en el mundo griego antiguo: estudio d fuentes* (*Faventia* Suppl. 2) (Bellaterra 2013) 319-337 (in Spanish), examines this topic by surveying series of funerary inscriptions: *IG* II² 7968, 8044, 8491 (ph.), 8635, 8868, 9023, 9044, 9253, 9281 (wit *SEG* XXVIII 296), 10027, 10096 (ph.), 10205, 11907; *CEG* 94 (ph.), 486, 534, 571 (ph.); *ΣΕΜΑ* 1133, 113 The author argues that close reading of epitaphs can help us better understand the socio-juridic positions of foreign women in Athens. Her paper covers inscriptions mentioning women relationships to their husbands and fathers (who might be πρόξενοι, ἰσοτελεῖς, etc.; cf. also our lemm no. 19), mothers, children, and employers. She also discusses honorific titles and ethnics, suggestin that when the ethnic is used of the father or the husband but not the woman it may reflect th desire of the deceased (or her οἶκος) to associate herself with the Athenian polis.

21. **Athens. Institutions: Aitesis, proxenia and politeia in later Hellenistic Athens.** In an articl under this title, M.J.Osborne, *ZPE* 185 (2013) 127-136, builds on a large number of inscriptions to argu that contrary to what has been believed so far citizenship could be sought by the process of αἴτησι This is shown in particular by the formula ὅταν ἐξήκωσιν αἱ ἐκ τοῦ νόμου ἡμέραι in the citizenshi decree *IG* II² 652 (= *IG* II³.1 875), 667(= *IG* II³.1 919), 721 (= *IG* II³.1 964), since the same formula occu in *IG* II³.1.877 and 911, with specific reference to aitesis. He further rejects the idea that προξενία w granted after an αἴτησις, arguing instead that aitesis was necessary for ἔγκτησις, and the regul attachment of enktesis to proxenies has led to misunderstanding. He goes on to cross-exami awards of proxeny and citizenship, concluding that the latter was regarded as superior to t former, [redacted] seen in the paradigmatic case of the honors bestowed upon Euenor of Akarnania *IG* II 324 with *IG* II² 374. Other texts discussed include Rhodes-Osborne, *GHI* no. 8; *Agora* XVI 316; *IG* II 1159; and our lemmata nos. 96 and 97.

22. **Athens. Institutions: choregia in the Roman period.** This topic is investigated by J.L.Shea in B.Kowalzig, P.Wilson (edd.), *Dithyramb in Context* (Oxford 2013) 389-408, who makes extensi

use of inscriptions (e.g. *IG* II^2 3112, 3120, etc.), several of them studied through autopsy. After a useful synopsis of choregia in the Classical and especially Hellenistic period, she examines forms of tripod monuments, e.g. *IG* II^2 3114 (see our lemma no. 166), and *SEG* LI 210 (ph.), contending that size difference reflected age categories. During the continuation of dithyrambic competitions in the framework of the Dionysia in the Roman period, monuments were made to form links to the past, e.g. *SEG* XXXII 247 or *SEG* LI 212 (ph.), although the latter with its double choregia suggests some sort of innovation instead of uncritical mimicry. 2nd-cent. A.D. monuments, like the tripod base bearing the verse inscription *SEG* LI 210, drift away from the past and communicate contemporary realities (a tendency already emerging in the late 1st cent. A.D.; cf. our lemma no. 166). In general, choregic monuments were rather inflexible and continued to emphasize Athenian cultural and ethnic identity, sweeping aside the reality of Roman political preponderance.

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23. **Athens. Institutions: the ephebate.** É.Perrin-Saminadayar, in *Groupes et associations* 159-175, returns to the ἐφηβεία (cf. *SEG* LV 24; LVII 37) and explores various seldom studied aspects of this institution: high percentage of brothers serving as ephebes in the same year; appropriation of the institution by aristocratic families in the Hellenistic and Roman periods (e.g. *IG* II^2 944b, 1006, 1011; iconographic and contextual analysis of *IG* II^2 2017); family-monopoly of certain ephebic offices, such [redacted] κοσμητής, παιδοτρίβης, ὑποπαιδοτρίβης, etc. (numerous prosopographic associations made on the basis of epigraphic documents, e.g. *IG* II^2 957, 1006, 1008, 1011, 1027/1028, 2314; *F.Delphes* III.2 25; *SEG* XXI 460); 'hereditary' ephebic service; opening of the ephebate to foreigners around 167 B.C. (*I.Délos* 1547; *SEG* XXII 110). The transformation of the ephebate into a structure 'de type associatif' was gradual, without any ruptures, and enjoyed the collusion of the city with the top families of Athens.

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24. **Athens. Institutions: hosting Roman emperors.** É.Perrin-Saminadayar, in A.Holstein, S.Lalanne (edd.), *Les voyages des empereurs dans l'Orient romain. Époques antonine et sévérienne* (Arles 2012) 182-192, examines the role of upper-class Athenians, such as Herodes Atticus, in hosting Roman emperors visiting the city, in particular Lucius Verus, Marcus Aurelius and Commodus. The author relies heavily on epigraphical documents, the texts of which he often reproduces, translates, and accompanies with helpful notes: *I.Eleusis* 483/484, 486 (discussion of the meaning of the participle ἐπιμελητεύοντος), 502 (= *IG* II^2 3632), 503 (= *IG* II^2 3620); *IG* II^2 3405, 3409, 3618 (contra W.Peek, as reported in *SEG* XXX 143). The Athenian elites acting as hosts of the Emperors made up for the institutional and financial deficits of their city, while simultaneously boosting their own careers.

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25. **Athens. Law: nomothesia in fourth-century B.C.** M.Canevaro, *CQ* 63 (2013) 139-160, assembles a useful roster of Athenian νόμοι preserved on stone (*IG* II^2 140, 244, 333, 334 + *SEG* XVIII 13; *SEG* XII 87, XXVI 72, XLVIII 96, LII 104; unpublished law on public finance and silver coinage, for which cf. *SEG* LXI 119), and gives a detailed analysis of the procedure for the passing of [redacted] law [redacted] attested

especially by the discussions of νομοθεσία in Demosthenes' *Against Leptines* and *Against Timokrates*. He rejects the discussion in Demosthenes 24.20-23, 33 on the grounds that the document inserted into the speech is a forgery.

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26. **Athens. Religion: Attic gene (γένη) in the late Hellenistic period.** *SEG* LXI 35. This topic is rigorously explored by P.Ismard, in *Groupes et associations* 177-198, who discusses the possible creation of some gene in the 2nd cent. B.C. (e.g. the Ἐρυσιχθονίδαι and the Βακχιάδαι; cf. our lemma no. 159); the rediscovery of πάτρια (*I.Eleusis* 275, 300; *SEG* XXI 469); multiple genos memberships for elite Athenians through adoption; exclusive appointment of priests amongst members of specific families enjoying privileged gentlician membership; artistocratization of the Athenian elite with a reinvented focus on ideas of glorious bloodlines (*IG* II^2 3473 printed, translated, and analyzed). Eventually, he revisits and expands J.H.Oliver's thesis according to which the gene might have become a quasi-ordo, a prerequisite for the enjoyment of certain legal and political rights within Roman Athens. See also our lemmata nos. 104 and 107.

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27. **Athens. Religion: the cult of Adonis.** E.Matricon-Thomas, *RStFen* 39 (2011) 67-79, takes issue with aspects of the traditional interpretations of the cult of Ἄδωνις in Athens. She reprints and translates in French two relevant documents, *IG* II^2 1261 (three honorific decrees for the hieropoios Στέφανος), and 1290 (decree of the Salaminians of Cyprus concerning Ἀφροδίτη and the festival of the Ἀδώνια). The onomastics of *IG* II^2 1261 suggests that the θιασῶται were Cypriots, probably Salaminians; Stephanos may be related to a homonymous Salaminian who was active in Egypt in the 3rd cent. B.C. The author points out that for the Cypriots residing in Athens, Adonis was a god, not a hero, and that he was often accompanied by Aphrodite. The celebration of the Adonia κατὰ τὰ πάτρια (*IG* II^2 1261, L. 10) suggests that the Salaminian cult was Eteocypriot, with some Phoenician elements, but different from the better-documented Athenian cult of Adonis.

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28. **Athens. Religion: the cult of Bendis.** A rudimentary comparative analysis of the cult of Βενδῖς in Athens and Thrace is offered by P.Janouchová, *Graeco-Latina Brunensia* 18 (2013) 95-106, who makes use of iconographical, literary, and epigraphical evidence (*IG* I^3 383; *IG* II^2 1283, 1317b; *SEG* II 9/10, XXXIX 210, XLIV 60). The author concludes that in Attica the cult of Bendis resembled that of Ἄρτεμις Μουνυχία. See also our lemma no. 475.

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29. **Athens: Religion: Eleusis under Hadrian.** E.Lippolis, in M.Galli (ed.), *Roman Power and Greek Sanctuaries. Forms of Interaction and Communication* (*Tripodes* no. 14) (Athens 2013) 245-264, provides an overview of the epigraphic and archaeological evidence for Hadrian's expansion of the sanctuary at Eleusis. He begins by noting issues with the site's archaeology, in particular, the absence of stratigraphic data to support the traditional chronology and the lack of a comprehensive modern study of the sanctuary. The epigraphic remains allow for [redacted] fresh assessment of the Roman

Eleusis' development, due in no small part to K. Clinton's publication of *I.Eleusis*. Lippolis then takes up the construction program initiated under Hadrian [redacted] case study, providing epigraphic confirmation of Hadrian's interest, including the dedication of an aqueduct and fountain (*I.Eleusis* 449, probably associated with the *nymphaeum*), the dedication of two arches in his honor by the Panhellenic assembly near the outer square (*I.Eleusis* 448), his potential foundation of the Great Propylaia (implied by *I.Eleusis* 447, a pair of Hadrianic altars which seem to align with the Propylaia; ph.), his organization of two new athletic contests and their attendant ἀγωνοθέτης, and his apparent renovation of the so-called bouleuterion as the Panhellenic συνέδριον (alluded to in *I.Eleusis* 450). Hadrian's imperial successors continued his policy of 'monumentalizing' the outer square; the author draws particular attention to a series of statue bases dedicated by the Antonines, e.g. *I.Eleusis* 453, 506/507, 509/510, all with ph. He concludes by noting that Hadrian also shaped Eleusis through his Panhellenic assembly, which made numerous dedications (e.g. *IG* II² 2956/2957), thanks to its control of local revenues, and which further encouraged euergetism among Greek elites.

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30. **Athens. Religion: the inscriptions and the sanctuary of the Two Goddesses at Eleusis.** Under this title, K.Clinton, in B.Petrakos (ed.), *Γεώργιος Εμμ. Μυλωνάς. Βίος και έργο 1898-1988* (*BAAH* 290) (Athens 2013) 197-204, examines a series of epigraphic documents. He starts, inconclusively, with the enigmatic reference to Κύθνος in *I.Eleusis* 52 (see Clinton's own article, reported in *SEG* LIX 61). He translates *IG* II² 1672 (= *I.Eleusis* 177) LL. 6-8, and shows that the first fruits (ἀπαρχαί) started arriving in approximately Thargelion 4 of 330/29 and went on until Hekatombaion 6 of 329/28 B.C. This period of sixty-one days suggests a very large number of donors inscribed on the ἀνάθημα, not only demes, but also all private individuals. With regard to the topic of cult of the Roman Emperors and members of their families, he examines *I.Eleusis* 297 (for Augustus), 334-336 (for Tiberius and Livia), 354 (cult of Agrippina the Younger and, indirectly, Nero); 361 (Σεβαστοί). The priests of these newly established cults were patently members of the venerable Eleusinian gene of the Κήρυκες and the Εὐμολπίδαι. 'The aggressive and enthusiastic adoption of the imperial cult by these clans is impressive' (204).

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31. **Athens. Religion: the sanctuary of Artemis Tauropolos.** K.Kalogeropoulos, *Τὸ ἱερὸ τῆς Ἀρτέμιδος Ταυροπόλου στὶς Ἀλὲς Ἀραφηνίδες (Λούτσα)* (Athens 2013), has produced a detailed, two-volume, lavishly illustrated publication of archaeological material from the excavations of the shrine of Ἄρτεμις Ταυροπόλος. His chapter on the written sources (vol. I, 59-148) contains three decrees of the deme of Ἁλαὶ Ἀραφηνίδες (*SEG* XXXIV 103; XLVI 153; LV 252), with analysis of the role of the δημόται, the δήμαρχος, the ταμίαι, the ἱεροποιοί, and the κῆρυξ; the theater of the deme and choregia; festivals and contests. For inscriptions on pots, see our lemmata nos. 61, 64/65, 217/218, and 220.

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32. **Athens. Roman dignitaries: Germanicus.** In a study of the commemoration of Germanicus' journey to the East in 17/18 A.D., C.Blonchem, A.Gangloff, *CCG* 24 (2013) 114-119, discuss the epigraphic evidence pertaining to Germanicus' stay in Athens. Germanicus had already been honored in Athens

prior to his visit (*IG* II² 3253-3256). In addition to the foundation of the contest Γερμανίκεια (cf. *IG* II 1969, 2024, 2119/2120), the following honorary inscriptions can probably be associated with his visi *IG* II² 3258/3259 = *SEG* XXXIV 178; *IG* II² 3260 = *SEG* XXXIV 179; *IG* I³ 511 = *Syll.*³ 51 (statue-base of th 5th cent. B.C. re-used for an honorary statue of Germanicus).

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33. **Athens. Roman emperors: Lucius Verus.** M.Galli, in M.Galli (ed.), *Roman Power and Gree Sanctuaries. Forms of Interaction and Communication* (*Tripodes* no. 14) 265-298, takes Lucius Verus a a case study for the interaction between emperor, aristocracy, and local associations at Eleusis (an the province of Achaia). He begins by citing *I.Eleusis* 483 and 503 (both partially translated) to sho Verus' otherwise unattested initiation into the Eleusinian Mysteries and suggests that imperi participation benefitted both the emperor and local aristocrats. He then comments on a number c inscriptions dedicated by or to local aristocrats during Verus' reign, specifically noting their use c historical memory and contemporary events. Benefectors were honored for their contribution to th sanctuary's financial needs, e.g. *I.Eleusis* 481, 491 (ph.), and *IG* II² 2090, but their dedications could b of symbolic as well as practical value. He associates the use of the term σωτῆρες in *I.Eleusis* 486 (ph with the Eleusinian goddesses' intervention in the battle of Salamis, thus implicitly linking Veru Parthian campaign with the Persian wars. The tendency for benefactors to commission 'copies' c cult structures from the Athenian Acropolis in the Eleusinian outer court was part of what Gal terms a 'policy of memory', a policy that both emphasized the site's connection with Athens [redacted] also glorified the emperor and local benefactors [redacted] architects of this renewed link. Galli furthe proposes, contra Lippolis (see our lemma no. 29), that the L-shaped portico near the temple c Artemis Propylaia was commissioned by Herodes Atticus in imitation of the one at Brauron; it thus probably the λέσχη mentioned in *I.Eleusis* 484, linking the cult with Herodes, Lucius Verus, [redacted] the Parthian war. Galli concludes by noting the association of Verus and Herodes with the renewe cult of Aphrodite at Corinth, which he cites as another example of local reinterpretation of tl Persian wars in relation to the Parthian campaign.

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34. **Athens. Sculpture: late Roman portraits, 300-600 A.D.** G.Deligiannakis, in *Themelion*, 114-1 (ph.), surveys the numerous monuments of this genre in the following locations in the city: Libra of Hadrian (for the statue of Herculius, see our lemma no. 173); Roman Agora (for statues Constantine and his sons, see our lemma no. 171); the Agora and the Panathenaic Way (*IG* II² 1327 13280, 13281, 13285, 13287), and the Acropolis (see our lemma no. 174). Among the associat inscriptions studied are *IG* II² 13262-13264, 13268-13288, 13451. On 121-125, the author examines substantial group of portraits of philosophers and intellectuals attested also by these inscrib bases. For [redacted] list of portraits, see 115 note 49.

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35. **Athens. Hekatompedon decrees,** 485/4 B.C. *IG* I³ 4. *SEG* LX 62;* LXI 15, 57; LXII 18 Accepting the above date for the archonship of Philokrates (A. LL. 14/15; B. LL. 26/27), D.Erdas, *Epigrammata* 2, 275-294, briefly discusses the contemporary political and military situation

Athens [redacted] a backdrop for her detailed analysis of the two passages in A. LL. 6-8 and B. LL. 13/14, 23-25, in which offenses on the Acropolis (polluting sacred ground, for which numerous parallels are cited, including Demosthenes' *Against Makartatos* 71, *IG* II² 1362, *IG* V.1.1390, *IG* IX.2.1109, *LSCG* 84 from Thessaly, and *SEG* XXIII 498 from Delos), with their attendant fines, are adjudicated π[ρὸς] τὸς τρε͂[ς ἄρχοντας τὸς] ἐν ἀγορᾶι, on the one hand and by the ταμίαι and their πρύτανις on the Acropolis, on the other. The former represents the growing importance of the agora in the judicial sphere, on which cf. also Erdas' paper noted in *SEG* LXII 1833.

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36. **Athens. Decree concerning Phaselis, 425/4 B.C.?** *IG* I³ 10. Meiggs-Lewis, *GHI* 31. *SEG* LVIII 26, 48;* LIX 15; LX 24, 927. After autopsy of the stele, M.Beretta Liverani, *Historiká* 3 (2013) 131-158 (ph.; dr.), prints the text of the decree and translates it into Italian before submitting it to a thorough historical and prosopographical analysis, which is heavily indebted to M.H.Jameson's seminal article that we reported in *SEG* LI 27. The author also delves into the context of Athenian financial documents containing fines. To that end, he provides a useful appendix (149-152), in which he collects and summarizes all the clauses imposing fines of 10,000 drachmas (μύριαι δραχμαί) attested in the surviving 5th cent. B.C. decrees (*IG* I³ 34, 61, 63, 71, 84, 117, 133, 165, 1453). Eventually, he observes a clustering of such decrees in the 420s B.C., a development he connects with the political struggles within Athens itself. This observation as well [redacted] prosopographic and historical considerations (e.g. the favorable treatment of Phaselis) urge Beretta Liverani to place the decree in the year 425/4 B.C., without ruling out the year 424/3 B.C.

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37. **Athens. Decree concerning constructions on the Acropolis, ca. 445 or 432/1 B.C.** *IG* I³ 45. *SEG* LX 71.* G.Marginesu, *art.cit.* (our lemma no. 1) 88-93, reprints, translates and submits this text to a critical analysis. He wonders whether the phrase ἐντὸς hεχσέ|[χ]οντα ⁝ ἐμερο͂ν (LL. 12/13) does not mark the administrative time of two prytanies, but simply 'a short period of time', but accepts that the τοχσό|[τ]ας (LL. 15/16) were citizens, possibly councillors. After autopsy of the stone, he rejects the reading χσυνạρμ|όσαι (LL. 6/7) proposed by B.Holtzmann (see *SEG* LII 38). At 92 note 17, he brings attention to A.P.Matthaiou's warning that the provenance of the monument is not the Acropolis, as usually assumed, but the area around the Metropolis of Athens.

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38. **Athens (now in Paris). Financial decrees of Kallias, 434/3 B.C. or later.** *IG* I³ 52. *SEG* LX 47, 66.* P.J.Rhodes, *art.cit.* (our lemma no. 5) 214, notes that 'the two decrees could belong to the same year; that the first decree ordered the creation of the treasury of the Other Gods and is therefore earlier than their earliest existence, in 430/429; and that the second decree is later than the beginning of the Propylaea in 437/436 and belongs to a year of the Great Panathenaea. The inscribed records of the treasurers of Athena are based on Panathenaic quadrennia and begin in 434/433, and that is still the most likely year for the two decrees and the creation of the treasury of the Other Gods.'

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39. **Athens. Fragment of [redacted] treaty of alliance, ca. 431-404 B.C.** Fragment of white 'Pentelic' marble, broken on all sides, found during cleaning operations by the Greek Archaeological Service in the Agora, probably northeast of the Eleusinion; now in the Agora storerooms of the Athens Ephorate, inv. no. KTA 3682. Edd.pr. N.Papazarkadas, E.Rossiou, *Horos* 22-25 (2010-2013) [2014] 9-16 (ph.), who provide a lexical commentary (e.g., first epigraphic attestation of verb τρέφω in L. 5) with copious epigraphic and Thucydidean parallels and suggest that this alliance is similar in form to those with Halieis (*IG* I³ 75) and Argos (*IG* I³ 86; probably by the same cutter), and that it might even have been made with more than one other state.

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[- - - - - - - - - -]ν τρέφοντα τὲν σ[- - - - - - - - -]
[- - - - - - - - - -]στεται τις τομ π[- - - - - - - - - -]
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6. [ἐὰν δὲ ἀφι]στε͂ταί τις τομ π[όλεον], edd.pr. || 8. αὐ[τὸν], edd.pr.

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40. **Paiania (Liopesi). Decree and sacrificial regulations of Paiania, ca. 450-430 B.C.** *IG* I³ 250. *SEG* LIV 56;* LV 2097bis. K.Takeuchi, *Horos* 22-25 (2010-2013) [2014] 97-101 no. 8 (ph.), after autopsy, presents the following new text of B LL. 35-37, with app.crit. and detailed description of readings:

[χ]ολε͂ν, πλευρόν vv : ζακορε[.1-2.]
[.]ΟΣΑΝ φέρει καταλείπειν [.c.2.]
[..c.3.]ΝΟΣΚΑΙΑΘΑΡΕΣΚΟΤ[..c. 4..]

He suggests 'that the sentence [h]ὸς ἂν φέρει could be the notional subject of the infinitive ζακορε[ὖεν] and the subject of the verb φέρει might be the priestess of Hekate.' In L. 37, A.P.Matthaiou suggests [ἔτ]νος καὶ ἀθάρες and Takeuchi proposes κοτ[ύλεν] or κοτ[ύλας], a cup of soup and porridge. 'The *zakoroi* might have left behind a cup or cups of soup and porridge for Hekate in her shrine on a sacrificial performance.'

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41. **Thorikos. Honorary deme decree, ca. 420 B.C.** *IG* I³ 258 bis. *SEG* LVI 232;* LIX 15; LX 38. After autopsy, K.Takeuchi, *Horos* 22-25 (2010-2013) [2014] 102-105, no. 10, provides an extensive app.crit. and descriptions of readings. He prints a new text, which differs from the text in *IG* I³ in the

following respects: L. 1, [. . . . . 19 . . . .]ΗΓ[. . .5. .]; LL. 6/7, καὶ ΑΝΑΓ[. . .| . . . . . . 11 . . . .]ΦΕΑΣ ἀναγραφῆς [. .]; L. 10, ΚΑΙΔΟ, Μνησ.[..]. Takeuchi verifies that the ed.pr. J.Bingen was right to state that the right side is preserved. On 104/105 prosopographical discussion of the names in LL. 8, 10-12. He considers this the earliest example of an honorific deme decree.

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42. **Thorikos. Deme decree regulating the local choregia, ca. 420 B.C.** *SEG* **XXXIV 107; LVII 126.*** P.Wilson, *ZPE* 184 (2013) 159-164 (ph.), supplements his earlier remarks (*SEG* LVII 126) by reporting findings regarding the physical attributes of the stone and L. 6 of the inscription after autopsy of the stone in the Lavrion Museum, inv. no. TE 83.02. On the stone itself, P.Wilson comments, contra ed.pr., that none of its back seems to be original and only its left side is likely preserved, and notes that there is a shallow cutting that runs to the break at the back. Despite suggesting that the cutting derived from secondary use and the stone, its back now lost, was originally a stele, he raises the possibility that the decree was inscribed on a block from, or attached to, a wall, and on the basis of other related inscriptions found at Thorikos and elsewhere he proposes that the inscription could have originally been displayed at the eastern extremity of the retaining wall of the orchestra. At L. 6 he reads στον διδōcιν κ[αὶ . . . . 9 . . . .], noting that the sublinear dot after the nu of διδōcιν in the ed.pr. and Whitehead's text has since been misconstrued and recorded as a semicolon. He imagines three possibilities for what follows: His first suggestion, albeit very tentative, is that a requirement was given for no fewer than three choregiai to be assigned, hence κ[αὶ μιcθōcαι / ἀποδōναι μ]|ἔλαττον ἢ τρ[ε̃c χορηγίαc ...] (LL. 6/7). Secondly, he suggests that the scenario of fewer than three individuals coming forward to be choregoi was introduced, and restores as follows: κ[αὶ εἰ χορεγοὶ] | ἔλαττον ἢ τρ[ε̃c ἐπαγγέλλοιν]|το. His final supplement, κ[ὰν μὴ διδω̃cιν] | ἔλαττον ἢ τρ[ιάκοντα μνα̃c], which he puts forward hesitantly, is to reflect a situation in which the choregiai were sold/assigned for a minimum sum of money. He concludes with a slightly altered version of the ed.pr.'s text with app.crit.

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43. **Athens. Tribute quota lists, 454/3-414/3 B.C.** *IG* I³ 259-290. *SEG* LXII 34.* Following a concise account of the history of the lapis primus S.V.Tracy, *ZPE* 187 (2013) 191-198, produces a series of important corrigenda after thorough study of squeezes. In *IG* I³ 264 IV L. 30, he rejects the traditional restoration Μ[ετὰ Διονύσια]. He prefers to print Ṇ[. . . . . . max. 15 . . . .] or Ṃ[. . . . . . max. 15 . . . .], stressing that 'the possibility that the letter is a forward slanting nu ought to be considered'. He also brings attention to the view of the late V.French Allen, who in her unpublished 1971 UCLA dissertation *The First Tribute Stele and the Athenian Empire, 455-445 B.C.*, had provisionally suggested Ṃ[. .c.4. . ἐγραμμάτευε], hypothesizing a new board of Hellenotamiai taking up office in the middle of the year. French Allen again had argued that in the case of the prescript of *IG* I³ 265 LL. 1-3, both a stoichedon of 20 and a loose stoichedon of 22 letters are feasible. Tracy concurs, urging that the question of whether we should read ἐπὶ τε̃ς ἀ[ρχε̃ς τε̃ς ὀγδόες], as in *IG*, or ἐπὶ τε̃ς ἀ[ρχε̃ς τε̃ς hεβδόμες], as suggested by S.Dow (*SEG* X 146) should remain open, especially because of its important implications for the so-called missing year. Similarly, the heading of *IG* I³ 266 is erroneously restored in the corpus, despite good work done by French Allen and Lewis. The first three lines (LL. a–c) should be printed in future editions as follows:

lacuna of c. 0.195 m.

a.	[ἐπὶ τε̃ς ἀρχε̃ς τε̃ς ἐνάτες hε̃ι -]					
b.	- - - - - - - - - - [H] [Στό]λ[ιοι]	[XΓ]	[hαβδερῖται]	- - - - - - -	- - - - - - - - -	
c.	- - - - - - - - - - [Γ] [Βε]ργα[ῖοι]	[ΓΗΗΗΙΙ]	[hεδρόλιοι]	- - - - - - -	- - - - - - - - -	

In section IV (196/197), Tracy deals with the problematic recording of vacats in *IG*, suggesting that below *IG* I³ 264 L. 39, and *IG* I³ 270 L. 38, future epigraphical editions should indicate 'vacat to bottom'. The wide uninscribed space above *IG* I³ 266 is difficult to understand, but it probably meant to indicate a new assessment period. In an addendum (197/198), the author relies on the authority of expert archaeologists who are not epigraphists (more recently M.M.Miles; cf. *SEG* LXI 57), and accepts that Pritchett's theory of a capping member (a theory which has repercussions on the so-called missing list), can no longer be sustained.

Rehearsing arguments that the ATL are in fact no such thing, that communities contributed to the empire and were recorded as doing so in different ways, and that differences in contributions over time are not necessarily best read as fossils of revolt, C.Constantakopoulou, in A.Slawisch (ed.), *Handels- und Finanzgebaren in der Ägäis im 5. Jh. V. Chr. — Trade and Finance in the 5th c B.C. Aegean World* (*BYZAS* no. 18) (Istanbul 2013) 25-42, suggests that there were many more small states and communities than are recorded on the lists. Using four enigmatic Rhodian entries as a case study—the Βρικινδάριοι, the Διάκριοι, the (Λινδίων) Οἰιᾶται, and the Πεδιε̃ς—Constantakopoulou attempts to show that their being brought into the empire forced them to become 'integrated for the first time to the larger Aegean networks of economic, political and cultural transactions' (31). She suggests that this process could have meant developing for the first time 'elaborate political procedures' and a 'monetised economy' (39).

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44. **Athens. Accounts for the construction of the Erechtheion, 409/8–ca. 405 B.C.** *IG* I³ 474-479. *SEG* LX 47; 106.* Citing an unpublished paper of D.Schaps, S.Epstein, *art.cit.* (our lemma no. 15) 134 notes that in 409/8 B.C., following an interruption in the construction of the Erechtheion, 'nobody will have known exactly how much work remained to be done, and so nobody can have calculated precisely how much it should cost'. Hence the need to publish the survey of what was already done (I³ 474), 'so that the information would remain publicly available during the work and money could not be claimed for work that in fact had been done by the earlier commissioners'. Epstein offers his own interesting ideas on the haphazard patterns of naming or rendering the remunerated craftsmen anonymous.

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45. **Athens. Epigrams on the Persian Wars, after 490 B.C. (ca. 480-470 B.C.).** *IG* I³ 503/504. *CEG* 2/3. *SEG* LXI 65.* A.Petrovic, in C.Carey, M.Edwards (edd.), *Marathon – 2,500 Years. Proceedings of the Marathon Conference 2010* (*BICS* Suppl. 124) (London 2013) 45-53, returns to these epigrams

offering a concise synopsis, and brings attention to the two deictics, τõνδε and τοῖσζ', which he takes to refer to at least two social groups within the civic division. He further adduces the Doric forms ἄπειρος and πορτίτροφος of the fourth text as either referring to Mykale or, as per E.Bowie, to Sicilian assistance at Salamis. As already suggested by 19th century scholars, these epigrams are an Athenian 'Siegesalleee', several epigrams referring to several battles.

After autopsy, M.Tentori Montalto, *QUCC* 104 no. 2 (2013) 139-154 (ph.; dr.), reprints these texts with full app.crit., accepting Petrovic's κλιναμένο[ν] in lapis A II, L. 2. He reads in L. 1 of *IG* I³ 504 [–]τεσ[(⏑) —⏑⏑]ι μεμ Παλλάδος hιπο[σόες] (Athena 'che slancia i cavalli'), an epithet attested in Nonnus, *Dionysiaca* 37.319-323. The ἄκρον of L. 3 is Sounion, already thus called by Homer. The Dorisms in the same line are influences from choral lyric. The narrative of lapis C follows chronologically the battle of Marathon, and the hέρκος is the Kynosarges.

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46. Athens. Altar dedicated by Peisistratos, son of Hippias, to Pythian Apollo, 522 B.C. *IG* I³ 948. *SEG* LXI 69.* While noting the new fragment found in 2011, *SEG* LXI 69, E.S.Banou, in *Αρχαιολογικές Συμβολές* Β' (2013) 293, provides helpful references to prior excavations in this area (published and unpublished going back to Koumanoudes in 1877), and the light they shed on the worship of Ἀπόλλων Πύθιος.

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47. Athens. Altar of the Twelve Gods and dedicatory base by Leagros, ca. 522/1 – after 480 B.C.? *IG* I³ 951. *SEG* LII 58.* For ■■ account of excavations of the Greek Archaeological Service in the bed of the Athens-Peiraieus Railway in 2010/11, which exposed a corner of this monument, see N.Saraga, in *Αρχαιολογικές Συμβολές* Β' (2013) 137-145, who presents an analysis of the several building phases of this monument. Brief discussion also of *IG* II² 4564.

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48. Ikarion. Dedication to Dionysos and Apollo? ca. 525 B.C. *IG* I³ 1015. *SEG* XLII 49;* LIV 57, 58. After autopsy, K.Takeuchi, *Horos* 22-25 (2010-2013) [2014] 94-96 no. 6, prints the following new text with detailed commentary on readings. He believes that L. 1 is the first on the stone and that the existence of a L. 5 is uncertain. He considers the possibility of [τõι Ἀ]πόλονι [τõι | Πυθίοι] in LL. 4/[5] or ■ personal name like Ἀπολ(λ)όνιος, the name of the dedicator. He points out that the stone is not in the EM, as per *IG* I³, but in the National Museum, inv. no. EAM 12507.

[- - - -τ]ο̣ι Διον[ύσοι]
[- - - - κ]αλὸν ἄγαλμ[α]
[- - - - -]το τε hεμῖ̣ν
4 [- - - Ἀ]πόλο̣νι̣ τ̣[- -]
- - - - - - - - - - - - - - -?

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49. Laureion (Kamariza). Rupestral epigram, ca. 550-500 B.C. Long, single-line rock-cut inscription extending over at least 1.43 m. in length, discovered by T.Xanthopoulos in 2012 in the mining area, possibly associated with the district of Maroneia. Edd.pr. A.P.Matthaiou, E.Rossiou, *Horos* 22-25 (2010-2013) [2014] 175-178 (ph.), who reconstruct it as ■ defective elegiac couplet and provide a word-by-word commentary. They interpret χάριεν as χαριέντως; χαὐτõ = καὶ ἑαυτõ (crasis).

[- -? - -Ε]ὐ̣θυδίκο χάριε̣ν Κλε̃βις τάδ' ἔγρα(φσ)εν ἀνφοῖν χαὐτõ μνε̃μα φιλεμοσύνες

ΕΙΓΡΑΣΦΕΝ, lapis.

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50. Athens. Two rock-cut boundary markers on the Hill of the Nymphs, ca. 500 B.C. *IG* I³ 1055 A and B. *SEG* LVI 42 and 70.* O.Dakoura-Vogiatzoglou, in *Αρχαιολογικές Συμβολές* Β' (2013) 193-212, presents a well-documented account of the topography and ancient and modern history of this hill and the adjacent Mousaion Hill and the Pnyx, including references to excavations and relevant inscriptions.

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51. Athens. Boundary stone of the sanctuary of the Nymphs, ca. 450 B.C. *IG* I³ 1065. *SEG* L 87.* M.Dourou, in *Αρχαιολογικές Συμβολές* Β' (2013) 213-229 (ph.), presents a full, detailed report on the excavations of the Greek Archaeological Service into two large deposits of terracotta figurines (ca. 1500) and pottery in rock-cut fissures on this hill, briefly noted in *SEG* L 87. The finds show that the sanctuary of the Nymphs was fully in operation by the middle of the 6th cent. B.C. and continued well into the 5th cent. B.C. Dourou then describes and analyzes the inscription identifying the sanctuary as that of the Nymphs (dr.), discussing previous scholarship, particularly on the interpretation of the last word, ΔΕΜΟ. She favors the view that this word guarantees the public and democratic nature of the cult of the Nymphs in this shrine. She announces that new evidence for this interpretation of the inscription is now provided by the discovery of our lemma no. 52. On 226 she assembles and illustrates by a map of western Athens 6 major sanctuaries in the environs of the deme of Melite.

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52. Athens (Hill of the Nymphs). Rupestral inscription of the genos Koneidai, ca. 450 B.C. Rock-cut inscription exposed during the cleaning of the brush on the Hill of the Nymphs by the Greek Archaeological Service (cf. *SEG* L 8). It lies 1.50 m. west of ■ large deposit of terracotta figurines (αποθέτης II). Ed.pr. M.Dourou, *Αρχαιολογικές Συμβολές* Β' (2013) 224/225 (dr.), who presents it in the context of her discussion of *IG* I³ 1065, (our lemma no. 51). She interprets it as the name of an Attic genos in the genitive plural (see Hesychios s.v. Κονεῖδης). The eponym was the guardian of Theseus whom the Athenians honored with a sacrifice of a ram on the day before the Θήσεια (Plutarch, *Theseus* 4.1). Dourou proposes that this inscription helps to establish the popular nature of the cult of Δῆμος in the deme of Melite. M.Dourou, *Horos* 22-25 (2010-2013) [2014] 199-208 (ph.), republishes the inscription, offering a better text, which we reproduce here: Κ̣ονειδο̃ν

53. **Athens. Boundary marker of ■ shrine, ca. 400 B.C.** Fragmentary rectangular block or stele of poros, broken above and at left; found in salvage excavations of the Greek Archaeological Service at 13 Polygnotos Street in Plaka in 2005; now in the Library of Hadrian, inv. no. ΠΛ2217. Ed.pr. N.Papazarkadas, in *Themelion*, 233-236 (ph.), who judges that enough surface is preserved above L. 1 that perhaps some trace of the word hόρος ought to have survived here. He therefore suggests:

[τεμέ]νος
[hόρ]ος

L. 1 might also have contained a nomen sacrum, e.g. [Ἀπόλλω]νος vel [Ἀπόλλο]νος, followed by an epithet in L. 2. On 234, he assembles a catalogue of twenty poros boundary stones from Athens, as part of his argument that the material used in ΠΛ 2217 suggests a date early rather than late within the Classical period.

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54. **Athens. Casualty lists, 5th cent. B.C.** *IG* I³ 1144-1193bis. With a consistently deconstructive tone, P.Low, in P.Low, G.Oliver, P.J.Rhodes (edd.), *Cultures of Commemoration: War Memorials, Ancient and Modern* (Oxford 2012) 13-39, presents the archaeological and epigraphical evidence for collective monuments to Athenian war dead, mainly in the 5th cent. B.C. She argues that the inclusion of Argive casualties in *IG* I³ 1149 (now *SEG* LXII 36) suggests a reciprocal relationship between Argos and Athens; and she plausibly explores the idea that various kinds of divisions in the lists undermined an egalitarian ideology, especially compelling in connection with *IG* I³ 1191 from shortly after the 411 B.C. coup. The volume's delayed appearance means that few publications after 2006 are cited. For more up-to-date treatments of the topic, see *SEG* LX 116 (article by P.Low herself) and LXI 78.

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55. **Eua. Loukou (Once at Marathon?). Athenian casualty list of the tribe Erechtheis, 490 B.C.** *SEG* LVI 430; LXII 188.* See our lemma no. 246.

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56. **Athens. Casualty list, late 5th cent. B.C.?** *IG* I³ 1162. *SEG* LI 44, 51;* LII 4. F.Ferrandini Troisi, S.Cagnazzi, *Epigraphica* 75 (2013) 45-57 (ph.), reprint the Corpus text with bibliography and brief commentary on the prosopography. They propose a date in the final decade of the Peloponnesian War probably connected with the campaigns of Alkibiades in 411 and 408 B.C. in the Hellespont.

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57. **Athens (Ano Petralona). Lead weights, Classical.** M.Kontopanagou, A.Stamoudi, in *Αρχαιολογικές Συμβολές* Β′ (2013) 316 (ph.), briefly mention a 'hoard' (θησαυρός) of official lead weights found in excavations of the Greek Archaeological Service in 2005 at Γενναίου Κολοκοτρώνη Street 63.

ΔΕΜΟ

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58. **Peiraieus. Dedication to Dionysos (graffito), Archaic.** *SEG* LXII 44. G.Spyropoulos, *Αρχαιολογικές Συμβολές* Α′ (2013) 63/64 (ph.), returns to this inscription, now printing a ph., whi shows that the text as reported in *SEG* (τοῦ) is wrong. He now correctly prints ΤΟ ΔΙΟΝΥ Uninscribed space to left and right ensure that this reading is complete. Spyropoulos, howev interprets this ■ a dative. We propose instead τõ Διονύσ(ο).

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59. **Acharnai. Artist's signature on ■ Panathenaic amphora, ca. 550 B.C.** M.Platonos-Yio *Αρχαιολογικές Συμβολές* Α′ (2013) 144, briefly notes the discovery in excavations of the Gre Archaeological Service of this vase with a scene of cavalrymen in the style of the painter Lydos a the signature Νικίας ἐποίησεν.

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60. **Athens (Acropolis). Dipinti on a non-prize Panathenaic amphora, ca. 540 B.C.** *SEG* LXI M.B.Moore, *AK* 56 (2013) 26-36, attributes this fragmentary amphora to the so-called 'Princet Painter', and usefully collects (32/33) inscriptions surviving on his work: 'the Princeton Painter not seem to be very interested in adding inscriptions to augment or to identify the figures in compositions, but when he does they occur on his better and more interesting vases'.

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61. **Halai Araphenides (Loutsa). Graffito on a kylix, ca. 520-500 B.C.** Foot of a black-glazed ky found in the deposit to the north of the temple of Artemis Tauropolos. An inscription has be incised underneath. Ed.pr. K.Kalogeropoulos, *op.cit.* (our lemma no. 31) vol. I 291, no. K148; vol. II, 47, 144, who argues that if in the dative the inscription is dedicatory, whereas a genitive would m the deity as the owner: Θε(õι) vel Θε(õ) [Kalogeropoulos provides two majuscule versions: ΘΕ(ΩΙ) and ΘΕ(Ο We have provided minuscule texts with the chronoligcally appropriate spellings. Papazarkadas].

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62. **Eleusis. Potter's signature, ca. 500 B.C.** Fragmentary red-figure plate with a figure in chi and mantle looking to the right; found in the so-called Sacred House (inv.no. 347). Ed M.A.Tiverios, in B.Petrakos (ed.), *Γεώργιος Ἐμμ. Μυλωνᾶς. Βίος καί ἔργο, 1898-1988* (*ΒΑΑΗ* 290) (Ath 2013) 176-179 (ph.), restores the inscription as [- -]ράτε[ς ἐποίεσ]εν or [ἔγραφσ]εν [We provid minuscule transcription, Papazarkadas]. He further observes that the only known name of a potter t could be restored is hερμοκράτες, attested on a plate from the Athenian Acropolis (*CAVI* no. 12 Ultimately, however, he infers that the two pots were probably not made by the same potter.

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63. **Athens? Dedicatory inscription, late 6th/early 5th cent. B.C. ?** *IG* I² 836. *SEG* X 344. U autopsy C.Graml, *Jahrbuch der Berliner Museen* 55 (2013) 13-17 (ph.; dr.), offers a minute iconograp and epigraphical analysis of this figurine, which by virtue of its inscription, has been identifie the oldest extant representation of Hekate in Attica. On technical considerations, she doubts authenticity of the graffito, but she nonetheless proceeds to read it, observing that the kapp

θεκάτει is doubtful, the following letter may be a gamma or a lambda, and the letter after that is not preserved. 'Die ergänzte Lesung als Weihung an Hekate ist daher nicht nachvollziehbar' (16). Ultimately, she suspects that this is ■ 19th cent. forgery.

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64. **Halai Araphenides (Loutsa). Public ownership graffito, late Archaic.** Lower part of a small saltcellar, with a graffito incised on the bottom; found in the deposit of the temple of Artemis Tauropolos. Ed.pr. K.Kalogeropoulos, *op.cit.* (our lemma no. 31) vol. I 293, no. K149; vol. II, pl. 48: ΔΕ(ΜΟΣΙΟΝ).

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65. **Halai Araphenides (Loutsa). Graffito, late Archaic/early Classical.** Fragment of a black-glazed one-handler, found in the deposit of the temple of Artemis Tauropolos. Ed.pr. K.Kalogeropoulos, *op.cit.* (our lemma no. 31) vol. I 294/295, no. K152, vol. II, pl. 48, who does not comment on the inscription [Perhaps ἱε(ρόν) vel ἱε(ρά), Papazarkadas]: IE

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66. **Kephisia. Graffito on vase (list of prominent Athenians), ca. 480-465 B.C.** Black glazed Attic skyphos (Corinthian type) mended from 12 fragments, found in a grave excavated by the Greek Archaeological Service at 18 Σπάρτης Street; now in the Archaeological Collection of Kephisia, inv. no. K 622. Ed.pr. G.Daskalaki, *Horos* 22-25 (2010-2013) [2014] 179-186 (ph.). On the exterior wall of the vase, in the lower half, is a rectangular area marked off by an incised line, within which the names of six men have been incised through the glaze after firing. The names are inscribed stoichedon in the genitive case in the old Attic alphabet (three-bar sigma), each cut by a different hand, and upside down with respect to the shape of the skyphos. Another name, this time in the nominative in the Ionic alphabet, has been inscribed on the circular bottom of the vase. After a proposopographic and onomastic commentary, ed.pr. cautiously suggests that if Aristeides, Perikles, and his brother Arriphron can be identified as the known and famous Athenians of this period, it is possible that the skyphos may commemorate a sympotic occasion on which they joined with Diodotos, Daisimos, and Eukritos in drinking from the same cup, then turning it upside down, and scratching their names on it. She also speculates that the name of the man on the bottom of the vase may indicate that he was ■ slave.

Ἀριστείδο stoichedon
Διοδότο
Δαισίμο
Ἀρρίφρονος
Περικλέος
Ε[ὐ]κρίτο

On the bottom:
Δραπέτης

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67. **Athens. Honorary decree for Phanokritos of Parion, 386 B.C.** *IG* II² 29. *SEG* LIII 2180; LIV 5; LV 18, 1998. Rhodes-Osborne, *GHI* no. 19. A.P.Matthaiou, *Grammateion* 2 (2013) 105-111 (ph.), after examining the stone in Paris, publishes the following new readings in LL. 1-4:

[. . 4 . .].ίας ἕνεκα [. . . 7 . . .]ναι, ἐὰν κα- stoichedon 29
[ὶ τ]ῶι δήμωι δοκ[ῆι, καὶ] τὴν εὐεργε[σ]ί-
(αν) [ἀ]ναγράψα[ι ἐν σ]τήλει λιθίνει ἐν ἀκ-
[ρ]οπόλει.

Matthaiou favors [ἀποδιδό]ναι in L. 1. In LL. 11/12 he restores π[ρ|ο]ήγγελε (instead of *IG*'s π[α|ρ]ήγγελε), citing in support Thucydides 7.65.1, Demosthenes 19.35, and Ephoros, *FGrH* 70 F191.

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68. **Athens. Honorary decree for King Hebryzelmis, 386/5 B.C.** *IG* II² 31. *SEG* LVII 95.* After examining the stone and the Oxford squeeze, A.P.Matthaiou, *Grammateion* 2 (2013) 5/6, proposes the following new readings:
LL. 2/3: [...5..]|η[ίς], i.e. [Ἐρεχθ]|η[ίς]; the epistates belonged to the tribe in prytany.
LL. 12-14: καὶ [στῆσ]αι [ἐ]ς στήλην ἀναγρ[άψαντ]|α τὸν γραμ[μ]ατέα τῆς βολῆς τὰ ἐψ[ηφισμ]|ένα [τ]ῶ[ι δή]μωι, cf. LL. 18/19.
LL. 19-21: [ἀπ]|αγγε[λ]όσι δὲ καὶ περὶ τῶν νεῶν [τ]ῶ[ν περ]|ιπλεσ[σ]ῶν καὶ περὶ τῶν ἄλλων ὧ[ν] λ[έγοσ]|ιν οἱ πρέσβες; the periplous was along the lands controlled by Hebryzelmis.
LL. 21/22: λ[έγοσ]ιν; the ships here mentioned show that despite the Peace of Antalkidas, the Athenians did not reduce their activity on the shores of Thrace.
For a commentary on this decree see K.Porozhanov, *Orpheus* 19 (2012) 69-78 (non vidimus).

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69. **Athens. Decree concerning Thasian exiles, before 385 B.C.?** *IG* II² 33. *SEG* XXXVII 67;* XXXIX 308; XLV 42. After a review of the possible chronological markers for this undated decree (Mantinean exiles, Ekphantos), A.P.Matthaiou, *Grammateion* 2 (2013) 7-9, reports the following new readings in col. I after examining the stone:
LL. 12/13: [. . . .]ων Ἀρίστιος | Ἀριστοτέλης Βίωνος.
L. 18: Βοστᾶδος, with parallels from the city of Zone.
L. 21: [Ἀ]ναξ[α]ν(δ)ρίδης Π[ο]λυ[αρήτο]; ΝΑΡ, lapis.
LL. 22-24: Three additional sons of Polyaratos are listed here, Λεον[τ]ῖνος, [Ἀρ]ιστόμαχος, [Σπ]ίνθαρος, and this family calls to mind the members of the family of Ἀπήμαντος (5 sons), probably a Thasian, honored by Athens with proxenia before the installation of The Thirty, who destroyed the stele. His honors were renewed by the boule shortly after 403/2 B.C., *IG* II² 6.

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70. **Athens. Honorary decrees for Archonides and Demon, 385/4 B.C.** *IG* II² 32. *SEG* LX 136. A.P.Matthaiou, *Grammateion* ■ (2013) 6, reports that the two fragments of this stele must belong to two separate decrees because Fr. a is of white (Pentelic?) marble and Fr. b is probably of island

marble. The former is to be dated in 385/4 B.C. because it names the archon Dexitheos in L. 1. Fr. b belongs in the 5th cent. B.C. [I³ 228, *SEG* XLVII 119.*], but was inscribed or reinscribed in 385/4 B.C. as indicated by the name of the secretary Philoxenos in L. 20.

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71. **Athens. Treaty of alliance with Chios, 384/3 B.C.** *IG* II² 34. *SEG* L 133, 135,* 139; LIII 2180; LV 209, 1998; LIX 64; LX 135/136, 927; LXII 5. Rhodes-Osborne, *GHI* no. 20. A.P.Matthaiou, *Grammateion* 2 (2013) 41-44, after study of the stone, proposes to read LL. 2-4 as: ταῦτα με[. . . . . . . .18. . . . . . τῶν κο]|ινῶν ἀ(γαθ)ῶν [τῶν γεγενημένων τοῖς Ἑλλ]|ησιν μεμνημ[ένοι ἐμπεδώσεν καθάπερ] etc. [L. 3: ΑΘΓΩΝ, lapis]. He compares *IG* II² 35, L. 1, [ἀγα]θῶν τοῖς Ἕλλησ[ι]ν, and cites numerous literary and epigraphic parallels while pointing out grammatical difficulties in the *IG* text. On 43/44 Matthaiou collates this text with its copy in *IG* II² 35.

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72. **Athens. Decree and treaty with the Methymnians, 378/7 B.C.** *IG* II² 42. *SEG* XXI 231; XXXIII 18, 75; XL 61; LIII 2180. Rhodes-Osborne, *GHI* no. 23. After discussing several proposed restorations for the end of L. 20, A.P.Matthaiou, *Grammateion* 2 (2013) 44-46, upon examination of the stone, observes that the penultimate letter is omicron; he restores ἐπὶ τῶν ὅ[ρ(κ)]|ων or considers a break in the stoichedon order.

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73. **Athens. Decree and treaty with the Chalkidians, 376/5–374/3 B.C.** *IG* II² 36. *SEG* XXIX 324; XLV 231; LX 136. A.P.Matthaiou, *Grammateion* 2 (2013) 44, reads from the stone in L. 4, Νεόστρατος Θορί[κιος], and cites the epitaph *IG* II² 6221 for a probable descendant. In L. 8 he reads Ἀθηνίων Ἀμαξαν[τεύς].

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74. **Athens. Decree concerning Kerkyra, 373/2 B.C.?** Fragment of a pedimental stele of white marble, broken on all sides except the back, found in 1996 built into an old house in Plaka on Epicharmou street; now in the storerooms of the Athens Ephorate; inv. no. 854. Ed.pr. A.P.Matthaiou, *Horos* 22-25 (2010-2013) [2014] 17-27 no. 1 (ph.). After a detailed analysis of the events following the breakdown of the peace of 375/4 B.C. between Athens and Sparta, as described by Xen. *Hell.* 6.2.4-37 and Diod. Sic. 15.45-46, 47.1-7, Matthaiou suggests that the new decree belongs in 373/2 B.C. and represents the Athenian response to the appeal of Kerkyra for aid while under siege by Sparta (Xen. *Hell.* 6.2.7-9; Diod. Sic. 15.46.3). He explores the relationship of the present enactment to the alliance of Athens and Kerkyra in *IG* II² 97, placing the latter in 372 B.C. after the arrival of Iphikrates in Kerkyra.

[θ ε] ο [ί]
[ἔδοξεν τῆι βολῆι κα]ὶ τῶι δήμωι· Ἱππο[θωντὶς ἐπρυτάνευ]- stoichedon 44
[ε - - - - 11-12- - -ἐγρα]μμάτευεν Καλλ[- - - - - - - - - - - ἐπεσ]-
[τάτε(ι) - - - - ἦρχε]ν· Λυσανίας εἶπ[εν· περὶ ὧν . . . .7. . .]

[. . . . . . . .17. . . . .] πρόξενοι ἐκ Κε[. . . . . .12. . . . . . δεδ]-
[όχθαι τῆι βολῆι· προσ]αγαγόντωμ μὲ[ν αὐτὸς εἰς τὸν δῆμο]-
[ν. . . . . .15. . . . . . .τ]ῆς ἐπιστολῆς [. . . . . . . .16. . . . . . .]
[. οἱ πρόεδροι οἳ ἂν τυγ]χάνωσιν πρ[οεδρεύοντες εἰς τὴν]
[πρώτην ἐκκλησίαν χρ]ηματιζόν[των . . . . . . .16. . . . . . .]
[. . . . .13. . . . . . γνώμη]ν δὲ ξυμ[βαλλέσθων τῆς βολῆς . .]
[. . . . . 20 . . . .]ΑΤΑ[. . . . . 21 . . . .]
- -

4/5. Probably [περὶ ὧν - - | - - καὶ - - (οἱ) Ἀθηναίων] πρόξενοι ἐκ Κε[ρκύρας λέγοσι], ed.pr. || 7. [τ]ῆς ἐπιστολῆς [τῆς παρὰ Κερκυραίων]?, ed.pr.

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75. **Athens. Citizenship decree, 353/2 B.C.** *IG* II² 138. *SEG* XXXVII 71;* XXXIX 324; XLV 231; LV 17. *Agora* XVI 55. M.J.Osborne, *art.cit.* (our lemma no. 16) 65 no. 23, contests the restored text of LL. 9-11 printed by Walbank (*SEG* XXV 58) on the grounds that the formulation [καὶ τοὺς ἐκγόνους τε καὶ τὸν υἱὸν] αὐτοῦ is unique and that all the letters in L. 11 are dotted. The conservative version in *Agora* XVI is to be preferred.

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76. **Athens. Decrees regulating the export of ruddle from Keos, before 350 B.C.** *IG* II² 1128. *SEG* LVIII 98;* LX 137, 1943; LXII 1. Rhodes-Osborne, *GHI* no. 40. E.Lytle, *GRBS* 53 (2013) 520-550, adduces literary (technical treatises on the medical and agricultural uses of μίλτος) and in particular archaeological evidence (e.g. analysis of substances recovered from ancient vessels or dockyards) in support of the rarely substantiated theory that the ruddle was indispensable for the maintenance of the Athenian triremes. He suggests that ruddle would have been an ingredient of ὑπαλοιφὴ μέλαινα of *IG* II² 1627 LL. 313-315.

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77. **Athens. Honorary decree for Demon and others, before 350 B.C.** Fragment of a stele of white marble, broken at top, left, and bottom; found in 1985 south of the Monument of Thrasyllos; now in the storerooms of the Athens Ephorate on Thrasyllou Street; inv. no. NK 3115. Ed.pr. V.N.Bardani, *Horos* 22-25 (2010-2013) [2014] 43-47 no. 1 (ph.), who proposes the above date on the basis of the use of O for OY and EΣ for EIΣ and infers multiple foreign honorands from the plurals and the formula in LL. 1-5. After discussion of several possible restorations in LL. 13/14, she prefers to leave the text as printed.

- -
[. . . 7. . . . καὶ εἶναι αὐ]το[ῖς π]- stoichedon 25
[ρόσοδον πρός τε τὴ]μ βολὴ[ν κ]-
[αὶ πρὸς τὸν δῆμο]ν ἐάν [τ]ο [δέω]-
[νται πρώτοις με]τὰ τὰ [ἱ]ερ[ά· ἀ]-

[ναγράψαι δὲ τό]⟨δ⟩ε τὸ ψήφισ[μ]-
[α τὸν γραμματ]τέα τῆς βολῆς [ἐ]-
[ν στήληι λιθ]ίνηι καὶ στῆσα-
[ι ἐν ἀκροπόλ]ει, δõναι δὲ τὸν
[ταμίαν τῶι γρ]αμματεῖ τῆς β-
[ολῆς . . . δραχ]μὰς ἐς στήλην·
[ἐπαινέσαι δὲ] καὶ Δήμωνα ὅ[τ]-
[ι ἀνὴρ ἀγαθὸς] ἐγένετο περ[ὶ]
[. . . . . . 12. . . . . .]ΑΣΟΝΤΑΣΤΟ[.]
[. . . . . 12 . . . .]αίων vacat
vacat

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78. Athens. Law of Eukrates regarding tyranny, 337/6 B.C. *IG* II³.1 320. *SEG* LXII 67.* *Agora* XVI 73; Rhodes-Osborne, *GHI* 79. In the context of his publication of the boundary markers of the Areopagus (see our lemma no. 154), G.V.Lalonde, *Hesperia* 82 (2013) 449-457, reprints the text of ll. 11-16 and 22-27 with translation and commentary. He maintains that at the time of the law, the bouleuterion of the Ἄρειος Πάγος was served by Horos B of our lemma no. 154 and that the provision for publication of the law refers to the same entrance to the Areopagus that was marked by Horos B. He further opines on the basis of the boundary marker and the law, that the Areopagus had only one entrance that led directly into an open-air courtyard in which homicide trials were conducted and then behind this a covered chamber for other functions of the Council.

D.Teegarden, *Death to Tyrants! Ancient Greek Democracy and the Struggle Against Tyranny* (Princeton 2013) 85-112 (ph.), offers a minute analysis of the law (text reprinted and translated) through the lenses of the political science tool of 'collective action'. Teegarden argues that Eukrates aimed at turning the Areopagus into a 'signaling institution': 'the Athenians would have interpreted the Areopagites' failure to convene as a sign that. . . the democracy had been overthrown or was severely threatened. The democrats, already committed to "killing tyrants," would then mobilize to defend their regime.' (104). Iconographically, the decision to depict the personified Demos in the relief (?) as a king was an attempt to capitalize on the superiority of kingship, as evinced in Philip's success. The representation of Demos and Demokratia as gods suggest permanency. The crowning of the Demos is topical in 330s' Athenian politics. The author further offers some musings on the importance of the two places of publication of the law. Ultimately, the law was successful in creating a large pool of potential tyrannicides.

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79. Athens. Citizenship decree for Neaios, 337/6-334/3 B.C.? *IG* II² 553. *SEG* LVIII 120.* Following the objections raised by A.P.Matthaiou in *SEG* LVIII 120, M.J.Osborne, *art.cit.* (our lemma no. 16) 54/55, no. 2, 67, rejects M.B.Walbank's association of Agora I 1425 with this decree. He draws attention to his own restoration [ὅτι ⟨ἐν⟩ πᾶσι και]ροῖς, L. 8/9 in *Naturalization* D44, and notes that Tracy, *ADT*, 118, has persuasively advocated the above dates. Osborne also finds that 'the enrolment into a phratry is unrestricted so that a date in the 330s between 337/6 and 334/3 is needed.' [We note, however, that S.D.Lambert has not included the decree in his fascicle, 'Leges et decreta annorum 352/1–322/1', of the new *IG* II³.1. Papazarkadas.]

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80. Athens. Honorary decree for Andron[ikos]?, 307/6 B.C. *Agora* XVI 107. P.Paschidis, in V.Alonso Troncoso, E.M.Anson (edd.), *After Alexander. The Time of the Diadochi (323-281 BC)* (Oxford and Oakville 2013) 121-141 (ph.), provides a new edition and a detailed analysis of the decree after autopsy, proposing to read LL. 10-12 as:

[. . . .7. . . εἶπεν· ἐπει]δὴ Ἀνδρόν[ικο]-
[ς Ὀλύνθιος (?) καθεστηκὼ]ς ὑπὸ Δη[μητ]-
[ρίου. . . . . . 12. . . . . .]δου ἐπὶ τη[. . .]

According to Paschidis [κατασταθεὶ]ς in L. 11 is a viable alternative [but it invalidates the restoration Ὀλύνθιος since it violates that stoichedon pattern. Papazarkadas]. The honorand will be the homonymous adviser of Demetrios Poliorketes in the battle of Gaza. 'The construct ἐπί + genitive or accusative in l. 12 makes clear that ll. 12 ff. record Andronicus' exact mission and/or role in the siege of Athens, but I can find no plausible supplement' (124). More importantly, Paschidis argues that the absence of the title βασιλεύς discredits Plutarch's claim (Plut. *Vit. Demetr.* 10.3) that the Athenians were the first to bestow the title of βασιλεύς to Antigonos and Demetrios. *IG* II² 466 and *SEG* XXXI 80, where the royal title is lacking too, corroborate this assumption. And despite the brilliant analysis of *IG* II² 3242 by A.Wilhelm, *AE* (1937) 203-207, the epigram may well belong to 306 B.C. Documents examined include *I.Iasos* 2 (dated 'even several months after the beginning of 309/8' by Paschidis), *I.Iasos* 3 ('shortly after 304').

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81. Athens. Honorary decree, ca. 307-304 B.C.? *SEG* LVIII 117. M.J.Osborne, *art.cit.* (our lemma no. 16) 55/56, no. 3, rejects M.B. Walbank's identification of this decree as conferring citizenship and proposes the following restoration of it as a proxeny decree. The restoration of τοὺς [βασιλεῖς] in L. 'would necessitate the hypothesis of a vacant space for punctuation.'

[. . εὐνοία]ς εἰς τ[ὸν δῆμον τὸν Ἀθ]-
[ηναίων κ]αὶ τοὺς [. . . . . 9 . . . . καὶ]
[στεφανῶ]σαι ἕκα[στον αὐτῶν χρυ]-
[σῶι στεφ]άνωι ἀπ[ὸ Χ δραχμῶν, εἶν]-
[αι δὲ αὐτο]ὺς κα[ὶ προξένους καὶ]
[εὐεργέτας] το[ῦ δήμου τοῦ Ἀθηνα]-
[ίων κτλ.]

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82. Athens. Honorary decree, ca. 307-301 B.C. *IG* II² 566. *SEG* LVIII 124. M.J.Osborne, *art.cit.* (our lemma no. 16) 56-58 no. 4, rejects M.B.Walbank's proposal that I5492 from the Agora Excavations

part of this decree and questions whether this is a citizenship decree. 'The reference to πολιτεία is wholly restored.' A more general term such as τὰς δωρεάς or τὰς τιμάς might have been employed. In any case, examination of the squeezes of these two fragments by S.V.Tracy rules out an association: 'the writing and the spacing are different: therefore they cannot go together.' Reverting to the *IG* text, Osborne finds the restoration in L. 12 without precedent and suggests, on the basis of Aristotle, *Ath. Pol.* 43.6, εἰς τὴν πρώτην ἐκκλησ[ίαν τὴν περὶ πρεσβειῶν κατὰ τὸν νόμ]ον γιγνομένην.

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83. Athens. Decree, 320-296 B.C. *SEG* LVIII 128. M.J.Osborne, *art.cit.* (our lemma no. 16) 61/62 no. 10, observes that if the very speculative reference to the archon Leostratos in L. 11 is sound, the date range ought to be 302-296 B.C., but the preserved letters could also be restored as part of [πό]λεως. Since Walbank posits only [τὴν πο]|[[λ]]ιτεί[[α]][ν] in LL. 9/10, the identification of this enactment as a citizenship decree is doubtful.

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84. Athens. Decree, ca. 320-296 B.C. *SEG* LVIII 129. M.J.Osborne, *art.cit.* (our lemma no. 16) 60/61 no. 9, rejects M.B.Walbank's identification of this small fragment as a reaffirmation of a grant of citizenship. 'The further suggestion that line 7 (where the only preserved letter is an *iota*) contains a reference to ■ archon is gratuitous.'

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85. Athens. Honorary decree, 4th/3rd cent. B.C. *SEG* LIII 99; LVIII 126. M.J.Osborne, *art.cit.* (our lemma no. 16) 58/59 no. 6, questions M.B.Walbank's restoration of this document with ■ stoichedon line of 33 letters because the name [Χ]|αρμίδ[ην] is not the only possibility and it may also be a patronymic. Since the preserved letters in LL. 5/6 could also be restored as [προξένο]υς κ[αὶ εὐεργέτας τοῦ δήμου τοῦ Ἀθηναίων], Osborne believes that the case for this as a citizenship decree is 'too uncertain for acceptance and the conservative text of Tracy [*SEG* LIII 99] commends itself.'

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86. Athens. Citizenship decree, 4th/3rd cent. B.C. *SEG* LVIII 127. M.J.Osborne, *art.cit.* (our lemma no. 16) 60 no. 8, 68, while accepting this ■ a citizenship decree, prefers Walbank's restored text in *FDAA* no. 57 to his revised version in *Philathenaios* no. 5, 'since in cases where grants are made to two persons the regular usage is simply εἶναι δὲ αὐτοὺς καὶ Ἀθηναίους.' He does not find convincing Walbank's suggestion that 'the letters in line 2 may be part of an (otherwise unattested) name Κιτιεύς.'

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87. Athens. Citizenship decree, 4th/3rd cent. B.C. Cf. *SEG* LVIII 1 (no separate lemma in *SEG*). *FDAA* no. 53; *Philathenaios* p. 63. M.J.Osborne, *art.cit.* (our lemma no. 16) 59, 71 no. 7, notes that 'the reference to enrolment in this tiny fragment certifies that it is part of a citizenship decree.'

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88. Athens. Beginning of ■ decree, 253/2 or 243/2 B.C.? *SEG* LVIII 134. M.J. Osborne, *art.cit.* (our lemma no. 16) 54 note 5, observes with regard to this decree, restored by M.B.Walbank as of the archonship of Lysiades, that '[f]rom the combined evidence of *IG* II² 774+*SEG* XLI 53 and *IG* II² 775+803+*SEG* XXXV 91 the details of the secretary for the year of Lysiades are known to have been Ἀριστόμαχος Ἀριστο[-ca. 13-]εύς i.e. some 33 letters in length, as opposed to some 39-40 in the present text. At the very least some explanation for restoration in the face of such a discrepancy is surely a desideratum.' Osborne notes that the stone is extremely badly worn and difficult to decipher.

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89. Athens. Decree, ca. 255-225 B.C.? *SEG* LVIII 136. M.J.Osborne, *art.cit.* (our lemma no. 16) 62 no. 11, notes that 'the claim that this is a re-affirmation of ■ citizenship grant depends on the restoration of [πολι]τεία in the opening line, and, even if this is correct, it would not certify such a grant without further support . . . the restoration of (part of) an otherwise unattested name of the honorand on the basis of five dotted letters [L. 7] does not inspire credibility.'

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90. Athens. Decree, 213/2 B.C. Upper left fragment of a pedimental stele of white marble, broken at right and below; original thickness preserved. L. 1 is inscribed on the tainia. Now stored in the Acropolis Museum without inv. no; probably found on or around the Acropolis. Ed.pr. V.N.Bardani, *Horos* 22-25 (2010-2013) [2014] 47-51 (ph.), who reports that S.V.Tracy has assigned it to his Cutter of *IG* II² 1706, ca. 229-203 B.C. (Tracy, *ALT*, 44-54).

Θ ε [ο ί]
ἐπὶ Εὐφιλήτου [ἄρχοντος, ἐπὶ τῆς - - - ca. 7 - - -] non-stoichedon ca. 31
πρώτης πρυτ[ανείας, ἧι Ἀρίστων Θεοδώρου]
Ῥαμνούσιο[ς ἐγραμμάτευεν· ψηφίσματα]
δήμου· Ἐκ[ατομβαιῶνος - - - - ca. 8 - - - - τῆς πρυ]-
τανεία[ς· ἐκκλησία κυρία ἐν τῶι θεάτρωι· τῶν]
προέ[δρων ἐπεψήφιζεν - - - - - - ca. 15 - - - - - - - -]
Μυρ[ρινού- - καὶ συμπρόεδροι· vacat]
v v[v v ἔδοξεν τεῖ βουλεῖ καὶ τῶι δήμωι· v v v v]
- -

2. For the archon see *IG* II² 1706; II³.1.1165/1166, 1314, ed.pr. || 3/4. For the secretary see *IG* II³.1 1165/1166, and *LGPN* II, s.v. no. 139, ed.pr. || 5/6. Ἐκ[ατομβαιῶνος ἐνδεκάτει · (ἐνδεκάτει) τῆς πρυ]|τανεία[ς], ed.pr.

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91. Brauron. Law of the nomothetai concerning repairs to buildings in the sanctuary of Artemis, Lycurgan or ca. 300 B.C. or ca. 200 B.C.? *SEG* XXXV 83; LII 104; LVI 172. Upon reprinting and translating LL. 14-19 of this law, G.Marginesu, *art.cit.* (our lemma no. 1) 103-111, embarks on ■ lengthy discussion of the specific operations of ὁ ἀρχιτέκτων ὁ ἐπὶ τὰ ἱερά, including supervision of the

ἄγαλμα and the task of compiling specifications (συγγραφαί). Marginesu dwells in particular on the semantic range of the participle σκεψάμενος, which emphasizes ideas of autopsy and technical expertise. P.J.Rhodes, *art.cit.* (our lemma no. 5) 215 note 85 observes: 'I am increasingly certain that, although the inscription seems to be of the third century or even the second, the law was enacted not later than the 340s.' For the date of the cutter, see S.V.Tracy in *SEG* LVI 172.

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92. **Athens. Honorary decree for Nominos, ca. 200 B.C.** Stele of white marble, found on the Acropolis; now in the Acropolis Museum, inv. no. MA 17788; broken on top, right, and bottom. At the top there are slight traces of a crowning relief. Ed.pr. A.P.Matthaiou, *Horos* 22-25 (2010-2013) [2014] 28-42 (ph.), who assigns it to the 'Cutter of *IG* II² 912', ca. 226/5-190 B.C. (Tracy, *ALC*, 55-60). He provides a very detailed lexical commentary with restorations based on numerous parallel passages from literature and inscriptions, among which we single out LL. 8/9, πατρ|[ιὰν δὲ ἔχων εὔνοιαν] or πάτρ|[ιόν δ' ἐστιν τῶι δήμωι τιμᾶν τοὺς ἑαυτὸν εὐ]εργετοῦντας καὶ καθ' ἰδία[ν]|[καὶ κοινῆι, and L. 10, [Νομῖνος δὲ τοὺς συνωμοσίαν κατὰ τῶν π]όλεων ποιησαμένους μηνύ|[σας]. The two πόλεις in L. 10 are Athens and Piraeus. Matthaiou suggests possible occasions for this otherwise unknown conspiracy ca. 226/5-190 B.C.

['Επὶ - - - -ἄρχοντος, ἐπὶ τῆς- - - - - - - - - - - - - - - - - -] πρυτανείας ἧι Σήμων v   non-stoichedon
[- - - - - - - - - - ἐγραμμάτευε - - - - - - - - - - - - - - - -ἐ]νδεκάτει, τρίτηι καὶ δεκά-
[τει τῆς πρυτανείας ἐκκλησία - - - - - - - - - - - - - -]· τῶν προέδρων ἐπεψήφιζεν
[- καὶ συμπρόε]δροι· ἔδοξε τεῖ βουλεῖ καὶ τῶι
[δήμωι· - εἶ]πεν· ἐπειδὴ Νομῖνος τοὺς vv
[- (τοὺς)] κατὰ τοῦ Πειραιῶς συνιστα-
[μένους -].ειν, κολασθῆναι δὲ κριθέντας
[- ὑπὸ τῆς] ἐξ Ἀρείου Πάγου βουλῆς πατρ-
[- εὐ]εργετοῦντας καὶ καθ' ἰδία[ν]
[- τῶν π]όλεων ποιησαμένους μηνυ-
[- ἐ]πειδὴ δὲ καὶ οἱ στρατηγοὶ περ[ὶ]
[- δεδόχθαι τε]ῖ βουλεῖ τοὺ[ς] προέδρους [οἵ]-
[τινες ἂν λάχωσι προεδρεύειν εἰς τὴν ἐπιοῦσαν] ἐκκλησίαν χρηματίσα[ι περὶ]
[τούτων· γνώμην δὲ συμβάλλεσθαι τῆς βουλῆς εἰ]ς τὸν δῆμον ὅτι δοκε[ῖ τῆι βου]-
[λεῖ ἐπαινέσαι Νομῖνον - - - - - - - - - - - - - - - - - -καὶ] στεφανῶσαι αὐ[τὸν - - - - -]
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93. **Athens. Citizenship decree for theoroi from Ephesos, ca. 200 B.C.** *IG* II³.1 1215. *SEG* LVIII 138.* *Agora* XVI 239. Osborne, *Naturalization* D 119. M.J.Osborne, *art.cit.* (our lemma no. 16) 64/65 no. 21, reviews the distribution of the honors in this decree, noting that the Ephesians are invited to ξένια in their capacity as official θεωροί, not as recipients of citizenship. He contrasts this with the situation in *IG* II³.1 1150.

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94. **Athens. Decree, ca. 229-190 B.C.** *SEG* LVIII 140. Now *IG* II³.1 1427. M.J.Osborne, *art.cit.* (our lemma no. 16) 63 no. 13, rejects Walbank's ascription of this fragment to a decree reaffirming a grant of citizenship on the grounds that too little of the text is preserved and 'revised readings for the text provided by Bardani and Tracy as IG II/III³.1 1427 are not consonant with such a restoration.'

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95. **Athens. Decree, before ca. 150 B.C.** *SEG* LVIII 143. M.J.Osborne, *art.cit.* (our lemma no. 16) 63 no. 14, argues that the context of [κ]αὶ πολιτε[ίαν] in L. 2 is quite uncertain 'and there is nothing else in the text to suggest that the decree is a re-affirmation of a grant of citizenship—indeed to the contrary is the probable reference to [ἀτ]έλειαν in line 3.'

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96. **Athens. Decree in honor of Ap[- - -] of Pergamon, ca. mid-2nd cent. B.C.** *IG* II² 984. As part of his overall attempt to disprove any direct connection between the institution of proxeny and the process of αἴτησις, M.J.Osborne, *art.cit.* (our lemma no. 21) 130-132, reprints the text of this little known decree, rejecting the restoration π[ροξενίαν αἰτησαμέ]νωι κατὰ τὸν νόμο[ν] in LL. 17/18, and proposes instead to supplement π[ολιτείαν] etc. He further suggests that the decree, which is now lost, probably belongs ca. 140-130 B.C.

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97. **Athens. Decree regulating the tasks of the thesmothetai in grants of citizenship, ca. 130 B.C.** *IG* II² 1055. *SEG* XXVI 118; LVIII 150. M.J.Osborne, *art.cit.* (our lemma no. 21) 129, quotes and translates clauses of this fragmentary text, and dismisses its traditional date (100 B.C.), proposing instead the date above, given that it refers to citizenship decrees which actually disappear from our record after 130 B.C. 'A reasonable hypothesis would seem to be that at some point after this legislation, which should belong soon after ca. 130, the rules concerning πολιτογραφία were radically changed, so that the requirement of a public decree was dispensed with and it became possible to apply for citizenship after undertaking ephebic service or by αἴτησις.'

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98. **Athens. Honorary decree of the tribe Hippothontis for the Atthidographer Phanodemos, ca. 330-327 B.C.** Fragment of a base of white marble, broken on all sides except the bottom, probably coming from the area of the Tower of the Winds; now in the storerooms of the Roman Agora, inv.no. PA 635. Copied by S.N.Koumanoudes in 1968; edd.pr. V.Bardani, A.P.Matthaiou, *Horos* 22-25 (2010-2013) [2014] 79-84 (ph.), who collect the epigraphic evidence for the public career of the honorand, on which they base the above proposed date. If the restoration of L. 3 referring to grain is sound, Phanodemos may have bestowed this gift upon his deme and the people of Athens during the period of shortage, 331-324 B.C. Prosopographic notes on the names in LL. 9-11.

[- - - - - - - - - - - - - - - - -]Σ̣ΑΤΩΝΑ[- -]   Stoich. ca. 86
[- - - - - -Φανόδημος Διύ]λ[λ]ο̣υ Θυμα[ιτάδη]ς Ε̣[- - - - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - - - -]υ̣[.] πεν[τα]κοσίου[ς] κ̣[- - - - - - - - - - - - - - - -]

[------------------]..[...]ων δραχμῶν· ὅπω[ς δ'] ἂν .[----------]
[----------------------]δος φυλῆς περὶ Φανο[δ]ήμου [----------]
[-------------------]ες πρόσοδον ποιησάμενοι π[ρὸς-----------]
[------------ ὅ,τι ἂν] δύνωνται ἀγαθὸν περὶ Φανοδημο[------------]
[----------------]το[.]ς φιλοτιμουμένοις· Ἱπποθ[ωντι-----------]
[------------------ ἡι]ρέ[θη]σαν Φιλοκράτης ἐξ Οἴο, Δωρ[---------]
[-------------------]κόδωρος ἐξ Οἴο vacat
[vacat ------]όθεος ἐπό[ησ]εν vacat
vacat

1. [ἄρι- vel κάλλι]στα τῶν Α[---], edd.pr. || 3. [τὴν βουλὴν το]ὺ[ς] πεν[τα]κοσίου[ς] or [μεδίμνο]υ[ς] πεν[τα]κοσίου[ς] καὶ (δισ)χιλίους, edd.pr. || 3/4. [-- ἐπαινέσαι Φανόδημον Δ. Θ. καὶ στεφανῶσαι (αὐτὸν) χρυσῶι στεφάνωι ἀπὸ πεντ]ακ[οσί]ων δραχμῶν, edd.pr. || 6. [ἑλέσθαι πέντε(?) ἄνδρας ἐκ τῆς φυλῆς οἵτιν]ες πρόσοδον ποιησάμενοι π[ρὸς τὴν βουλήν], edd.pr. || 7/8. [ὅπως ἂν εἰδῶσι πάντες ὅτι Ἱπποθωντίδαι (?) χάριτας ἀποδιδόασι τοῖς εἰς αὐ]το[ὺ]ς φιλοτιμουμένοις, edd.pr. || 8/9. Ἱπποθ[ωντίδος vel Ἱπποθ[ωντιδῶν οἵδε --- καὶ ἐπὶ τὸ ἀνάθημα ἡι]ρέ[θη]σαν, edd.pr.

99. Aixone. Honorary deme decree for two choregoi, 326/5 B.C. *IG* II² 1198. *SEG* LII 123;* LV 39 (III); LVI 25; LVII 26, 30, 120; LX 38. K.Takeuchi, *Horos* 22-25 (2010-2013) [2014] 89/90, no.3, after autopsy, focuses on the numeral in L. 10 indicating the value of the gold crown. He concludes that it is 'now entirely unreadable.' He considers the merits of restoring this as either 100 or 500 drachmas.

100. Unknown provenance (Acharnai?). Deme decree of Acharnai, end of 4th cent. B.C. *IG* II² 1206. *SEG* LVII 124; LX 38, 166.* K.Takeuchi, *Horos* 22-25 (2010-2013) [2014] 88/89 no. 2 (ph.), after autopsy with N.Papazarkadas, urges that the iota printed at the end of L. 17 in *IG* II² 1206 and *SEG* LVII 124 is ■ crack in the stone and not a letter and that the reading in LL. 17/18 is τῆ[ς] Ἀθηνᾶς τῆς [Ἱππίας]. He maintains that each line holds 25 letters and that 'the 24th letter printed in *IG* II² is in the original 25th stoichos, and that the 25th letter printed in *IG* II² at the end of every line should be shifted to the beginning of the next line.'

For a thorough analysis of several aspects of this text, including finances, administration, religion, etc., see D.L.Kellogg, *art.cit.* (our lemma no. 2) 88/89, 120-105, 157/158.

M.Platonos-Yiota, in *Αρχαιολογικές Συμβολές* Α (2013) 148, speculates that the sanctuary of Athena Hippia is to be found beneath the modern church of the Theotokos.

101. Acharnai. Two deme decrees, 315/4 B.C. *SEG* XLIII 26; LX 32, 165.* K.Takeuchi, *Horos* 22-25 (2010-2013) [2014] 85-88, no. 1, after autopsy, provides the following new readings, with commentary: decree A L. 14 ΗΗΗΔΔΠΗΗΗ, 'This demonstrates that the surplus money delivered to the Acharnians is not 325 drachmas 4 obols, but 329 drachmas'; decree B L. 6 τὰ [ἄ]λ[λ]α διοικοῦσιν: 'The transitive verb διοικέω meaning here '*to control, manage, administer*'. . .takes the accusative object.' This line has 32 letters, irregularly; decree ■ L. 10. The patronymic of Leon is Δίωνος. Prosopographic notes on

these two names at Acharnai; decree B L. 13: 'This line actually holds 35 letters, since the letters from 9th to 18th stoichos (ΑΝΟΥΣΔΙΟΝΥΣΙ) do not match the stoichedon'; decree B. LL. 13/14 ■ι|στήλην.

Against the background of these two decrees with their references to the local Dionysia, M.Platonos-Yota, in *Αρχαιολογικές Συμβολές* Α' (2013) 147-149, provides a preliminary description of the 4th cent. B.C. theater of Acharnai recently excavated by the Greek Archaeological Service.

102. Halai Aixonides. Deme decree, 338/7 B.C. *SEG* LIX 142. After autopsy, K.Takeuchi, *Horos* 22-25 (2010-2013) 91-94 no. 5, studies particularly LL. 7-17 of this text, proposing the following changes: L. 9, [προσ]όδου; LL. 9/10, καταβεβλήκασ[ιν τοῖ|ς δημόται]ς; LL. 10/11, ἐψη[φίσθ|αι τοῖς δη]μόταις; LL. 12/13, [τῆς εἰ|ς τοὺς δη]μότας; L. 15, prosopographic notes on [Φύτι]ον Π[ολ]μεύχους; LL. 16/17, [.......15.... ...κα]ὶ ἀνει[πεῖν τὸν| στέφανον?.........21.........]

103. Eleusis. Deme decrees concerning the quarries, 332/1 B.C. *I.Eleusis* 85. *SEG* XXVIII 103; LXII 78.* C.Flament, *ZPE* 185 (2013) 112-115, identifies this decree as the only substantial testimony for the administration of quarries (λιθοτομίαι) at Athens, after discarding the evidence of *Agora* XIX P26 as irrelevant (see our lemma no. 128). Given that the nature of ἀργύριον from the quarry of Ἀσκληπιός of *IG* II² 47 is impossible to determine, the Eleusinian lease appears unique. Flament agrees with R.Osborne, *Demos: the Discovery of Classical Attika* (Cambridge 1985) 104 (see *SEG* XXXV 247), that leasing was ■ nonstandard approach to the exploitation of quarries in Athens. Therefore, in spite of similarity in leasing terms, Flament proposes to distance the administration of quarries from that of mines.

104. Eleusis. Honorary decree for the daduch Themistokles of Hagnous, 20/19 B.C. *I.Eleusis* 300. *SEG* XXX 93; LXI 127.* P.Ismard, *art.cit.* (lemma no. 26) 194, argues contra Clinton that the apographai of LL. 67/68, ἐπιπεσούσης τῆς περὶ τὰς ἀπογραφὰς ζητήσεως πολλὰ [καὶ |μ]ε[γ]άλα διαπεπρᾶχθαι, were 'une opération civique de recensement des membres du *génos* sur la base de leur fortune'.

105. Ikarion. Deme decree of Ikarion, ca. 350-300 B.C. *SEG* XXII 117; LVII 127, 128;* LX 38. Writing without reference to the work of S.Milanezi reported in *SEG* LVII 128, S.Alipheri, after autopsy, *Horos* 22-25 (2010-2013) [2014] 145-153 (ph.), presents the following new text with app.crit. and commentary on prosopography, parallels for the phraseology, duties of the demarch, and especially on the κῶμος for Dionysos in L. 3 and the καρποὶ καλοί. In ■■ excursus (151/152) she collects epigraphic and archaeological evidence for the worship of Dionysos in Ikarion to supplement the literary testimonia (151 note 16).

non-stoichedon 86-89?

[Ἔδοξεν τοῖς δημόταις· ἐπειδὴ ὁ δήμαρχος Νεαῖος (?) Σωσ]ιγένους Ἰκαριεὺς τά τε ἱερὰ ἔθυσεν ἅπασιν τοῖς θεοῖς

[καὶ τοῖς ἥρωσιν κατὰ τὰ πάτρια καὶ τῶν Διονυσίων ἐπεμ]ελήθη καλῶς καὶ φιλοτίμως, καὶ ἀπήγγειλε(ν) εἶναι καλά
[καὶ σωτήρια (?) - - - - - - - ca. 27 - - - - - - - - Ἰκαρι]έων (?) κ(ώ)μωι (?) καρπο(ὶ κ)αλοὶ κατὰ πᾶσαν τὴν χώρα(ν) γε(γ)όνασιν, ΤΑΟ
[- - - - - - - - - - - - - - - - ca. 35 - - - - - - - - - - - - -, ἐπει]δὴ δὲ λόγον ἀπενήνοχεν ἐν τῶι Ἑκατομβαιῶνι μηνὶ τεῖ δεκάτει
[- - - - - - - - - - - - ca. 36 - - - - - - - - - - - - - -] ἀπο(φ)αίνει χρήματα περιόντα λογισάμενος τὰς προσόδους (κ)αὶ τὰ
ἀν[αλώματα, - - - ca. 7 - - - ὥστε δοκεῖν καλῶς τ]ε καὶ δικαίως ἄρξαι, καὶ πα(ρ)έδωκεν τῶι μεθ' ἑαυτὸν δημάρχ{ι}ωι Θουκυδι-
{ι}δει τ(ὸ) περιὸν ἀ[ργύριον - - - ca. 7?- -ἐπαινέσαι Νε]αῖον καὶ στεφανῶσαι χρυσῶι στεφάνωι ἀπὸ Χ δραχμῶ(ν) ἀρετῆς ἕνε-
κα καὶ δικαιοσύνης τῆς πρὸς τοὺς δημότας· ἀναγράψαι δὲ τόδε τὸ ψήφισμα ἐν τῶι Διονυσίωι· ἀνειπεῖν {ο} δὲ τὸν στέ-
φανον Διονυσίων τοῖς τραγωιδοῖς vacat
vacat

106. Rhamnous. Deme decree regulating sacrifices for king Antigonos Gonatas, 262-240/39 B.C. Petrakos, *Ὁ δῆμος τοῦ Ραμνοῦντος* II no. 7. *SEG* LV 39; LVII 33.* W.Bubelis, *ZPE* 185 (2013) 122/123, grapples with defining the ἀγοραστικόν of LL. 10-12, discounting earlier interpretations of it as a market-tax. Instead, he thinks that the demesmen of Rhamnous instituted 'a subscription amongst themselves ■ the means of raising revenue suitable for their sacrifice in honor of King Antigonos'. The ἀγοραστικόν is then both a financial mechanism and one of the lead tokens used, similar to the ἐκκλησιαστικά of *I.Eleusis* 182. C.Feyel, *BE* (2014) no. 167, wonders whether Bubelis' interpretation may not be too subtle, and using good arguments concludes: 'Mais l'hypothèse la plus simple est précisément de voir en l'*agorastikon* une taxe relevant de la fiscalité des dèmes.'

107. Athens. Decree of the genos of the Amynandridai, late 1st cent B.C. *SEG* XXX 99. P.Ismard, *art.cit.* (our lemma no. 26) 195 note 69, restores 'sans doute' [εὔνους διατελεῖ ὢν] | τῷ δήμῳ τῷ Ἀθηναίω[ν] in LL. 7/8.

108. Athens. Decree of the Mesogeioi, 275/4 B.C. *IG* II² 1245. *SEG* LVII 133.* **W.Bubelis, *ZPE* 185** (2013) 122/123, reprints LL. 6-9, and proposes to restore:

ἐμέρισεν δὲ καὶ εἰς τὸν οἶνον
[εἰς ἕκαστον πρεσβ]ευτὴν δραχμὰς ὀκτώ· ἐπόησεν δὲ καὶ
[- - - - - - - - - - παρ'] ἑ[α]υτοῦ καὶ ἐμέρισεν τὸ ἀγοραστι-
[κόν . . . . . c. 9-10. . . .]

In the beginning of L. 8 [τὸ ἀνάλωμα] or [τὴν δαπάνην] are both epigraphically tenable restorations. Eventually Bubelis discounts M.Crosby's interpretation of the ἀγοραστικόν as a market-tax on the grounds that it was distributed and ■ private benefactor made use of it; see also our lemma no. 106.

109. Erchia. Sacrificial calendar, ca. 375-350 B.C. *SEG* XXI 541; LVI 42, 198;* LIX 185, 2043; LX 1. K.Takeuchi, *Horos* 22-25 (2010-2013) [2014] 90/91, no. 4, after autopsy, defends the reading ἐ|ν Αὐλῶνι in L. 20, and collects examples of this toponym elsewhere.

110. Phrearrhioi (Kalyvia Olympou). Sacrificial regulations of the deme Phrearrhioi, ca. 300-250 B.C. *SEG* XXXV 113; LXI 162.* *NSGL* 3. In a detailed analysis of this document, especially the phrase [τοῖς | δημ]όταις μετὰ τῶν ἄλλων (LL. 7/8), S.M.Wijma, *ZPE* 187 (2013) 199-205, accepts that the Eleusinion implied here was a local shrine. Therefore the Φρεάρριοι advertise their supra-regional aspirations and the reference to the 'others' of L. 8 has an inclusive, rather than an exclusive, tone: non-Phrearrioi are welcome to participate in the local version of the Eleusinian rites. The author brings this set of regulations in line with the numerous Hellenistic deme documents issued by cosmopolitan and garrison-demes, which reveal increasing pressure on the extant social and political boundaries by the arrival of numerous strangers, other Athenians or even foreigners.

111. Athens. Loans for a sacrifice (?), after 350 B.C. Small fragment of 'Pentelic' marble found in the Agora Excavations in 1937, inv. no. I 4754. Ed. pr. M.B.Walbank, *Hesperia* 82 (2013) 327-329, no. 18 (ph.), who suggests that this piece and Agora I 4399 (*SEG* XLVI 194) derive from the same stele. He proposes restorations for almost every line which 'imply that we are dealing with sacrifices and loans made to pay for them.'

lacuna
[- - - - - - - - - . . .]ΙΘ[- - - - - - - - - - - - - - - - -] stoichedon
[- - - - - - - - - .]ΑΙΧ[[Ρ]]Η[- - - - - - - - - - - - - -]
[- - - - - - - - - .]ΟΝΨΑΙΣ[- - - - - - - - - - - - - -]
[- - - - - - - - -]ΗΜΑΤΙ: ΔΑ[- - - - - - - - - - - - -]
[- - - - - - - - -]ΔΑΝ ΗΑΙ[[:]][- - - - - - - - - - - -]
[- - - - - - - - - .]ΡΟΝΤΑΤΗ[- - - - - - - - - - - - -]
[- - - - - - - - - . .]ΑΣΚΑΙ[- - - - - - - - - - - - - - -]
[- - - - - - - - - . .]ΠΙ: ΔΑΝ[- - - - - - - - - - - - - -]
- -

3. [πόπαν]ον vel [πελαν]ὸν ψαισ[τόν], ed.pr. || 4. [χρ]ήματι : δα[νεῖσαι] vel δά[νεια], ed.pr.; perhaps [τι]μήματι, Matthaiou. || 6. [τὰ συμφέ]ροντα τῆ[ι πόλει], ed.pr. || 8. δάν[εια] or δαν[εῖσαι], ed.pr.

112. **Athens. Cult regulations (?), before 250 B.C.** Fragment of 'Hymettian' marble that preserves part of a crowning molding and vertical fascia, found in the Agora Excavations in 1950, inv.no. I 6307. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 333/334, no. 23 (ph.).

[- - - - - - - - - - - - - - - -]I[- - - - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - . κατ]ασταθεὶς Ε[- - - - - - - - - - - - -]
[- - - - - - - - - - - - - - . . . . . .] ὑπὲρ ΤΑΤ[.]ΟΨΛ[- - - - - -]
[- - - - - - - - - - - -]ΣΙΛΕΑ: ΗΗΗ: ΔΕΡΜΑΤΑ[- - - - -]
[- - - - - - - - - - -]ΩΙ δέκα λαμπάδες Α[- - - - - - - - - -]
[- - - - - - - - - - - - . . . .]ΑΣΟ[- - - - - - - - - -]
- -

4. [βα]σιλέα : ΗΗΗ: δέρματα, ed.pr.; alternatively [εἰς Βα]σ(λεα (for the spelling see Threatte, *GAI* I, 312-318), Matthaiou. || 5. Perhaps λαμπάδες ἀ[ργυροῖ] (sic), ed.pr.; read ἀ[ργυραῖ], Papazarkadas.

113. **Athens. Regulations of an association of female worshippers, 1st cent. A.D.** *IG* II^2 1346. *LSCG* Suppl. no. 127. *SEG* XXI 538; XLVI 2363; LV 29. M.Augier, *Ktèma* 38 (2013) 293-304, reprints and translates in French this document, seeing elements of the process of δοκιμασία in LL. 12-16. This suggests to Augier that the office of a priestess was an ἀρχή. Examination of earlier pieces of epigraphic evidence (*IG* I^3 6, 35) confirms this picture, showing, in addition, that priestesses were expected to render accounts, (cf., e.g., the role of the εὔθυνος in the sacrificial calendar from Thorikos, *SEG* XXXIII 147). The designation of a priesthood held by a woman as [illegible] ἀρχή is strenghtened by study of honorific inscriptions for priestesses who had duly performed their duties (e.g. *IG* II^2 776; *SEG* XXXIII 115).

114. **Acharnai. Ephebic oath and the oath of Plataia, ca. 350-325 B.C.** *SEG* LXII 83.* Rhodes-Osborne, *GHI* no. 88. D.L.Kellogg, *Hesperia* 82 (2013) 263-276, urges that the presence of Ἄρης and Ἀθηνᾶ Ἀρεία in the list of witnesses to the ephebic oath in Athens ties their sanctuary at Acharnai to this state institution. The joint cult reflects 'the inclusionary yet separate status of the young ephebes in Athenian society.' The martial associations of the deme are appropriate to the venue of a training ground for the ephebes. The twin cult at Acharnai also recalls the famous sanctuary of Athena and Ares at Plataia and the great deeds of the Athenians during the Persian Wars. Thus the two oaths are natural partners on this stele and Acharnai is an appropriate setting for the stele. See also D.L.Kellogg's monograph on Acharnai, *op.cit.* (our lemma no. 2) 161-165, and passim.

A minute analysis of both the ephebic oath and the oath of Plataia is offered by A.J.Bayliss, in A.H.Sommerstein, A.J.Bayliss (edd.), *Oath and State in Ancient Greece* (our lemma no. 1828) 13-29. The oath of Plataia is also scrutinized by L.A.Kozak, *ibid*, 192-199, who hesitantly sees echoes of it in Thucydides 2.71-72.

115. **Athens. Inventory (of the Treasurers of Athena?), 349/8 B.C.?** Fragment of 'Hymettian' marble found in the Agora Excavations in 1935, inv.no. I2899. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 332, no. 21 (ph.), who associates it with *IG* II^2 1436, col. II. 'If so, this fragment may be part of a two-column record of items that the Treasurers of 349/8 B.C. listed as having been entered year by year from 371/0 to 354/3 B.C.'

[- - - .]I[- - - - - - - - - - - - - - - - - -]
[- - - -]ΡΘΙΑ[- - - - - - - - - - - - - - - -]
[- - - -] vacat [- - - - - - - - - - - - - - - -]
[- - - -]ΑΝ vv [- - - - - - - - - - - - - - - -]
[- - - - -]ΝΟΑ[- - - - - - - - - - - - - - -]
[- - - - -] vacat [- - - - - - - - - - - - - - - -]
[- - - .]ΧΕ[- - - - - - - - - - - - - - - - - -]
[- - - .]ΛΕ[- - - - - - - - - - - - - - - - - -]
- -

2. [ὄ]ρθια? ed.pr.

116. **Athens. Inventory of the Treasurers of Athena and the Other Gods, 321/0, 319/8, or 318/7 B.C.** *IG* II^2 1466. *SEG* XXXVIII 136;* XLIX 58; L 70; LVII 11. In his detailed account of this female descendant of the famous Miltiades, É.Perrin-Saminadayar, in J.-C.Couvenhes et al. (edd.), *L'hellénisme, d'une rive à l'autre de la Méditerranée. Mélanges offerts à André Laronde* (Paris 2012) 331, notes the restoration [Εὐθυδίκη Μιλτ|ιάδου Λ]ακιάδου θυγά[τηρ] in LL. 7/8, proposed by D.M.Lewis apud Davies, *APF* 309, and adds that it has been confirmed through autopsy of the stone.

117. **Athens. Inventory of the Treasurers of Athena and the Other Gods, 320/19 B.C.** *IG* II^2 1469. *SEG* XXXIX 159;* XLIX 58; L 70; LVII 11. E.Perrin-Saminadayar, *art.cit.* (our lemma no. 116) 331, notes the restoration Εὐθυ[δίκη Μιλτιάδου] | θυγάτηρ Λ[ακιάδου] in LL. 29/30, proposed by D.M.Lewis apud Davies, *APF* 309, and adds that it has been confirmed through autopsy of the stone.

118. **Athens. Inventory of the Treasurers of Athens and the Other Gods, 4th/3rd cent. B.C.** *IG* II^2 1487aA. *SEG* XXXVIII 144. Fragment of 'Pentelic' marble found in the Agora Excavations in 1936, inv.no. I 3937. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 331-333, no. 20 (ph.), who proposes that the Agora fragment belongs to the same stele as *IG* II^2 1487a.

lacuna
[- - . . .]Ε[- -]
[- - . .]ΩΣΙ[- - - - - - - - - - - - - - - - - - - -]
[- - .]ΤΟΝ: ΚΛ[- - - - - - - - - - - - - - - - -]

[--]ΕΝΤΟΣ[-------------------]
[--..]ΩΣ: [--------------------]
[--.]ΜΕΝ[--------------------]
[--..]ΔΥΟ[--------------------]
[--..]ΛΟ[---------------------]
- - - - - - - - - - - - - - - - - - - -

2. [νε]ὼς Ι[---], ed.pr. || 5. [νε]ώς?, ed.pr.]

119. Athens. Inventory of Athena and the Other Gods (?), ca. 340-320 B.C. Small fragment of 'Pentelic' marble found in the Agora Excavations in 1938, inv. no. I 5206. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 326/327, no. 17 (ph.), who suggests a possible association with dedications listed by the Treasurers of Athena and the Other Gods.

lacuna

stoichedon

[---------..]Ο[---------------]
[---------.]ΜΟΔ[-------------]
[---------.]ΡΑΠ[-------------]
[---------.]ΟΠΩ[-------------]
[---------]ΑΙΕΠ[-------------]
[---------]ΙΝΟΝ[------------]
[---------]ΑΛΙΩ[------------]
[---------]Δ ΙΙ Ι: Σ[-----------]
[----------.]ΔΗΙΙ:[------------]
[----------...]Π[--------------]
- - - - - - - - - - - - - - - - - - - -

120. Athens. Inventory (?), ca. 390-370 B.C. Fragment of 'Pentelic' marble found in the Agora Excavations in 1947, I 5967. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 319/320, no. 12 (ph.): 'an inventory, perhaps of treasures dedicated to the Gods, among whom is Artemis Agrotera'.

lacuna

stoichedon

[-------------.]ΗΣΙ[....]
[-------------.]ΡΑΣΚΑ[..]
[-------------.]ΑΣΤΑΣ[..]
[-------------]γτικλῆς Ε
[-------------.]ΩΡΑΝΕ[ΘΗΚ]
[-------------.]ΕΜΙΔΙΑΓ
[-------------..]Σ[..]ΝΟΚ
[-------------......]ΕΜ

[-------------......]Γ
- - - - - - - - - - - - - - - - - - - -

4. [Ἀ]γτικλῆς or [Μα]γτικλῆς, ed.pr. || 5/6. [---]ωρ ἀνέ[[θηκ]][εν], ed.pr. || 6. [ἀνέθηκεν Ἀρτ]έμιδι Ἀγ[ροτέραι]? ed.pr.

121. Athens. Inventory (?), ca. 370-345 B.C.? Fragment of 'Hymettian' marble, left side preserved (?), found in the Agora Excavations in 1959, I 6874. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 321/322, no. 13 (ph.).

lacuna

[..]Ε[----------------------]
[..]ΚΥ[---------------------]
ΟΨΟΙΣ[--------------------]
ΟΥ καὶ Ι[-------------------]
ΥΛΗΚΑΙ[-------------------]
ΑΤΟΥΣΜ[------------------]
ΕΜΙΔΙ[--------------------]
ΟΝΤ[----------------------]
ΜΙ[-----------------------]
- - - - - - - - - - - - - - - - - - - -

3. ὄψοις, 'little fish', ed.pr. || 4/5. ὕλη καὶ [---]. or [ἡ βου]λὴ καὶ [ὁ δῆμος], ed.pr. || 6/7. [Ἀρτ]έμιδι, ed. pr.

122. Athens. Inventory (?), ca. 370-345 B.C.? Fragment of 'Pentelic' marble found in the Agora Excavations in 1936, inv. no. I 4048, left side preserved. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 322/323, no. 14 (ph.).

lacuna

stoichedon

[..]Ε[------------------]
[.]ΜΠΤΡΕ[---------------]
[.]ΕΜΙΔΙΒ[---------------]
[.]ΤΑΤΗΡ[---------------]
[.]ΝΤΩ[-----------------]
[.]Π[--------------------]
- - - - - - - - - - - - - - - - - - - -

1-2. Some form of [Λ]αμπτρε[ύς]?, ed.pr. || 2/3. [Ἀρ|τ]έμιδι Β[ραυρωνίαι]?, ed. pr. || 4. [σ]τατῆρ[ες] or [σ]τατῆρ[ε], ed.pr.

123. **Athens. Inventory?, 360-350 B.C.?** Fragment of 'Pentelic' marble found in 1949 in the Agora Excavations. Ed.pr. M.B.Walbank, *Hesperia* 82 (2012) 323/324, no. 15 (ph.).

lacuna
[- - - - - - . . . . .]ΑΦΙ[- - - - - - - - - - - -]
[- - - - - - - . . .]ΝΑΡΑ[- - - - - - - - - - - -]
[- - - - - - . . .]ΑΙΣΕ[- - - - - - - - - - - - -]
[- - - - - - . .]ΤΑΕΙΒ[- - - - - - - - - - - - -]
[- - - - - - -]ΝΤΙΣΕΚ[- - - - - - - - - - - -]
[- - - - - -]ΙΝΙ: ἐχομ[- - - - - - - - - - - - -]
[- - - - - -]ποθηκη[- - - - - - - - - - - - - -]
[- - - - - -]ΙΝΘΕ[- - - - - - - - - - - - - - -]
[- - - - . .]ΙΕ[- - - - - - - - - - - - - - - - -]
- -

1. Ἀφι[δναῖος]?, ed.pr. || 5. [- - -]ντίς may be the name of a tribe, ed.pr. || 6. [Ἐλευσ]ίνι(ος) or [ἐν Ἐλευσ]ῖνι : ἐχόμ[ενος] vel sim., ed.pr. || 7. Some form of the noun [ἀ]ποθήκη, ed.pr. || 8. [το]ῖν θε[οῖν?], ed.pr.

124. **Athens. Inventory (?), ca. 330-320 B.C.** Fragment of 'Hymettian' marble found in the Agora Excavations in 1937, inv. no. I 4916. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 329/330 no. 19 (ph.), left side preserved.

lacuna — stoichedon
[. . . .]ΝΑΒ[- - - - - - - - - - - - - - - - - - -]
αχλῆς ΛΑΜΠ[- - - - - - - - - - - - - - - -]
ΟΥΣ ἐν τῆι ΕΣ[- - - - - - - - - - - - - - - -]
ΟΣ ξυλίνη: Ọ[- - - - - - - - - - - - - - - - -]
ΠΛΗΝΕΚΑΤΟ[- - - - - - - - - - - - - - - -]
οκλέους Γ [- - - - - - - - - - - - - - - - - - -]
ΑΛΟΝΤΕΣ[- - - - - - - - - - - - - - - - - -]
ΤΩỊΑΝΔ[- - - - - - - - - - - - - - - - - - - -]
ṢỊΔΗΡ[- -]
[. .]Τ[- -]
- -

2. 'The demotic Λαμπ[τρεύς] is unlikely', ed.pr. || 6/7. [ἐπιβ]|αλόντες?, ed.pr. || 5. A reference to the ἑκατό[μπεδον], or to the month Ἑκατομβαιών; less likely πλὴν ἑκατο[στῆς], ed.pr. || 9. Some form of σιδηρ[οῦς], ed.pr.

125. **Halai Arraphenides. Catalogue of womens' clothing (inventory of Artemis Brauronia?), 4th cent. B.C.** Cf. *SEG* LIII 174; LV 260. B. Skaraki, M.Stathi, in *Αρχαιολογικές Συμβολές* A (2013) 246 briefly refer to a small fragment of a stele inscribed with a list of womens' clothing dedicated to Artemis in her sanctuary at Brauron, found reused built into a later wall in excavations of the Greek Archaeological Service at this site. No further details.

126. **Athens. Inventory of Artemis Brauronia (?), 343/2-337/6 B.C.** Fragment of 'Pentelic' marble found in the Agora Excavations in 1933. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 325, no. 16, who suggests that it could belong with *IG* II² 1514-1531, dedications to Artemis Braurονia, and in particular with *IG* II² 1526.

lacuna
[- - - - - - - - . .] Ị [- - - - - - - - - - - - - - -]
[- - - - - - - - .]ΗΣ[- - - - - - - - - - - - - - -]
[- - - - - - - - .]ΤΤ[- - - - - - - - - - - - - - -]
[- - - - - - - -]ΑΡΙ[- - - - - - - - - - - - - - -]
[- - - - - - - -]ΠΟΘ[- - - - - - - - - - - - - -]
[- - - - - - - -]ΛΟΣ[- - - - - - - - - - - - - -]
[- - - - - - - - -][Α]ΡΙ[- - - - - - - - - - - -]
[- - - - - - - -]ΟΔΗ[- - - - - - - - - - - - - -]
[- - - - - - - -]ΜΜΕ[- - - - - - - - - - - - -]
[- - - - - - - - - -]ΕΚ[- - - - - - - - - - - - -]
[- - - - - - - - .]ΡΟ[- - - - - - - - - - - - - -]
[- - - - - - - - .]ΤΕ[- - - - - - - - - - - - - -]
- -

127. **Athens. Catalogues of silver phialai.** *IG* II² 1553-1578; *SEG* LX 179-195. In a discussion of payments mentioned in manumission records in Thessaly and other parts of the Greek world, R.Zelnick-Abramovitz, *op.cit.* (see our lemma no. 394) 95-102, critically reviews and rejects the view expressed by Meyer, *Phialai-Inscriptions* (see *SEG* LX 179) that the φιάλαι ἐξελευθερικαί were dedicated as the tenth of a fine of 1,000 drachmas imposed on defeated prosecutors in δίκαι ἀπροστασίου brought against metics. Z.-A. reaffirms the traditional view that the phialai were dedications by manumitted slaves or people acquitted in δίκαι ἀποστασίου. In her discussion she adduces *IG* II² 417, a list of phialai dedicated by liturgists inscribed on the reverse of a stele recording φιάλαι ἐξελευθερικαί (*IG* II² 1575); 'apparently these two lists were deemed to belong to the same sphere', i.e. the φιάλαι ἐξελευθερικαί cannot have been fines (101/102).

128. **Athens. Poletai record, 342/1-339/8 B.C.** *IG* II² 1582+. *Agora* XIX P26. *SEG* LX 197.* C.Flament, *ZPE* 185 (2013) 111-121, discusses the relevance of the confiscation of Meixidemos' property (LL. 463-485) to the administration of quarries in Athens. Telemachos, for whom Meixidemos stood as a guarantor, owed payments on a λιθοτομία (LL. 483-485), which has traditionally been understood as a concession on a quarry. Based on the parallel phrasing of Philistides' tax farming concessions (LL. 470-477), Flament interprets Telemachos' λιθοτομία as the tax farming concession for the τέλος

λιθοτομίας. He believes that his reinterpretation is further supported by the description of the payments as καταβολαί and of all three contractors' payments as τὴν ὠνήν (L. 493), both termini technici concerning Athenian tax farming concessions. The author brings attention to the πεντηκοστὴ τῶν (Πεντελῃϊκῶν) λίθων (*IG* IV².1.103 from Epidauros), an Athenian tax that seems similar to that of *Agora* XIX P26. Eventually, Flament discards this poletai record as evidence for Athenian quarry administration.

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129. Athens. Poletai record, ca. 340-320 B.C.? Small fragment of 'Pentelic' marble found in 1934 in the Agora Excavations, inv.no. I 2001. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 302-304, no. 1 (ph.), who suggests the above date and identification; cf. *Agora* XIX, P26.

lacuna
[- - -]ΕΠΙ[- - - - - - -] Stoich.
[- - -]ΗΣΕΓ[- - - - - -]
[- - -]Η⟦ΙΑΚΑ⟧[- - -]
[- - -]⟦ΕΛΑΦ⟧[- - - -]
[- - -]ΥΗΣ[- - - - - - -]
- - - - - - - - - - - - - - - -

4. ⟦Ἐλαφ⟧[ηβολιῶνος]?, ed.pr. || 5. [ἐνεγ]υήσ[ατο]?, ed.pr.

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130. Athens. Poletai record, ca. 330 B.C. Small fragment of "Pentelic" marble found in the Agora Excavations in 1934, inv.no. I 1866. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 306/307, no. 3 **(ph.)**, who proposes the above date and identification; cf. *Agora* XIX P32.

lacuna
[- - - - - - - -]ν[ο]υ Ἀφιδ[ναι - - - - -] Stoich.
[- - - - -]ς: ὠνη: Χειμ[- - - - - - - - - -]
[- - - - -]ΑΡΝΙΠΠ[- - - - - - - - - - - -]
- -

2. Χειμ[εύς] or Χεί[μ[ων], ed.pr. || 3. Ἀρνιππ[ος], ed. pr.

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131. Athens. Poletai record or lease, ca. 330-320 B.C. Small fragment of 'Pentelic' marble found in the Agora Excavations in 1937, inv.no. I 4511; left side preserved. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 308/309 no. 5 (ph.).

lacuna
[.]ΑΥΤ[- - - - - - - - - - - -]

ΣΘΩΣΕ[- - - - - - - - - - - -]
⟦Κ⟧ΩΝΕΝΣ[- - - - - - - - - -]
ΗΜ⟦Ο⟧ΥΔΕ[- - - - - - - -]
ΣΥΘΕΥ[- - - - - - - - - - - -]
ΗΝΑΙ[- - - - - - - - - - - - -]
ΘΙΥ[- - - - - - - - - - - - - - -]
Ι[- - - - - - - - - - - - - - - - - -]
- - - - - - - - - - - - - - - - - - -

1/2. [ἐμί]|σθωσε or [μι]σθώσε[ως], ed.pr. || 2/3. [οἱ]|⟦κ⟧ῶν ἐν Σ[- - -], ed.pr. || 3/4. [ἥμι]συ, ed.pr.

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132. Athens. Poletai record (?), 4th/3rd cent. B.C. Fragment of 'Hymettian' marble found in the Agora Excavations in 1934, inv.no. I 1844. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 311-313 (ph.), no. 8, who compares *Agora* XIX no. P52 and maintains that 'despite what appears in line 8, this document must surely be part of a financial record, not a decree: e.g. [καθάπερ ἔδοξεν] τῶι δήμωι . . .' He reconstructs circumstances in which Philles (LL. 6-9) encountered a fine.

lacuna
3 lines lost
- -
[. . . . .]ΜΥΑΙ[- -] stoichedon
[. . . . . .]εκρίτου Κυθήρρ[ιος - - - - - - - - - - - - - -]
[. . . . . .]Ν Δημοκράτ⟦ου⟧ Στε[ιριεύς - - - - - - - -]
[ἐπὶ τῆ]ς Αἰαντίδος ἕκτης π[ρυτανείας - - - - -]
[. . . . . .] Ἀντ⟦ι⟧κράτου Δεκε[λεεύς - - - - - - - - -]
[. . . . . .]Ι ζημι⟦ῶσ⟧αι Φίλλη[ν - - - - - - - - - - - -]
[ἔδοξεν] τῶι δήμωι καὶ τῆι β[ουλῆι - - - - - - - - -]
[. . . . . . ψ]ήφισμα καὶ ΔΙΠ[- - - - - - - - - - - - - - -]
[. . . . . . .]Η Φίλλην καὶ ΤΕ[- - - - - - - - - - - - - - -]
[. . . . .]ινέτου Δειρα[διώτης - - - - - - - - - - -]
[. . . . .]άρου Θυμαιτά[δης - - - - - - - - - - -]
[. . . . .]ικλεί[δ]ου Κη[φισιεύς - - - - - - - - -]
[. . . . . Ἀρ]ιστοφῶντος Ἐλε[υσίνιος - - - - - - -]

2. [Φε]ρεκρίτου?, ed.pr.

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133. Athens. Poletai record(?), early 2nd cent. B.C. Fragment of 'Pentelic' marble found in the Agora Excavations in 1939, I 5654. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 318/319, no. 11 (ph.), who points out that '[n]o example of a poletai record survives from as late a date as this'.

lacuna

ca. 5 lines lost?

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[- - - - . . . .]ENA[- - - - - - - - - - - - - - - - -]
[ἐπὶ τῆς] Οἰνεῖδος δεκά[της πρυτανείας - - - -]
[- - - - - . . . . . .] χρήματα μείζονα [- - - - - - - - -]
[- - - - . . . .]AKONTA καὶ MI[- - - - - - - - - - - -]
[- - - - - - - - - - - - - - - -]AIP[- - - - - - - - - - - - -]
[- -]EΛ[- - - - - - - -]

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4. [τρι]άκοντα καὶ μί[α]?, ed.pr.

134. Athens. Ratio centesimarum (?), ca. 340-320 B.C.? Small fragment of 'Pentelic' marble, left side preserved, found in the Agora Excavations in 1937, inv.no. I 4585. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 304-306, no. ■ (ph.), who suggests the above date and identification; cf. *IG* II² 1599.

lacuna

ΣΠΙΝ[- - - - - - - - - - - - - - - - - - - -]
EYEIΔ[- - - - - - - - - - - - - - - - - - - -]
[.]HXPE[- - - - - - - - - - - - - - - - - -]
[.]ΛΩΠ[- - - - - - - - - - - - - - - - - - - -]
[.]ΓΥΗΝ[- - - - - - - - - - - - - - - - - -]
[.]HEIKΛ[- - - - - - - - - - - - - - - - -]
[.]HNENΠ[- - - - - - - - - - - - - - - -]
[.]AΛΩΠ[- - - - - - - - - - - - - - - - -]
[.]AΠ[- - - - - - - - - - - - - - - - - - - -]

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1. Σπίν[θαρος]?, ed.pr. || 2. Εὐείδ[ης]?, ed.pr. || 4. [Ἀ]λωπ[εκῆθεν] or [Ἀ]λωπ[εκῆσι], ed.pr. || 5. γύην, ed.pr. || 6. [ὠν]η(τῆς) Εἰκά[διος], ed.pr. || 8. Ἀλωπ[εκῆθεν] or Ἀλωπ[εκῆσι], ed.pr.

135. Eleusis. Accounts of the Eleusinian epistatai, 329/8 B.C. *IG* II² 1672. *I.Eleusis* 177. *SEG* LX 65, 198, 199;* LXI 40, 194, 346; LXII 1849, 1945. C.Flament, *Res Antiquae* 10 (2013) 223-242, uses the evidence for grain from this text (data tabulated at 228), which he first examines through the lens of the Aristotelian analysis of Attic economy. Observing that the ratio wheat/barley is much lower in Attica than in the cleruchies (Skyros, Lemnos, Imbros), he infers that Athenian farmers favored the production of commercially valuable crops, instead of grain. As a result, a rather small portion of cultivable Attic land was used for cereals.

136. Athens. Catalogue of officials (?), late 3rd/early 2nd cent. B.C. Fragment of 'Hymettian' marble found in the Agora Excavations in 1935, inv.no. I 3016. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 334-336, no. 24 (ph.), who provides commentary on the Receivers and the Repairers (ἐπισκευασταί), and argues that 'this fragment may derive from a list of officials of the same kind ■ *IG* II² 1705-1712.'

lacuna

[- - - -]ΩΣ ᵛ [- - - - - - - - - - - - - - - -]
[- - - -]EYΣ ἀποδέκται [- - - - - - -]
[- - - - .]O vacat
[- - - - . .]N ἐπισκευαστ[- - - - - - - -]

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137. Athens. Catalogue of Athenian demesmen (councilors?), ca. 350 B.C. Cube-like base of 'Pentelic' marble, broken on all sides except the left; front and left sides inscribed with the same catalogue. It was found in 2002 in building operations at Mnesikleous and Diogenous Streets in Plaka; now in the storerooms of the First Ephorate in the Library of Hadrian, inv.no. ΠΛ 2050. Edd.pr. T.Petropoulou, E.-L.Choremi, *Horos* 22-25 (2010-2013) [2014] 107-114 (ph.), who provide ■ thorough prosopographical analysis, on the basis of which, in addition to the lettering, spelling, and deme-representation, they propose the above date. After rejecting several categories of catalogues, they suggest that these men are councilors and that the base originally contained ■ complete list, beginning with tribe one, Erechtheis on the front left, and ending with tribe ten, Antiochis, on the left side [A typesetter's error muddled up the names in columns I and II in the ed.pr. The error was spotted by J.S.Traill, who promptly communicated it to the editor of *Horos* A.P.Matthaiou, who in turn sent ■ the improved version we are reproducing below. Stroud and Papazarkadas.]

Front (side A)

Column I	Column II
[Ἐρεχθηΐδος]	[Αἰγηΐδος]
- - - - - - - - - - - - - - - - -	- - - - - - - - - - - - - - - - -
[. . c. 4 . .]λω[. . 3-4 . .]ρο	[- - - - - - - - - - - - - - - - - -]
[. . c. 4 . .]ράτης Θάλιδος	ΧαρΙΙ[- - - - - - - - - - - - - - -]
[. . c. . .]ας Κηφισοφῶντος	Νεοκλ[- - - - - - - - - - - - - - -]
[Εὐ]ωνυμ[ῆ]ς	Ἀγκυλ[ῆθεν]
[Λ]εώστρατος Λεωχαρίδ(ο):	Καλλιπ[- - - - - - - - - - - - - -]
Ἀντιγένης Ἀπολλοδώρου	Λυσίμαχος [- - - - - - - - - - - -]
Κλ[.]κ[. c. 2 .]δης Ἀντιγένου	Δημόφιλος [- - - - - - - - - - - -]
Χαρίας Χαρωνίδου	Ἅγνων [.]ΛΛ[- - - - - - - - - -]
Εὐάγ[γ]ελος Θεαγκέλου	Μορυξίας Γ[- - - - - - - - - - -]
Καλλιάδης Χαριάδου	Βατεῆς
Προκλείδης Εὐγειτονίδο	Λυκόφρω[ν - - - - - - - - - - - -]
Χαρῖνος Χαρωνίδου	Φιλαΐδ[αι]
Φιλοκράτης Φιλοκλέος	Ἐπίζηλ[ος - - - - - - - - - - - -]

Λεωχάρης Πορiλάο
Σωκράτης [..]σίου
16 Εὔθοινος [..c. 3.]λεγκτο:
Καλλιπίδης [Ἐ]παινέτου
Δημοκράτης ΛΑΓ[-------]
[Ἐκ] Κηδῶ[ν]
20 [Π]ροκλείδ[ης ---------]
[.]Ọ.[---------------]

Διονυσόδ[--------------]
36 Καννωνὸς [------------]
Ἁλαιῆς
ΕΛΛ[-----------------]

Left (side B)

[-----------]ν[.]ς
[-----------]ένου
[----------]σου
4 [-----------] vac.
[-----------] Χαιρεφ[---]
[-----------] vac
[-----------] Νικοξένου
8 [---------]ας Πασιφάνου
[---------]
[--------].ἰένης Φλυ[..]ου
vacat

B10. Φαῦ[λλ]ου, Matthaiou apud ed.pr.

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138. Athens, Catalogue of victors at the Theseia, 148/7-135/4 B.C. *IG* II² 961. *SEG* XXVIII 365; XXXVI 723. C.Sarrazanas, *ZPE* 186 (2013) 127-33, reviews the evidence for the existence of Apolexis I of Peiraieus, observing that all that remains of the notice of the agonothetes in this catalogue is the demotic and the fragmentary patronym, restored by Wilhelm and printed by Kirchner in *IG* as follows:

[ἀγωνοθετοῦντος Ἀπολήξιδος τοῦ Λυσά?]νδρου Πειραιέω[ς]

The supplement Ἀπολήξιδος, misprinted in *IG* as Ἀπολέξιδος, was based on Ἀπόληξις Α[υσά]νδρου Πειραιεύς, attested in the ephebic list *IG* II² 1009 of 117/6 B.C. Sarrazanas suggests two alternatives for the fragmentary patronym, [Μενά]νδρου (cf. *IG* II² 1938) and [Ἀλεξά]νδρου (cf. *SEG* XXIII 99), before acknowledging that [Λυσά]νδρου remains the most probable candidate. The numismatic evidence, an issue of stephanophoric tetradrachms bearing the name ΑΦΡΟΔΙΣΙ-ΑΠΟΛΗΞΙ, now dated to 123/2 B.C., and several ambiguously inscribed ΑΠΟΛ, has previously been used to support Wilhelm's restoration, but Sarrazanas rejects this identification and points to better suited candidates for these monetary magistrates. The crux of Sarrazanas' argument lies in É.Perrin-Saminadayar's recent identification of Lysander I of Peiraieus with a Lysander in Plutarch, *Moralia* 55.843b (article

reported in *SEG* LV 27), and the identification of three of his children: Medeios I, Glaukos II, and Lysander II. Given the existence of three possible candidates and the prominence of Μήδειος (whose name, Sarrazanas suggests, could be restored as that of the elusive agonothetes), it no longer appears logical or necessary to posit the existence of a fourth child named Apolexis, and with his disappearance from our inscription his entire existence proves to have been a '"fantôme" dans notre documentation.'

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139. Athens. Genealogical catalogue of a priestly family, early 4th cent. A.D. *IG* II² 2342 = *IG* II² 13620. *Agora* XXXI 80. *SEG* XVI 142; XXIV 201; LVIII 150; LXI 32. C.Settipani, in *Stratégies familiales* 57-80, investigates genealogical pedigrees invented by late antique aristocratic families. His case study is the family of Ἡγίας, head of the Neoplatonic School of Athens around 500 A.D., who claimed descent from Solon (stemma at 78/79). In 'Annexe 2' (80) Settipani reproduces and translates in French the text of *IG* II² 2342 (*IG* II² 13620), which attests to several members of Hegias' family, accompanying it with prosopographical notes based on numerous epigraphical documents.

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140. Athens. Lease or sale of land (?), ca. 330 B.C. Small fragment of 'Pentelic' marble found in the Agora Excavations in 1939, inv.no. I 5776; right side preserved. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 307/308 no. 4 (ph.), who suggests this identification on the basis of LL. 4/5, χωρ|[ίον].

[-----------.]ΜΙ Stoich.
[-----------]ḲΑΤ
[-----------]ΑΝΤ
4 [-----------]ΧΩΡ
[-----------]ḲΑΛ
[-----------]ΥΘ[.]
[-----------]⊢[..]

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141. Athens. Lease of land, 4th/3rd cent. B.C. Fragment of micaceous 'Pentelic' marble found in the Agora Excavations in 1937, right side preserved; inv.no. 4668. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 309/310 no. 6 (ph.), who, on the basis of the peculiar puntuand, suggests that this may be part of the same series of leases as *Agora* XIX L14, but inscribed on different stelai. LL. 1-3 may come from the heading. See also our lemma no. 142.

lacuna
[-------------]Ξ stoichedon?
[-------------]ΙΑ
[-------------]ΑΙ

[-------------]ΟΥ
[-------------]ΑΧ
[-------------]ΡΑ
[-------------]:Μ
[--------------]Ε
- - - - - - - - - - - - - - -

142. Athens. Lease of land, 4th/3rd cent. B.C. Fragment of 'Pentelic' marble found in the Agora Excavations in 1934, inv.no. 1635. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 310/311 no. 7 (ph.), who associates it with our lemma no. 141, noting: 'Fragments 6 and 7, together with *Agora* XIX, no. L14, represent parts of the decennial revision of leases of sacred properties carried out in 303/2 or 293/2 B.C., which are likely to have been inscribed on three or four different stelai.'

lacuna — stoichedon

[--------. . .]ΠΟΝ[---------]
[---------.]ΕΙΣΘΑ[---------]
[---------.]ΑΙΟΣ: 𐅃 [-------]
[---------.][[Ι]]ΤΕΚΤΩ[------]
[---------]Ν γύην: ΩΚ[------]
[---------]ΙΟΝΤΥΗ[--------]
[---------]Υ: ΜΙ[-----------]
- -

4. A name such as [Ἀμφ[[ι]]τέκτω[ν], [Ἀρχ][[ι]]τέκτω[ν], or [Κλε][[ι]]τέκτω[ν], ed.pr. || 6. γύη[ν]?, ed.pr.

143. Athens. Lease? 4th/3rd cent. B.C. Fragment of 'Hymettian' marble found in 1937 in the Agora Excavations, I 4732, broken on all sides. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 314/315, no. 9 (ph.), who notes that the spelling of the name of the goddess in L. 4 is without parallel; her sanctuary may also appear in L. 7.

- -
[---. . . .]ΟΑΙΝΕΝΚΗΦ[-------]
[---. . . .]ΝΝΕΣΩΡΑΙΑ[-------]
[---. . .]ΗΣ γεί Δαμοκρ[-------]
[---. . .]Ι Εἰλεθίηι Σ[----------]
[---] τῶι τείχει ΚΑΙ[----------]
[---. .]ΙΜΕΟΔΗΣ[-----------]
[---]ΙΛΕΙΟ[-----------------]
- -

2. ὡραῖα?, ed.pr. || 3. γεί(των) Δαμόκρ[ιτος] or Δαμοκρ[άτης], ed.pr. || 7. [Ε]ἰλειθ[υία]?, ed.pr.

144. Athens. Leases or sales of land, before ca. 250 B.C. Four non-joining fragments of 'Pentelic' marble found in the Agora Excavations in 1934. I 1702 a-d; the arrangement of a-c is arbitrary; the vacat in the 3rd line of d may indicate that it is the last fragment of the text. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 315-317, no. 10 (ph.).

lacuna

Fr. a
[----------]ΑΝ[[-----------]
[----------]ΣΥΧΩ[----------]
[----------]Ν καὶ [----------]
[----------]ΗΣΚΛ[----------]
[----------]ΙΝ : 𐅃[----------]
[----------]ΛΟΥΔ[----------]
[----------]ΥΤΩ[-----------]
[----------]Ν[------------]
- -

lacuna

Fr. b
[----------------]Χ[. . . vv]
[----------------]ΔΕΟΥ [vv]
[----------------]ΜΥΣΚ vv
[-----------------]ΝΩΙΓ vv
[-----------------. . .]Τ[vv]
- - - - - - - - - - - -

lacuna

Fr. c
[-----------]Σ[-----------]
[----------]ΟΥ[-----------]
[----------]ΗΛ[-----------]
[----------]ΚΙ[------------]
- -

lacuna

Fr. d
[-----------]Α[------------]
[-----------]ΥΤ[-----------]
[----------] vacat

2. χω[ρίον] or χώ[ρα], ed.pr. || 11. [Ποσι]δέου? ed.pr. || 12. Μῦς Κ|[---], ed.pr. || 13/14. e.g. [οἰκίδιο]ν ὧι γ|[εί](των), ed.pr.

145. Acharnai. Boundary stones of the Acharnian aqueduct, ca. 325-300 B.C. *IG* II² 2491. *SEG* XIX 181-182; XXI 643; LIV 237; LVI 217.* T.Georgousopoulou, in *Αρχαιολογικές Συμβολές* Α' (2013) 153-160 (ph.), presents a general essay on this major water system with focus on its physical form, location (illustrated with maps), excavated remains, including texts of the inscriptions and ph. of *SEG* XIX 181-182, LIV 237. Since so far no such inscriptions have been found outside the general area of the deme of Acharnai, it seems likely that the aqueduct was built to service this most populated of the

Attic demes. [Georgousopoulou writes without reference to the valuable study of A.P.Matthaiou, which we reported in *SEG* LVI 217. Stroud.]

The same topic is explored with more finesse by D.L.Kellogg, *op.cit.* (our lemma no. 2) 105-110, who, based on the texts she has included in her epigraphic appendix (211/212), provides valuable insights into the location of the aqueduct, the legal rights of those involved, their origin, etc.

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146. **Athens (Kerameikos). Boundary-stone of a tomb, 4th cent. B.C.** Fragmentary boundary stone of Hymettian marble; from Kerameikos, inv.no. I 88. Ed.pr. J.Stroszeck, *art.cit.* (our lemma no. 17) 22/23 no. 4.

[ὅρος]
μνήμ[α]-
τος

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147. **Athens (Kerameikos). Boundary-stone of a tomb, 4th cent. B.C.** Boundary stone of white 'Pentelic' marble (a reused tile); from Kerameikos, inv.no. I 329. Ed.pr. J.Stroszeck, *art.cit.* (our lemma no. 17) 23 no. 5.

ὅρος
μνήμα-
τος

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148. **Athens (Kerameikos). Boundary-stone of a tomb, 4th cent. B.C.** Trapezoidal boundary stone of white 'Pentelic' marble; from Kerameikos, inv.no. I 348. Ed.pr. J.Stroszeck, *art.cit.* (our lemma no. 17) 23 no. 6.

ὅρος
μνήμα-
τος

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149. **Athens (Kerameikos). Boundary stone of a tomb, ca. 385 B.C.** Slab of schist found at the SE corner of funerary precinct 2 in 1964, inv.no. I 420. Ed.pr. B.Schlörb-Vierneisel, *MDAI* (*A*) 81 (1966) 61 (ph.); see now J.Stroszeck, *art.cit.* (our lemma no. 17) 23 no. 8.

ὅρος
μνήματος

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150. **Athens (Kerameikos). Boundary-stone of ▪ tomb, ca. 390-385 B.C.** Opisthographic trapezoidal boundary stone of schist, found at the SW corner of funerary precinct 2 in 1964; inv.no. I 421. Ed.pr. B.Schlörb-Vierneisel, *MDAI* (*A*) 81 (1966) 61/62 (ph.); see now J.Stroszeck, *art.cit.* (our lemma no. 17) 23 no. 9 (ph.).

Front	Back
ὅρος	[ὅρος]
μνήματος	[μν]ή[ματ]ος
ὅρ[ος]	

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151. **Athens (Kerameikos). Boundary-stone of a tomb, early 4th cent. B.C.** Boundary stone made of a schist slate shaped into a stele; found in 1959 at Melidoni street in relation to the submycenaean tomb I (inv.no. I 453). Ed.pr. J.Stroszeck, *art.cit.* (our lemma no. 17) 13, 23 no. 11 (ph.), who speculates that the stele might have been set up by the polis of Athens.

ὅρος
μνήματος

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152. **Athens (Kerameikos). Boundary-stone of a tomb, 4th cent. B.C.** Fragmentary boundary stone made of a marble slate, which preserves traces of an earlier inscription.; found in 1959 in Bau Z II. (inv.no. I 499). Ed.pr. J.Stroszeck, *art.cit.* (our lemma no. 17) 23 no. 12.

[ὅρος]
μνή-
μα-
[τ]ος

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153. **Athens (Kerameikos). Boundary-stone of a tomb, early 4th cent. B.C.** Stele of limestone, found in situ in front of funerary precinct V (south side of the Sacred Street) in 1964; inv.no. I 557. Ed.pr. J.Stroszeck, *art.cit.* (our lemma no. 17) 23 no. 13 (ph.).

ὅρος
μνήμα-
τος

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154. **Athens. Boundary marker of the Areopagus, ca. 450-400 and ca. 400-350 B.C.** *Agora* XVIII C28. G.V.Lalonde, *Hesperia* 82 (2013) 435-457 (ph.; dr.), shows that this inscription is not a dedication, but a boundary marker of the Council of the Areopagus inscribed on a block probably

from the precinct wall of the Council. The stone had two periods of use at the above dates represented by the earlier inscription A, which was (incompletely) erased and then later replaced by B, which was inscribed below A on the same block but upside down with respect to it. In the first period Horos A was read vertically from top to bottom and then Horos B was read from bottom to top. Lalonde postpones for a later study speculation about the location of the Council building. He suggests 'that the successive horos inscriptions marked a regular and long-standing precinct that accommodated both homicide trials and other functions of the Areiopagites.' (449). The reason for the erasure of Horos A and its replacement by the more explicit Horos B may be attributed to a rise in reputation and responsibility of the Council in the mid-4th cent. B.C. He explores the possible connection of this inscription with Eukrates's Law on Tyranny of 337/6 B.C.; see our lemma no. 78.

Horos A ḥόρ[ος τε̃ς?] β[ο]λε̃ς

Horos B βολῆς ἐξ Ἀρείο πάγο

At 435, note 1, Lalonde remarks that in *Agora* XVIII C28, D.J.Geagan also suggested that this may be a boundary inscription.

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155. **Pallene (Glyka Nera). Boundary-stone of land sacred to Dionysos, ca. 425-375 B.C.** *SEG* LVII 162. After autopsy, K. Takeuchi, *Horos* 22-25 (2010-2013) [2014] 101/102 no. 9, records the text as follows: ὅρος | χωρίο | τῶι Δι|ονύσω|[ι]

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156. **Kalyvia. Security horos, 350-300 B.C.** Slab of white-gray marble found in 2009 in a pile of stones near the Early Christian basilica of Olympos, between Kalyvia and Anavyssos; now in the Museum of Lavrion, inv.no. ΜΛ 1549. Ed.pr. A.Dova, in *Πρακτικά ΙΔ΄ Επιστημονικής Συνάντησης Νοτιοανατολικής Αττικής, Καλύβια Θορικού Αττικής, 6-9 Οκτωβρίου 2011* (Kalyvia 2013) 59-68 (ph.), who identifies the koinon with the demesmen of Myrrhinous, and comments on the topography and archaeology of the deme and on the cult of Artemis Kolainis, before associating the horos with *IG* II² 1183, LL. 27-32.

ὅρος
χωρίου
καὶ οἰκίας πε-
4 πραμένων
ἐπὶ λύσει κοι-
νῶι Μυρρινοσ-
[ί]ων ἱεροῦ ἀργυ-
8 [ρί]ου Ἀρτέμιδο[ς]
Κολαινίδος

---

157. **Athens. Security horos, ca. 325-300 B.C.** 'Pentelic' marble block, originally a high-quality threshold, found by K.Pittakys to the east of the Parthenon and provisionally published by him in *Ephemeris* (1856) 1471, no. 3042; now in the Epigraphical Museum inv.no. EM 5992. G.E.Malouchou, in *Epigraphical Approaches* 207-214 (ph.; English translation), offers in effect the ed.pr. of this long overlooked inscription, for which she proposes the date above on the basis of the diction and prosopography: the creditor Kineas is probably a well-known trierach, Davies, *APF* 8436, and Philoktemon may be the Secretary of the Council of 319/8 B.C. Πολυαινίς is a hapax; for the verb ἐφίημι Malouchou cites *IG* XII.5 872; *SEG* L 829.

[. . . . . c. 10 . . . . .] ὑποκειμένη[ς - - - - -]
Κινέαι Νι[κ]ομ[ά]χου Λαμπ[τρεῖ - - - -]
ἐφιείσης Πολυαινίδος κατὰ [- - - - - - - -]
4 παρὰ Φιλοκτήμ[ο]νι Κηφ[ισιεῖ - - - - - -]

1. [ὅρος οἰκίας], M(alouchou). || 3. κατὰ [τὰς συνθήκας], M. || 4. [κειμένας?], M.

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158. **Athens. Dedication by the supervisor (ἐπιμελητής) of the Prytaneion, 1st cent. B.C.** *IG* II² 2877. *SEG* LVI 229.* E.S.Kroustales, *Grammateion* 2 (2013) 11-16, after a detailed reexamination of the earliest testimonies for the finding place of this inscription (Spon, Wheler, Guillet de S. George) in the 17th century, Fourmont, and Pittakys, together with candidates in the last 100 years, concludes that the Athenian πρυτανεῖον was located in the Plaka northeast of the Acropolis at the church of Agios Demetrios Katephores, the findspot of numerous inscriptions and where Pittakys originally placed it.

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159. **Athens. Dedication of Pistokrates and Apollodoros, late 2nd cent. B.C.** *IG* II² 2949. *SEG* LXII 94.* As part of his overarching argument that the Attic gene were elevated in the late Hellenistic period, P.Ismard, *art.cit.* (our lemma no. 26) 179/180, revisits this inscription (Greek text reproduced), and noting the absence of the Βακχιάδαι from sources of the Classical period he infers that the genos was created in the 2nd cent. B.C.

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160. **Lambrika (Lamptrai). Dedication to Apollo (and Asklepios?) by demesmen of Lamptrai, mid-4th cent. B.C. (before 342/1 B.C.).** *IG* II² 2967. *SEG* LVII 172. I.Bultrighini, *RCCM* 55 (2013) 29-44, studies a squeeze of this inscribed block (now lost but probably stored in the Museum of Brauron, according to the author), on which she is able to discern the vertical stroke of a pi, hence [Λαμ]πτρεῖς in L. 1. She goes on to provide a detailed analysis, including prosopographical and topographical notes, before rejecting S.G.Byrne's recent theory that the dedicants might have been orgeones, because of the absence of the crucial term ὀργεῶνες from the heading. On the basis of the sacred regulations *IG* I³ 256, Bultrighini first proposes to restore L. 1 as [Λαμ]πτρεῖς τῶι Ἀπόλλωνι τῶι [Πυθίωι ἀνέθεσαν]. Alternatively, she puts forward a totally different reconstruction, which complies

with her detection of traces of a previously unattested sigma, namely Λαμ]πτρεῖς τῶι Ἀπόλλωνι, τῶι [Ἀ]σ[κληπιῶι ἀνέθεσαν], shrewdly noting that the church of Agios Loukas, into which *IG* II² 2967 was once built, is dedicated to a patron saint of doctors. C.Feyel, *BE* (2014) 158 notes: 'On aurait aimé que l'a donne quelques parallèles pour étayer cette hypothèse, qui paraît peu vraisemblable'.

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161. **Athens. Dedication of a torch to Hermes, ca. 100 B.C.–100 A.D.** Base of bluish-white marble, broken at the back; inscribed surface broken at top, left, and right; on top traces of a tenon to anchor the dedicatory torch; the back is roughly dressed for insertion into a wall or niche of a building; found in 1986 by the Greek Archaeological Service in the Venizelos Mansion at 96 Adrianou Street (for another base for a torch found in the same place, see *SEG* LXI 164); now in the storerooms of the Library of Hadrian, inv. no. ΠΛ 522. Edd.pr. G.E.Malouchou, D.S.Sourlas, *Horos* 22-25 (2010-2013) [2014] 163-168 (ph.), who provide a commentary on the men in Ll. 7-10, none of whom are attested elsewhere; examples of two hypopaidotribai; the name of the festival ([Ἐπι|τάφια], [Θή|σεια], [Ἡφαί|στια]). In L. 4 perhaps also [ἐν τῶι ἐπὶ] Ἐπι[. . . .ca. 8. . . . ἄρ]χοντος ἐν[ιαυτῶι]. L. 7 [Ἀρά]του, [Κάρ]που, [Γόρ]γου, et al.

[- -]
[-]
[. . . .ca. 7 . . . νι]κήσ[ας . .ca. 3 .]
[- - ca. 5 - ἐν τῶι] ἐπὶ [. . .ca. 6. . .]
[.ca. 2. ἄρ]χοντος ἐν[ιαυτῶι]
[Ἑρμ]ῆι παιδοτριβοῦ[ντος]
[. .2-3.].ου τοῦ Ἀρίστου ἐκ [Μυ]-
[ρι]νούντης, ὑποπαιδοτ[ρι]-
[β]ούντων Μητροδώρου
Φρεαρρίου, Λάμπωνος
ἐκ Μυρινο[ύντης]

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162. **Athens. Choregic inscription ca. 400-350 B.C.** Fragmentary rectangular base of gray marble, broken on all sides except the top, which is flat and probably original, of unknown provenance; now in the storeroom of the Greek Archaeological Service in the Academy of Plato; inv.no. M 521. Ed.pr. A.Makres, *Grammateion* 2 (2013) 113/114 (ph.), who identifies it as a dedication of the choregic victor's tripod in the men's choral dithyramb at the Dionysia and comments on the restoration of the personal names.

[- - -]κίας Εὐξίο Γ[- - - - ἐχορήγει]
Αἰγηὶς ἀνδρ[ῶν ἐνίκα]
[- - - - - ἐδίδασκε? - - - ηὔλει?]
[- - - - - - - ἦρχε?]

---

163. **Athens. Choregic dedication, mid 4th cent. B.C.** Right part of a white ('Pentelic') marble base of a tripod found built into a house at 20 Tripodon Street in Plaka [for the topographical importance of this location cf. our lemma no. 158, Papazarkadas]; now in the storerooms of the Ephorate of Athens at 20 Thrasyllou Street, inv.no. Π 1666. Ed.pr. E.P.Sioumpara, in *Themelion*, 261-279 (ph.; dr.):

[- - - - - - - -]ος Σωστράτου Λ[- - - - - - -]
[- - - - - - - ἐ]δίδασκεν vacat
[- - - - - - - -]χος ἦρχεν vacat

Ed.pr. associates the monument with the dithyramb competition at the Dionysia. Following a minute architectural and epigraphic analysis, she identifies the honorand with Δείνιππος Λαμπτρεύς, *APF* 13362. Concerning the eponymous archon's name (L. 3), there are three possibilities: [Καλλίμα]χος of 349/8 B.C.; [Νικόμα]χος of 341/0 B.C.; [Φρύνι]χος of 337/6 B.C. After pondering several reconstructions, Sioumpara eventually opts for the following version:

[Ἐρεχθηὶς παίδων ἐνίκα· Δείνιππ]ος Σωστράτου Λ[αμπτρεὺς ἐχορήγει]
[. . . . . .ca.25. . . . . ἐ]δίδασκεν vacat
[Καλλίμα vel Νικόμα]χος ἦρχεν vacat

---

164. **Athens. Choregic dedication for the Thargelia, 372/1 B.C.** Fragmentary cylindrical tripod base of white marble, broken on all sides, excavated by the Greek Archaeological Service in 2009 at Syngrou Boulevard 31 and T. Negris Street; now in the storerooms of the ex-Third Ephorate, inv.no. Λ 12601. Edd.pr. A.K.Makres, N.A.Sakka, *Horos* 22-25 (2010-2013) [2014] 155-162 (ph.). On the ethnic of the didaskalos in L. 5 the authors speculate that it is used either in place of a demotic or to distinguish the Athenian didaskalos from a foreign flute player or to indicate a city other than Athens, which had this same ethnic. Discussion also of the relevance of the find-spot for the identification of the Pythion, the traditional venue for the dedication of tripods from the Θαργήλια (map); cf. *SEG* LXI 36.

[Name patronymic]
[demotic χορηγῶν]
[ἐνίκα - - - ίδι]
[- - -ίδ]ι: παίδ[ων]
[- - -]ος Ἀθην[αῖος]
[ἐδίδασ]κε: Χαρ[- - -]
[- - -] ηὔλει
[Ἀλκι]σθένης ἦρ[χεν]

165. Ikarion. Choregic dedication, ca. 350 B.C. *IG* II^2 3098. *SEG* LVIII 188.* K.Takeuchi, *Horos* 22-25 (2010-2013) [2014] 96/97 no. 7, after autopsy, provides a detailed letter-by-letter description of the first word and concludes that the correct reading is Ἀγνίας.

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166. Athens. Choregic monument set up by all the tribes, ca. 80-90 A.D. *IG* II^2 3114. *SEG* LI 203;* LIII 27; LVII 12; LXI 167. J.L.Shear, *art.cit.* (our lemma no. 22) 395, 402-404 (ph.), describes in some detail the layout of the inscription, takes issue with S.B.Aleshire's description of LL. 1-3 as traditional (cf. *SEG* XLIX 24), given the unprecedented motif of a victory won by the entire δῆμος (L. 1), and emphasizes the modern character of this unusual monument (possibly supporting a statue rather than a tripod), which makes it an unmistakable creation of Roman Athens.

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167. Athens. Choregic monument, ca. 83-93 A.D.? *SEG* XXIX 165; LI 205.* After pointing out that S.G.Byrne, *Roman Citizens of Athens* (*Studia Hellenistica* no. 40) (Leuven 2003) 476/477 (cf. *SEG* LIII 27), has suggested a slightly different date ca. 84-90 A.D. for the eponymous archon of L. 1 ([ἐ]πὶ Κο. Βειβίου Κρίσπου Μα[ραθωνίου ἄρχοντος]), J.L.Shear, *art.cit.* (our lemma no. 22) 401, argues, on the basis of parallels, that the Ἀσκληπιάδης of L. 2 is more likely to be a χορηγός rather than an ἀγωνοθέτης, [illegible] hitherto assumed.

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168. Athens. Dedication of phylarchs on a base signed by Bryaxis, ca. 350 B.C. *IG* II^2 3130. *SEG* XXXII 250;* XLIX 2496; L 1712; LI 17; LVII 1, 44. For an account of excavations of the Greek Archaeological Service in 2010/11 in the bed of the Athens-Peiraieus railway, which probably establish the original position of this base at the northwest corner of the Stoa of Zeus, see K.Tsonga, *Αρχαιολογικές Συμβολές* Β' (2013) 124-126.

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169. Myrrhinous (Merenda). Dedication by Xenophon to Apollo Pythios, 400-350 B.C. *SEG* LVII 197; LXI 176.* After autopsy, I.Bultrighini, *ZPE* 186 (2013) 141-151 (ph.; English translation), concurs with Kakavoyanni, Argyropoulos and Feyel that the Ξενοφῶν mentioned in *SEG* LVII 197 and *SEG* LIII 210 is one and the same man. Since Xenophon is identified as a priest in *SEG* LIII 210, the author finds the restoration [Νίκης] in L. 1 problematic. Instead, she uses evidence from 4th-cent. B.C. elegiac epigrams and supplements the text of the edd.pr. as follows:

[Εἰκόνα μ' ἀ]θάνατον Ξενοφῶν μνημεῖον ἑαυτô
[θῆκεν Ἀπ]όλλωνος Πυθίου ἐν [τ]εμένε[ι]

Since the term εἰκών refers to portraits (statues or paintings), Bultrighini argues that both this dedication and *SEG* LIII 210 very likely supported statuettes made of marble or bronze. The use of μνημεῖον ἑαυτô in both dedications suggests they were offered by Xenophon 'in celebration of himself' (parallels from non-funerary contexts are offered by *IG* II^2 4550 and 4658); examples of images of cult personnel are known from the Athenian Acropolis (late 5th and 4th-cent. B.C.).

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170. Myrrhinous (Merenda). Dedication by Xenophon to Zeus Phratrios, early 4th cent. B.C. *SEG* LIII 210; LXI 176*. The use of the term κἀμέ ('Xenophon dedicated me *too*') suggests to I.Bultrighini, *art.cit.* (our lemma no. 169) (ph.; English translation), that this dedication to Ζεὺς Φράτριος and the dedication made by Ξενοφῶν to Apollo Pythios (*SEG* LVII 197) were set up side-by-side in the sanctuary of Apollo and functioned as a single votive/commemorative monument. Though this cult is otherwise unattested at Μυρρινοῦς, the excavators identified a large elliptical precinct in the area of the shrine of Artemis Kolainis as the sanctuary of Apollo. Bultrighini argues, however, that Apollo's shrine is more likely to be found at the site of the church of Panagia at Merenda, where *SEG* LVII 197 was discovered.

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171. Athens (Roman Agora). Honorary inscriptions for Constantine and his sons, 335-340 A.D. *IG* II^2 13268-13272. G.Deligiannakis, *art.cit.* (our lemma no. 34) 117, adduces these inscribed statue bases as evidence for the activity of the emperor Constantine in the Roman Agora attested in Julian, *Or.* 16, where the title 'strategos of Athens' and an annual imperial distribution of grain to the city are documented. There may even have been a small shrine to the emperor and his sons here.

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172. Athens. Honorary inscription for M. Antonius Aristokrates, ca. 31-21 B.C. *IG* II^2 3889. *SEG* XXX 155.* In the context of their study of the career of the honorand (see our lemma no. 231), J.-S.Balzat, B.W.Millis, *Hesperia* 82 (2013) 653-655, present a new text after autopsy of the stone north of the Erechtheion on the Acropolis with bibliography and commentary. They urge the above date, not too long after Actium.

[ὁ δ]ῆμ[ος]
Μᾶρκον Ἀντώνιον Ἀ[ρι]σ[τ]ο[κρ]άτ[ην]
Ἀναξίωνος υἱὸν ἀρ[ε]τῆς ἕνεκα
4 Λεωχάρης ἐποίησεν

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173. Athens (Library of Hadrian). Honors for Herculius, prefect of Illyrium, 408-410 A.D. *IG* II^2 4224 = *IG* II^2 13283. *SEG* XXXVI 251;* XXXVIII 185; XLII 238; XLVII 236; LII 1991; LXII 1884. G.Deligiannakis, *art.cit.* (our lemma no. 34) 115/116, describes the setting of this dedicatory inscription and provides an English translation. He attributes extensive renovations in the Library of Hadrian to Ἑρκούλιος and associates with his activity a large marble statue of Victory on a globe recently discovered in excavations of the Greek Archaeological Service. He also suggests that the Library may have served as the imperial forum or praetorium, pointing out that the orator Himerios

delivered his first speech in Athens here, scholium ad *Or.* 38 (ca. 325-353 A.D.). For the statue of Herculius on the Acropolis, see our lemma no. 174.

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174. **Athens (Acropolis). Honorary inscription for Herculius, prefect of Illyrium, 408-410 A.D.** *IG* II² 4225 = *IG* II² 13284. *SEG* XXIX 183;* XLII 238; LII 1991; LIX 6, 64; LXI 32. After reprinting the *IG* text, G.Deligiannakis, *art.cit.* (our lemma no. 34) 120/121, focuses on this important monument, which stood next to the statue of Athena Promachos, emphasizing the significance of its connection with Athens' glorious past and her continued protection under the care of the honorand. He also provides a helpful list of honorary portrait statues ca. 300-600 A.D. from the Acropolis (*IG* II² 13263, 13264, 13274, 13279). For the statue of Herculius from the Library of Hadrian, see our lemma no. 173.

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175. **Athens. Epigram on the Iliad, reign of Hadrian?** *SEG* XXIX 192; LXI 179.* *Agora* XVIII C29. After detailed analysis of the iconography and sculptural style of the two female cuirass figures representing the *Iliad* and the *Odyssey*, including the signature of the sculptor Ἰάσων on the *Iliad*, *IG* II² 4313, S.Leone, *ASAA* 91: Serie III, 13 (2013) 89-109 (ph.), rejects the traditional date in the Trajanic period for the inscribed base for the statue of Homer. He proposes to date the whole monument in the reign of Hadrian and to locate it in the Agora in the Palace of the Giants and not at the Library of Pantainos.

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176. **Athens. Inscription on a cover of a treasury-box, late Hellenistic/early Roman.** White ('Pentelic') marble rectangular slab, with decoration of four objects in relief: an oil press, a collection basin, a pithos with a slot for coins, and ■ wide short table of which only the legs survive. The object, found in 1903 on Hephaistou street, north of the Agora, is now deposited in the National Archaeological Museum (inv.no. 2550). Ed.pr. E.V.Vlachogianni, *AA* (2013.1) 57-60 (ph.), who notes that in the Museum inventory it is recorded that there once existed at the back side of the object a barely legible inscription: ΠΙC / CΠΙΡΠΠΙC. Vlachogianni compiles ■ catalogue of 10 objects of this type, which have been previously known with the telling moniker 'Marmorgeräte rätselhafter Zweckbestimmung'. All are uninscribed with the exception of the example under consideration. The author identifies them as covers of θησαυροί for money related to olive oil production and distribution, and offers a rigorous historical analysis.

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177. **Glyka Nera. Epitaph of Hippostrate, ca. 350 B.C.** *SEG* LVII 209; LXI 181. A.Hatzidemetriou, in *Αρχαιολογικές Συμβολές* Α΄ (2013) 258, briefly republishes this inscription. This allows us to correct a mistake: the patronymic is Ἰπ<π>ομάχου, as in *SEG* LVII 209, not Προμάχου, as erroneously stated in *SEG* LXI 181.

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178. **Athens. Epitaph of Gorgion, ca. 250-150 B.C.** Columella of gray ('Hymettian') marble, broken at bottom, found in 2001 in salvage excavations of the Greek Archaeological Service at the corner of Taxiarchon and Dexippou Streets in Plaka; now in the Library of Hadrian, inv. no. ΠΛ 2060. Ed.pr. N.Papazarkadas, in *Themelion* 236/237 (ph.), who notes that the name of the deceased, though attested in Chios, appears here for the first time in Athens.

Γόργιον
Λυκίνου
Ἁλαιέως
4 γυνή

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179. **Athens. Epitaph of [---] of Alopeke, Classical.** Marble lekythos on top of a contiguous round base. Two holes on the top of the base suggest that the monument was converted into ■ fountain at a later stage; exact provenance not given. Ed.pr. D.Kazianis, *AD* 61 (2006) B.2 [2014] 1421/1422 (ph.), who recorded it for the Ephorate of Private Archaeological Collections, notes that this is one of the very few examples of a lekythos on a round base from the Classical period:

- - - - - - - - -
Χαρικλείδου
Ἀλωπεκῆθεν

[Ed.pr. provides only a majuscule transcription. The inscription is not legible on the ph. It was not customary ■ inscribe the name of the deceased in the genitive in Attic monuments, so we assume that Χαρικλείδου is a patronym and that the name of the deceased has been lost (along with the conversion of the monument into ■ fountain). This may be the same as Χαρικλείδης Ἀλωπεκῆθεν, father of Εὐανδρία: see Traill, *PAA* no. 982830, Papazarkadas].

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180. **Athens. Epitaph of Aristomenes, late 4th cent. B.C.** Intact stele of white marble reused as a threshold block and more, found by the Greek Archaeological Service in 2001 in the south wing of the Library of Hadrian, where it was reused in late Byzantine times at the mouth of a well; now in front of the storeroom of the Archaeological Service on 3 Areos Street on exterior shelf 12β; inv. no. ΒΑ 1503. Ed.pr. N.Papazarkadas, in *Themelion*, 237-239 (ph.), who notes that the common name Aristomenes is attested for the first time here in Aphidna and discusses the rare patronym with parallels.

Ἀριστομένη[ς]
Διώξιδο[ς]
Ἀφιδναῖος

181. Athens. Epitaph of the athlete Aufidis Eirenaios, ca. 150-200 A.D. Intact, pedimental stele of 'Pentelic' marble with peak and raking akroteria, ■ recessed central panel and pilasters on each side. In high relief in the panel is a standing frontal nude young man, with a very light beard; himation draped over his left shoulder and lower arm, holding an aryballos in his right hand and a strigil in his left. Inscription in two lines below the pediment, above the panel; lunate epsilons and sigmas. No record of its discovery or provenance; now inv.no. M773 of the Third Ephorate. Ed.pr. S.Asimakopoulou-Linteris, in *Αρχαιολογικές Συμβολές* B' (2013) 350-352 (ph.).

Αὐφίδις Εἰρηναῖος
Ἀχαρνεύς

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182. Athens. Funerary epigram for the seer Kleoboulos of Acharnai, ca. 370 B.C. *SEG* XVI 193; LII 218;* LIV 14; LV 2070. *CEG* 519. M.Foster, *ClAnt* 32 (2013) 288/289, reprints and translates the text, and brings attention to the talismanic power of the μάντις Kleoboulos, as emphasized by the partly restored χῦδος ἀρ[έσθαι] (L. 4 of the epigram), a phrase used by Homer 'to designate a warrior's talismanic status'.

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183. Athens. Epitaph of Plathane, Demophilos, and Demokles, 4th cent. B.C. Inscribed stele with a crowning in the form of an anthemion; two rosettes and a relief with a scene of two standing bearded men, of whom one offers his right hand (dexiosis) to ■ seated female figure; exact provenance not given. Ed.pr. D.Kazianis, *AD* 61 (2006) B.2 [2014] 1421/1422 (ph.), who recorded it for the Ephorate of Private Archaeological Collections, provides a majuscule text [We transcribe it in minuscules, Papazarkadas].

Πλαθάνη, Δημόφιλος Δεκελεεύς, Δημοκλῆς Δεκελεεύς

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184. Athens. Epitaph of A[---]s, son of Autokles, 2nd cent. B.C. Fragment of a funerary kioniskos of gray ('Hymettian') marble, broken at top and bottom, found in salvage excavations of the Greek Archaeological Service in 2003 in Musaios Square in Plaka; now in the storeroom of the Archaeological Service at 3 Areos Street. Ed.pr. N.Papazarkadas, in *Themelion*, 240 (ph.), who points out that the restoration Α[ὐτοκλῆ]ς in L. 1 is epigraphically tenable, albeit not certain. The patronym allows him to associate the deceased with a Thorikian family known from *IG* II² 1960 (= *SEG* XV 104) and *IG* II² 6240.

Α[. . .6-7. . .]ς
Αὐτοκλέους
Θορίκιος

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185. Peiraieus. Epitaph of the son of Lysophon and others, 360-350 B.C. Clairmont, *CAT* 3.349a; *ΣΕΜΑ* 556. White marble ('Pentelic') loutrophoros, broken at top and bottom, with ■ shallow relief scene of a seated, bearded man, with a standing woman behind him and a young man standing in front of him to the right; inscription above and to the right of the young man. Excavated by the Greek Archaeological Service in 1984 in the suburb of Maniatika; now in the Peiraieus Museum inv. no. 5259. M.I.Pologiorgi, in *Αρχαιολογικές Συμβολές* A' (2013) 36 (ph.), discusses the iconography of this relief with identifications of the family members (standing mother, seated father) and emphasis on the fact that this monument commemorates the death of the young, unmarried son of Lysiphon. Only to the son's name are added patronymic and demotic.

Λυσιστράτη : Λυσιφῶν [- - -]Σ[- - -]
Λυ[σιφῶντος]
Πειραιεύς

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186. Athens. Funerary epigram for Nikomachos, ca. 370-360 B.C. *IG* II² 7180. *CEG* 475. *SEG* LIII 241; LVIII 29. D.Marchiandi, *art.cit.* (our lemma no. 7) 123/124 (ph.), reaffirms her conviction that since Lemnos was not lost to the Spartans in 404 B.C., the date of this epitaph should not be affected by such concerns. On the contrary, epigraphical and artistic considerations point towards a date after 387 B.C., most likely within the decade indicated above. The epigram, with its characteristic Homeric formula, shows that the deceased was a second or third generation Athenian from Lemnos.

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187. Athens (?). Funerary epigram for Aurelius Menodotos, 3rd cent. A.D. (after 212/213 A.D.) White 'Pentelic' marble grave stele with a young man in relief. He wears a short chiton, a lacerna, and a hat and holds an unidentifiable object, perhaps a viniculture knife. The youth is surrounded by a crouching dog, a vessel, and two hovering female figures who hold a ribbon. It was found in 2003 illegally stored in the basement of a building in the Athenian neighborhood of Kypseli. It is now stored in the sculptural collection of the National Archaeological Museum, inv.no. EAM 15261. Ed.pr. V.Papaeuthymiou, in *Themelion*, 87-105 (ph.), who in a minute iconographical and epigraphical analysis identifies the female figures as allegorical Victories and Menodotos as a farmer. The epigram, starting at the end of L. 3, consists of one elegiac distich followed by three hexameter verses.

Αὐρ. Μηνόδοτος Ποθεινοῦ
Ἀθηναίου ἐνθάδε κεῖμαι ἐτῶν
δεκαεπτά, μηνῶν δοίω· ἑπτα-
καίδεκα ἐτῶν κεῖμαι Μοίραις
βαρυπένθοις, κάλλος ἔχων, μεγέθο-
υς σωφροσύνης ἕνεκεν βασσκανθεὶς
ἔμεινον ἐν οὐρανῷ ἀστερόεντι
τὴν μεσόγειον στέρξας ἀρέτροις

καὶ κλῆμα φυτεύσας ἐνθάδ[ε] νῦν
[..ca. 3..]ω καινὸς ἀφροῦ ἐπάνω κυμά-
[τ]ων

[7. On the idea that the deceased has become a star see A.Wypustek, *Images of Eternal Beauty in Funerary Verse Inscriptions of the Hellenistic and Greco-Roman Periods* (Leiden 2012) 48-57, Chaniotis] || 8. ἀρέτροις is a previously unattested variant of ἀρότροις, for which ed.pr. cites Threatte, *GAI* vol. I, 214 ff.; cf. modern Greek ἀλέτρι, Matthaiou. || 10. [ναί]ω, or [ἥκ]ω, or [ζ]ῶ, ed.pr.

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188. **Peiraieus. Epitaph of the Phoenician Abedsmun, ca. 400-390 B.C.** *SEG* LIX 306. M.I.Pologiorgi, in *Αρχαιολογικές Συμβολές* A′ (2013) 36-46 (ph.), presents a detailed analysis of this fragmentary stele found in 1841, with full bibliography. She suggests that the object held in the left hand of the figure in relief is a writing tablet. Pologiorgi reconstructs the missing relief as that of a seated man, comparing *IG* I³ 1282 (ph.); II² 8464 (ph.). She adduces numerous parallels of Attic gravemarkers erected over the tombs of Phoenicians buried in Peiraieus and elsewhere, including *IG* II² 8388 (our lemma no. 189), 8440 (ph.), 9034, 9035, 9987. Pologiorgi speculates that the deceased might have been a seer.

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189. **Peiraieus. Epitaph of Shem/Antipatros of Askalon, ca. 350-300 B.C.** *IG* II² 8388. *CEG* 596. *SEG* LIX 292;* LX 1700; LXII 1893. M.Korenjak, *ZPE* 184 (2013) 66-72 (dr.), joins the throng of scholars who have grappled with understanding this enigmatic bilingual monument. After summarizing the three main interpretations (λέων being a real lion, a metaphor for a robber, or a demon), he attempts to connect the inscription with inheritance disputes, such as are known from the Attic corpus of orations. The whole composition is an allusion to a case whereby Antipatros' Sidonian friends participated in a judicial process against the unnamed opponent, the lion of the epigram, who had targeted Antipatros' inheritance.

Independently, O.Tribulato, *Hesperia* 82 (2013) 459-486 (ph.), after printing the Greek and Phoenician texts with translations, provides a rigorous word-by-word poetic and philological commentary, followed by discussions of the iconography of the relief with copious parallels of motifs from the Near East. She concludes that the epigram in honor of Shem/Antipatros, a Phoenician who had died in Greece, was composed by Phoenician friends who had a basic, but not professional grasp of Greek epigrammatic poetry. Detailed discussion of the neologisms ἐχθρολέων and σποράσαι, which may translate Semitic words, and the lion and the naked man bending over the corpse. The ship in relief does not symbolize death at sea but rather the vessel on which Shem's soul will embark on his journey to the underworld.

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190. **Athens (Kallithea). Epitaph of Nikeratos and Polyxenos, 330-320 B.C.** *SEG* XXIV 258. *ΣΕΜΑ* 1149. *SEG* LVIII 29. After a detailed art historical and architectural analysis of this spectacular, but still officially unpublished, private monument, J.Israel, in *Griechische Grabbezirke*, 55-68, detects

Anatolian influences and dates it to ca. 330-320 B.C. She claims that Νικήρατος, probably a metic benefactor, used the ethnic Ἰστριανός to advertise his origin from Athens via Miletos, the metropolis of Histria.

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191. **Peiraieus. Epitaph of Timo of Corinth, 2nd cent. B.C.** *SEG* LIX 298. G.Spyropoulos, in *Αρχαιολογικές Συμβολές* A′ (2013) 61, reprints the text and briefly describes the circumstances of finding this gravestone in excavations of the Greek Archaeological Service at Agios Ioannes of Rentis.

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192. **Athens. Funerary epigram for Plangon, ca. 350 B.C.** *CEG* II 587. *GVI* I 1820. *SEG* XII 193; XIV 208. M.González González, *ZPE* 185 (2013) 61/62, translates this epigram into Spanish after adopting Hansen's *CEG* text and offers an analysis in the context of 4th-cent. B.C. tragic language. Building on the work of C.Tsagalis, *Inscribing Sorrow: Fourth-Century Attic Funerary Epigrams* (reported in *SEG* LVIII 30), she understands this epigram to be a direct reflection of Euripidean language as employed in *Trojan Women* and *Suppliants*. Her argument centers on the point that καταλείβεται in L. 6, 'derrama continuas lágrimas,' echoes two instances of the same verb in Euripides' plays, where καταλείβω is used in connection with mothers who mourn their children. Such restricted usage in tragedy coupled with the fact that καταλείβω is so far attested only here in funerary epigrams leads her to conclude that the composer of this epigram was intimately familiar with Euripides' work.

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193. **Peiraieus. Epitaph of Menekles of Megara, ca. 375-370 B.C.** Clairmont, *CAT* 1.272; *ΣΕΜΑ* 1224; cf. Osborne-Byrne, *Foreign Residents* 3629, and *LGPN* III.B, s.v. Μενεκλῆς (13). White marble relief stele with rounded anthemion and recessed relief panel depicting a seated, bearded man facing left and holding a staff once rendered in paint; inscription above. Excavated in 1986 by the Greek Archaeological Service in the suburb of Maniatika; now in the Peiraieus Museum inv. no. 5284. M.I.Pologiorgi, in *Αρχαιολογικές Συμβολές* A′ (2013) 31-35 (ph.), after a thorough stylistic analysis of the relief sculpture on this stele, involving numerous parallels, proposes that the date might be narrowed to ca. 375-370 B.C. She includes ph. and stylistic and prosopographic discussion of the reliefs on the following comparanda, *IG* II² 5294, 11054, 12152.

Μενεκλῆς
Μεγαρεύς

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194. **Athens. Epitaph of Dionysios of Sidon, date?** Marble funerary kioniskos excavated by the Greek Archaeological Service in an ancient cemetery at 4 Falaisias Street, south of the Sacred Way. Mentioned by E.S.Banou, in *Αρχαιολογικές Συμβολές* B′ (2013) 295, without further details, who gives the text below and mentions other funerary kioniskoi from the same excavation.

Διονύσιος Ἀλεξάνδρου Σιδώνιος

195. **Athens (?). Epitaph of Agatheia and Brithon, ca. 350-300 B.C.** Clairmont, *CAT* 2.[illegible]8; *SEG* L 241 (Hallof). Now in Bignor Park (Sussex). Republished by G.Petzl (inscription) and H.von Hesberg (relief), in S.Dimas et alii (edd.), *Die Antikensammlungen von Hever Castle, Cliveden, Bignor Park und Knole* (Wiesbaden 2013) 182 Bi 1 and 188 ['Korrekturzusatz': reference to *SEG* L 241] (ph.; German translation; full bibliography).

Ἀγάθεια	Βρίθων
Καλαμυθ⟨ί⟩δα	Καλαμυθίδα

Dated on iconographical grounds; provenance: 'möglicherweise Attisch, Fundort - - - nicht gesichert' || ΜΥΘΔΑ, P., who adds that the theta, read by him on the squeeze, is certain and that the name Καλαμυθίδας has been unattested so far; he refers to the name Μορμυθίδης. Cl. assumed that the deceased (a married couple) came from Kalamyde; von H. suggested that Καλαμυθίδας might be a Doric patronymic rather than an ethnic. The relief represents a woman (Agatheia) in dexiosis with a man (Kalamythidas); between the two a child (A.'s brother Brithon), von H.

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196. **Athens. Epitaph of Glaukon, ca. 350-340 B.C.** Cf. our lemma no. 1735.

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197. **Athens. Epitaph of Diodotos, ca. 400 B.C.** Marble stele with three vases in relief, namely a high loutrophoros surrounded by two lower lekythoi with alabastra on their mouths; recorded by the Ephorate of Private Archaeological Collections (exact provenance not given). The name of the deceased has been inscribed on the shoulder of the loutrophoros. Ed.pr. D.Kazianis, *AD* 61 (2006) B.2 [2014] 1422 (ph.):

Διόδοτος

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198. **Athens. Epitaph of Q.Caelius Honoratos, 2nd cent. A.D.** Lower half of a rectangular relief panel of white 'Pentelic' marble depicting at the left a seated woman facing right toward a reclining male figure on a banqueting couch, with an empty, low table in front. At far right, a smaller, standing, frontal, nude, male youth holding a vase in his right hand. The heads of all three figures are cut off by the break at the top. Inscription in a band across the bottom in large, ornate letters. Provenance unknown; inv. no. M34 of the Third Ephorate of the Greek Archaeological Service. Ed.pr. S.Asimakopoulou-Lintzeri, in *Αρχαιολογικές Συμβολές* Β΄ (2013) 344-346 (ph.), who suggests that the man in the inscription is related to, probably a descendant of, Quintus Caelius Honoratus of *IG* II² 2020, 102-105 A.D.

Κ. Καιλίωι [Ὀν]ωράτωι ἥρωι

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199. **Athens (exact provenance unknown). Epitaph of Sosias and his wife, 4th cent B.C.** Very badly battered 'Pentelic' marble lekythos, missing its neck and handle and the base, found in excavations of the Greek Archaeological Service at an undetermined location; now inv.no. Λ 12487 of the Third Ephorate. On the body of the vase is a dexiosis scene in shallow relief with a standing man at left clasping hands with a seated woman at right. Poorly cut and barely preserved inscribed labels above the head of the man and proceeding to the right behind the head of the woman. Ed.pr. S.Asimakopoulou-Lintzeri, in *Αρχαιολογικές Συμβολές* Β΄ (2013) 348-350 (ph.).

Σωσίας	ἐνθάδε κεῖται γυνή
	ἀγαθή

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200. **Athens. Epitaph of Philoumene, ca. 425-400 B.C.** Fragmentary marble lekythos with a sculpted depiction of seated woman (the deceased) on the left and a standing woman (a slave) carrying a vessel on the right; exact provenance not given (unknown?). An inscription identifies the deceased. Ed.pr. D.Kazianis, *AD* 61 (2006) B.2 [2014] 1421 (ph.):

Φιλομένη

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201. **Athens. Epitaph of an unknown woman, ca. 300 B.C.** White marble fragment broken on all sides; reworked on the right; found in 2002 in salvage excavations of the Greek Archaeological Service in Mousaios Square in Plaka; inv. no. ΠΛ 2066. Ed.pr. N.Papazarkadas, in *Themelion*, 241/242 (ph.), who suggests that it belonged to a stele or a grave trapeza. The letters in L. 3 are more widely spaced, something that strengthens the proposed restoration.

[- - - - - - - - - -]
[- -]οκράτο[υς - -]
[- -]μοστρα[- -]
3 [vac. γυ]νή[? vac.]

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202. **Athens. Jewish epitaph, 5th/6th cent. A.D.** N.Tsoniotis, in *Αρχαιολογικές Συμβολές* Β΄ (2013) 173, notes the discovery in excavations of the Greek Archaeological Service in the Roman Agora of a inscribed marble stele with an engraved menorah that attests to the existence of a Jewish community in early Byzantine Athens. No text; no ph; no further details..

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203. **Athens (Kynosarges). Christian epitaph, 6th/7th cent. A.D.** Without further details, E.S.Banou, in *Αρχαιολογικές Συμβολές* Β΄ (2013) 297, mentions excavations of the Greek Archaeological Service of a section of a late Roman cemetery containing chamber tombs and a fragmentary marble stele 'Χριστιανικής περιόδου' inscribed with the name of the deceased man and a curse; no ph., no text, no further details.

204. Athens (Elaionas). Psalm quotation, 5th/6th cent. A.D. Long (1.10 m.), white marble epistyle block, inscribed on the concave kymation, broken at left, probably one of three similar blocks, built into the late Byzantine church of Panagia Μουσταπίδενα or Ζωοδόχος Πηγή on Drakon Street, original provenance unknown; inscription with lunate epsilon and sigma. Ed.pr. G.Palles, *Grammateion* 2 (2013) 27-31 (ph.), who identifies the text as a quotation of Psalm 90, and assembles a wide range of examples of Psalms inscribed or painted in churches and other monuments in Greece.

[- - -] πετομένου ἡμέρας ἀπὸ πράγματο[ς - - -]

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205. Athens. Uncertain private document, ca. 250 B.C. Fragment of Hymettian marble found in the Agora Excavations in 1953, inv. no. I 6593. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 336-338, no. 25 (ph.), who argues persuasively for the private nature of this inscription but his conjecture that it was a security horos seems uncertain. [The proportion of erasures (7 lines of 11) seems unusually high; the ph. fails to show them clearly. Stroud].

vacat
[- - - . . . Δ]εξ⟦ιέρω⟧ι Φλυεῖ [- - - - - - - - - - - - - - -]
[- - - . . Ε]ὐδαίμονι Θυμα[ιτάδηι - - - - - - - - - - - -]
[- - -. .]⟦ΑΛΑΙ⟧ΟΝ ἀνασκε[μον - - - - - - - - - - - -]
[- - -. .]Ν λειπόμενον ⟦ΕΝ⟧[- - - - - - - - - - - - - - - -]
[- - -]⟦ΛΟΙΑΝ⟧ σελίδ⟦ω⟧ν Γ[- - - - - - - - - - - - - -]
[- - -. .]Ε⟦ΤΟΜΜΟΝΟΝ⟧ΕΠΟ[- - - - - - - - - - - -]
[- - -.]Ε⟦ΝΒ⟧ΗΣΑΙΕ⟦Ν⟧ΜΑ[- - - - - - - - - - - - - -]
[- - - . . . .]⟦ΙΤΟ⟧ καθιστ[- - - - - - - - - - - - - - - - -]
[- - - . . . .]ΚΑΘΥΠΕΡΘΕ[Ν - - - - - - - - - - - - - - - -]
[- - - . . . . .]ΝΚΕΦΑ[- - - - - - - - - - - - - - - - - - - -]
[- - - . . . .] vacat [- -]
vacat

3. [π]⟦αλαι⟧όν, ed.pr. || 4. [εἰς τὸ]ν λειπόμενον ⟦ἐν⟧[ιαυτόν]?, ed.pr. || 5. On the basis of [κοι]⟦λίαν⟧ σελίδ⟦ων⟧, ed.pr. suggests that 'this section would be dealing with a contract to build or repair a theater or theater seating', perhaps in Thorikos. || 6. [δ]ὲ ⟦τὸμ μόνον⟧, ed.pr. || 7. [ἐ⟦ν Β⟧ήσαι ἐ⟦ν⟧ Μα[ρωνείαι], ed.pr. || 8. [ἐπ]⟦ὶ τὸ⟧ καθιστ[άμενον], ed.pr. The adverb καθύπερθε[ν] could refer to one of the Attic demes habitually so described, ed.pr. || 10. κεφά[λαιον]?, or Κέφα[λος], or Κεφα[λῆθεν], ed.pr.

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206. Athens. Incertum, 4th cent. B.C. Fragment of 'Pentelic' marble found in the Agora Excavations in 1934, inv.no. I 1639. Ed.pr. M.B.Walbank, *Hesperia* 82 (2013) 332/333, no.22 (ph.), who calls it 'Accounting record?'.

lacuna
[- - - - - - - -] ΔΔ vv [- - - - - - - -]

[- - - - - - - -]ΔΔΙ[- - - - - - - - - -]
[- - - - - - - - -]Ι[- - - - - - - - - - - -]

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207. Athens. Inscriptions on weights. On this topic, see our lemmata nos. 1880/1881.

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208. Acharnai. Bronze dikastic tablet, date? *SEG* LIV 403.* M.Platonos-Yiota, in *Αρχαιολογικές Συμβολές* Α΄ (2013) 144, briefly reprints the text in majuscules; no further details.

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209. Halai Aixonides. Public lead weight and bronze dikastic tablet. *SEG* LX 260/261. I.Kouragios, in *Αρχαιολογικές Συμβολές* Α΄ (2013) 72/73 (ph.), republishes these two objects.

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210. Kephisia. Bronze dikastic tablet, ca. 370-360 B.C. *SEG* LVII 292. D.Schilardi, in *Αρχαιολογικές Συμβολές* Α΄ (2013) 201 note 3, repeats the information in *SEG* about the circumstances of discovery of this plate, but now proposes the above date and reads the text as Εὐθύδημος Εὐθυκλ: Κηφ[ισιεύς].

211-216. Porto Raphti (Prasiai). Inscribed bronze nails, 3rd cent. B.C. After a general discussion of the form and functions of broad-headed metal nails with a short shaft used to anchor leather, fabric or thin metal to a wooden frame, especially for military shields, A.Tsaravopoulos, *Horos* 22-25 (2010-2013) 187-198 (ph.), points out that some of them bear short inscriptions in relief on the inner, lower surface of the head of the nail, where they would have been invisible once the nails were hammered in. He connects these short texts to military settings and publishes the following six bronze examples, which he associates with the Chremonidean War, 269/8-263/2 B.C. Nos. 1-2, 4 and 6 were found in 2013 by Dimitri Artemi on the beach of Porto Raphti on the promontory of Koroni; the others were excavated on Koroni by the American School of Classical Studies in 1960 (*Hesperia* 31 [1962] 26-60); all are now in the Museum at Brauron.

211: BE 6780. Tsaravopoulos 189/190 no. 1 (ph.; dr.):
BA(σιλέως) ΠΤΟ(λεμαίου) trident

212: BE 6781. Tsaravopoulos 190 no. 2 (ph.; dr.):
BA(σιλέως) ΠΤΟ(λεμαίου) trident

213: BE 6784. Tsaravopoulos 190/191 no. 3 (ph.; dr.). Head broken and stamp not centered. T. identifies the king on nos. 1-3 as Ptolemy II, Philadelphos, 285-246 B.C., whose troops occupied the Koroni peninsula in the Chremonidean War:
BA(σιλέως) - - - trident?

214: BE 6782. Tsaravopoulos 191 no. 4 (ph.; dr.), who suggests that ΔΗ might stand for Δημήτριος but there are perhaps chronological problems in linking this with Demetrios Poliorketes or Demetrios II. Another possibility is δη[μόσιος]:
ΔΗ

215: BE 6785. Tsaravopoulos 191/192 no. 5 (ph.; dr.):
ΚΕ[- - -]Ω[-]Ι

216: BE 6783. Tsaravopoulos 192 no. 6, who proposes Κε[φάλ]ωνι, perhaps a Macedonian officer or commander; cf. A.B.Tataki, *Macedonians Abroad* (Athens 1998) 340, nos. 34-36:
ΚΕ[- - -]ΩΝΙ

217. **Halai Araphenides (Loutsa). Graffiti on a saltcellar, ca. 325-300 B.C. Footed saltcellar** found at the south side of the temple of Artemis Tauropolos. Ed.pr. K.Kalogeropoulos, *op.cit.* (our lemma no. 31) vol. I 340/341, no. K269, vol. II, pl. 64, 150. Outside an incised alpha (A); on the bottom another graffito, ΗΡΑ.

218. **Halai Araphenides (Loutsa). Stamp on an amphora, Hellenistic.** Fragment of the neck, lip and stamped handle of an amphora, found in the deposits of the temple of Artemis Tauropolos. Ed.pr. K.Kalogeropoulos, *op.cit.* (our lemma no. 31) vol. I, 370/371, no. K337; vol. II, pl. 73, 152, who argues that the name Μοσχᾶς was so far unattested in stamped amphoras [On the ph. one can see traces of the first letters of the defective name in L. 1, the first of which looks like a kappa, Papazarkadas].

[. . .]οφίλου
ἐπὶ Μοσχ[ᾶ]

219. **Athens (Ano Petralona). Dedication on a vase, Hellenistic.** Black glazed kantharos with floral decoration and inscription on the neck; found in excavations of the Greek Archaeological Service on Τρώων Street 75-77 in 2011. Ed.pr. M.Kontopanagou, A.Stamoudi, in *Αρχαιολογικές Συμβολές* Β′ (2013) 317 (ph.), who connect it with the cult of Ariste and Kalliste in a sanctuary of Ἄρτεμις on the road to the Academy.

Ἀρίστ[ει] [Κα]λλίστει

220. **Halai Araphenides (Loutsa). Two graffiti, 50/40 B.C.–10 A.D.** Small plate found to the west of the temple of Artemis Tauropolos. Ed.pr. K.Kalogeropoulos, *op.cit.* (our lemma no. 31) vol. I, 395, no. K395; vol. II, pl. 81.: ΔΕ(ΜΟΣΙΟΝ), accompanied by a second illegible graffito.

221. **Salamis. Dedication to the tragedian Euripides on a vase, 2nd/3rd cent. A.D.** *SEG* XLVII 282; I. 290.* G.G.Lolos, in *Αρχαιολογικές Συμβολές* Α′ (2013) 81/82 (ph.), presents a brief summary of the excavations in the Cave of Euripides with a ph. of this inscribed vase.

PELOPONNESOS

222. **Peloponnesos. Peloponnesian representatives to the Panhellenion.** On this topic, see M.Pawlak, in K.Kłodziński et al. (edd.), *The Roman Empire in the Light of Epigraphical and Normative Sources* (Toruń 2013) 119-126, who looks at the careers of epigraphically attested Peloponnesian archons of the Πανελλήνιον and Panhellenes (e.g. Κύιντος Ἀλλήιος Ἐπίκτητος: *IG* IV².1 691; Λ. Μαίκιος Φαυστεῖνος: *Corinth* 8.3.264; Διονύσιος Πάθας: *IG* IV 858; Σπένδων of Sparta: *IG* V.1 47; Ξεναγόρας of Sparta: *IG* V.1 164; Κορινθᾶς Νεικηφόρου: *IG* V.1 45). Pawlak concludes that the Panhellenion was primarily an organization dedicated to the Imperial cult, and that its members were second-rank aristocrats.

AIGINA

223. **Aigina. Religion.** I.Polinskaya's *A Local History of Greek Polytheism Gods, People, and the Land of Aigina, 800–400 BCE* (Leiden 2013), is a massive, ambitious, fully-annotated, theoretically informed and occasionally polemical monograph on the religion of the island, in which the author makes substantial use of epigraphic evidence, often upon autopsy of the inscribed monuments. The size of the book prevents us from covering all the inscribed material, much of which can be traced by the diligent reader through the long general index (unfortunately there is no index locorum). We single out her discussion of *IG* IV².2.1005 (197-199) and the cult of Ἀφροδίτα Ἐπιλιμενία; epigraphic evidence on Ἀπόλλων, *IG* IV².2.756-759, 1016, and our lemma no. 227; the (ἱερὰ) πεντάπολις, *IG* IV².2.835 (on 236-238); the Θεάριον and the inscribed Later Roman Wall, with prosopographical comments (on 238-246); Ἀθηνᾶ, *IG* IV².2.755, 765, 767. Epigraphists could also avail themselves of Appendix I: 'Roster of Aiginetan deities with evidence for cult practice' (581-585). We cover individual texts in our lemmata nos. 224-227.

224. **Aigina. Inventory of the sanctuary of Mnia and Auzesia, 431–404 B.C.** *IG* IV².2.787 (*IG* I³ 1455). *SEG* XLI 263.* I.Polinskaya, *op.cit.* (our lemma no. 223) 615-622, reprints and translates the text and offers a detailed lexical, paleographical, and dialectal analysis, in which she deconstructs some of Barron's earlier observations on the lettering (*SEG* XXXIII 259). Polinskaya takes LL. 6-8 to refer to one single wooden statuette of Μνία; similarly LL. 33-35 refer to one statuette (ἀγαλμάτιον) of Αὐζησία.

Both are further analyzed in the main part of the monograph at 466-473. Of particular interest is the author's spatial analysis, in which she argues that objects were itemized as they were displayed rather than by material or function. She concludes that the inventory 'reflects the status quo of the last days before the Aiginetan exile from the island.' The new occupiers of the island who drew up the inventory were unfamiliar with the rituals involved, and the relevant terminology is that of Athens.

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225. **Aigina. Inventory of the sanctuary of Aphaia, 431-404 B.C.** *IG* IV².2.1037 (=*IG* I³ 1456). *SEG* LVII 311.* I.Polinskaya, *op.cit.* (our lemma no. 223) 622-626, reprints, translates and analyzes the text, observing that the two surviving headings suggest a double, spatial and material-based, arrangement of the inventoried items. She also notes and carefully attempts to explain the absence of objects made of precious metals. We bring attention to her detailed analysis of the difficult term ἐγλοτήριον.

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226. **Aigina. Dedication to the Koliadai, 475-450 B.C.** *IG* IV².2.1057. I.Polinskaya, *op.cit.* (our lemma no. 223) 306-310, revisits this inscribed document, which, after detailed description, she defines ■ ■ dedication, inferring that the recipients were probably local Nymphs called Κολιάδαι, associated with water. Contra the reading adopted by the editor of *IG*, Polinskaya prefers to read hαλ|τίμο at the end of the inscription, a name that as 'a compound of timê makes good sense in Greek.'

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227. **Aigina (or Megara?). Honorary decree for Diodoros, 82 B.C.?** *IG* IV².2.750. *SEG* LX 282, 491. In her revisionist discussion of the location of the shrine of Apollo, I.Polinskaya, *op.cit.* (our lemma no. 223) 207-211 (ph.), first prints LL. 33-38 of the old edition of the text (*IG* IV 2), and discounts it as irrelevant because the stone was not found in situ and the reading Ἀπολλών[ιον] can no longer be confirmed on the stone. Upon autopsy, Polinskaya was only able to provide the following reading:

]ται εἰς τὸν ἐπιφ[- ca. 2-]ΕΙΣΤ[
]όλιος, παρὰ τὸ Α[- ca. 4-5 -]ON[

Indeed, in the new corpus K.Hallof supplements παρὰ τὸ ἀγορα[ν]όμ[ον], a reading that Polinskaya finds equally problematic. She further takes issue with modern scholars' cavalier use of Pausanias' topographic information, and goes on to point out that παρὰ τὸ Α[ἰάκει]ον is epigraphically possible and would reconcile the decree with the information of the periegete. Similarly possible is the reading παρὰ τὸ Ἀ[ττάλει]ον, supported by the evidence of *IG* IV².2.749, or even ἀ[ρχεῖ]ον. 'We must conclude that IG IV² 750 does not help to identify the site of Apollo's sanctuary.' [If K.Rigsby's assignment of the document to Megara (*SEG* LX 282) is correct, the discussion above is pointless. Papazarkadas].

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228. **Aigina. Dedication to Demeter, Imperial period.** *IG* IV².2 770. *SEG* LI 338. F.Felten, in *Αρχαιολογικές Συμβολές* A' (2013) 99 (ph.), briefly notes the discovery of this inscribed fragmentary marble statue in excavations of the German Institute on Kolonna Hill. He identifies the statue as that of Demeter and associates it with the Thesmophorion mentioned by Herodotus in 6.91.2.

CORINTHIA

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229. **Corinth. Corpus of inscriptions from the sanctuary of Demeter.** R.S.Stroud, *Corinth* XVIII.6. *The Sanctuary of Demeter and Kore: the Inscriptions* (Princeton 2013), has now offered the authoritative corpus of the inscriptions found in the important shrine of Δημήτηρ and Κόρη in excavations of the American School of Classical Studies between 1961 and 1975; abbreviation: *Corinth* XVIII.6. The 135 inscribed objects are treated in five chapters. Chapter 1: 'Inscriptions on Stone, Metal, Bone, and in Mosaic'; chapter 2: 'Dipinti on Pottery' (dedications, labels of figures,, καλός-inscriptions, commercial inscriptions, imitation inscriptions, incerta); chapter 3: 'Graffiti on Pottery' (dedications, ownership inscriptions, personal names, miscellaneous, incerta); chapter 4: 'Inscriptions on Clay Pinakes'; chapter 5: 'Magical Lead Tablets'. Many of the inscriptions were previously unpublished; others are here given a new detailed treatment. Each lemma consists of description, text, epigraphical notes, and commentary; most lemmata are accompanied by high definition photos and often drawings. The twenty objects of chapter 4, inscribed with names of deities and related names in the genitive, are unique and lacking good comparanda from elsewhere. Chapter 5 contains detailed discussion of nomina sacra, language, hands, and findspots, all in the context of magic in Roman Corinth. The volume concludes with General Index, Index of Sources, Index of Greek and Latin Names, Index of Greek and Latin words. As is the *SEG* norm in the case of corpora, we do not reproduce any new texts in this volume: readers are encouraged to examine *Corinth* XVIII.6 in order to acquaint themselves with the new and old material. For a presentation of select items, see *Ann.Ép.* (2013) nos. 1404-1412; see also A.Chaniotis, *EBGR* (2013) [2016] 307/308 no. 110.

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230. **Corinth. Late Roman portrait sculpture, 300-600 A.D.** G.Deligiannakis, in *Themelion*, 108-114 (ph.) (cf. our lemma no. 34), turns first to the topic of the statues of the chlamydati, studied by A.Brown, cf. *SEG* LXII 169, and then to emperors and representatives of the imperial power with mention of the forum, the Lechaion Road, the theater, and Peirene Fountain as favorite places for the erection of these monuments. Among the inscriptions cited are *IG* IV 1604; *Corinth* VIII.1.92; VIII.3.118, 128-129, 473, 516-517.

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231. **Corinth. Marcus Antonius Aristokrates and Roman provincial administration in the late 1st cent. B.C.** J.-S.Balzat, B.W.Millis, *Hesperia* 82 (2013) 651-672 (ph.), examine in detail the political career of this intimate of Marc Antony (Plutarch *Life of Antony* 69.1), who was also a poet (*Anthologia*

Palatina 9.102), adducing epigraphic evidence from Athens (our lemma no. 172), and Argos (our lemmata nos. 242/243). The starting point of their study is the ed.pr. of a poros statue base, bearing a Latin inscription, which was deposited in the Corinth Museum from somewhere outside the excavations prior to World War II, (I-1973-4): M. [·] Antonio | <A>ristocratẹ | agonothẹ(tè) Isthmion et · Cae[sa]reon tribus | Iulia. Edd.pr. date it ca. early 20s B.C. and identify it as the earliest epigraphic evidence for renewed Corinthian control of the Isthmian Games. They foresee here a prompt attempt by Aristocrates to assert his new allegiance to the victor of Actium. Ll. 4/5 provide the first evidence for the Corinthian tribe Iulia. Earlier activity of Aristocrates is attested on the bronze coinage of C(olonia) I(ulia) A(ntonia) Dum(aeorum), where he is recorded as [redacted] duovir, 39-36 B.C. *Roman Provincial Coinage* I no. 1285. Balzat and Millis explore the numerous appearances of M.Antonii in Roman provincial coinage in Greece. On 667/668 they speculate about his family, geographic origin (Argos), ties to Antony, posture after Actium, absence of descendants in the preserved sources. 'M. Antonius Aristocrates seems not to have been able to create a dynasty as did the Euryclids of Sparta or the Cornelii of Epidauros' (668).

232. **Corinth. Graffito and dipinto on an amphora, Hadrianic-Severan.** Ovoid clay amphora mended almost complete from many fragments, found in 2011 in excavations of the American School in the theater. Ed.pr. C.K.Williams II, *Hesperia* 82 (2013) 517 no. 2 (ph. of the vase, but not of the inscriptions). Since Williams provides neither ph. nor drawing, we are reduced to giving the texts in majuscules just [redacted] he prints them. On shoulder between handles, dipinto in black paint: ΥΦΑΛΟΥΙΟΥ | ΦΙΛΟΔΕΣΠΟΤΟΥ | ΟΜΕΛΔΕΙΧΡΑΣΘΕΙ. [1. Τ.Φλαουίου, Chaniotis. || 2. Φιλοδεσπότου, Stroud. 3. Probably μέλλει χρᾶσθαι, preceded by οὗ or ᾧ, Chaniotis]. On other side, between the handles, lightly incised: Β Λ Ο C Ο [a form of the name Βλόσων or Βλόσσιος, Chaniotis].

233. **Corinth. Lamp signature, ca. 450-550 A.D.** Mouldmade Attic post-glazing clay lamp with bird on broken disk; signature on bottom in two lines; found in excavations of the American School in 2011 in the theater. Ed.pr. C.K.Williams II, *Hesperia* 82 (2013) 545, no. 34 (ph. of top).

Σωτήρ

234. **Kromna. Epitaph of Agathon, ca. 300 B.C.** *SEG* XXII 219; LVI 413.* B.T.Tasinos, in *Corinthia and the Northeast Peloponnese*, 251-261, presents a survey of the topography and ancient remains and the results of excavations of the Greek Archaeological Service at this site southwest of the Sanctuary of Poseidon on the Isthmos of Corinth. He speculates on the etymology of the name of this site suggesting that it derives from the geomorphology of the area characterized by χάσματα/γκρεμ- (ancient κρημνοί). Tasinos writes without reference to *SEG* L 339, where G.Shipley interprets the ethnic Κρωμνίτης as that of the northwestern Lakonian polis of Κρῶμνος, i.e. a Lakonian buried in the Corinthia.

235. **Therma. Inscription on a lamp, ca. 450 A.D.** Intact clay Roman lamp with four nozzles and an apparently complete inscription, excavated by the Greek Archaeological Service in Room 12 of the large villa at Katounistra near Loutraki; ed.pr. Z.Aslamatzidou-Kostourou, in *Corinthia and the Northeast Peloponnese*, 184: ΕΠΙ.

PHLEIASIA

236. **Phleious. Graffito on vase (dedication to Aphrodite), Archaic/Classical.** Black figure skyphos, mended almost complete from several fragments excavated by the Greek Archaeological Service at Plakomeno, southwest of Phleious, together with many terracotta figurines and miniature vases. Briefly reported by Z.Aslamatzidou-Kostourou, in *Corinthia and the Northeast Peloponnese*, 400/401 (ph.), who assign it to the epichoric alphabet of Phlious, but do not offer a date and do not print a text; διακρίνουμε το όνομα της θεάς Αφροδίτης. We read from the ph. [Stroud], which shows only the first two letters of the name of the goddess. The second epsilon in the verb is omitted.

[- - - - - -].Ν μ' ἀνέθ(ε)κε τᾶι Ἀφ[ροδίται?]

KLEONAIA

237. **Kleonai. Assorted inscriptions.** J.Marchand, in *Corinthia and the Northeast Peloponnese*, 319, and T.Mattern, *ibid.* 329, briefly note the presence of the following inscriptions in an area in the southeastern quadrant of the ancient city which they identify as a candidate for the location of the agora: (1) *IG* IV 489: signatures of Ξενόφιλος and Στράτων, recently transferred to the Museum at Nemea; (2) *SEG* XI 296 b: exedra with portraits of the Severan Imperial family; present location unknown; (3) Unpublished signature of an Athenian sculptor (no name given).

ARGEIA

238. **Argos. Archive of bronze financial tablets, early 4th cent. B.C.** *SEG* LI 410; LIX 358.* C.B.Kritzas, in D.Mulliez (ed.), *Recherches Franco-Helléniques* 4, *Sur les pas de Wilhelm Vollgraff: Cent ans d'activité archéologiques à Argos: Actes du colloque international organisé par la IV^e EPKA et l'École française d'Athènes, 25-28 septembre 2003*, publishes a Greek version of his paper in *CRAI* 2006, 397-434, analyzed in *SEG* LIV 427.

239. Argos. Proxeny decree for Prokleidas of Kleitor, ca. 90-80 B.C. *SEG* LV 409. M.Piérart, in *Monumentum Gregorianum: sbornik nauchnykh stateĭ pamiati akademika Grigoriia Maksimovicha Bongard-Levina* (Moscow 2013) 275-289 (text reprinted; French translation), submits this decree to a minute analysis and proposes several new readings. In L. 2, ed.pr.'s restoration [τῶν συνέδρων πο]τενεγκάντων is not certain; [τῶν ἀρχόντων πο]τενεγκάντων, or [ἀγαθῆ τύχῃ· πο]τενεγκάντων etc. are likely supplements. In LL. 8-12, Piérart proposes:

[τοῦ patronym περὶ] προξενίας Προκλεί-
[δαι patronym Κλειτορί]ῳ καὶ διαλεγέντων
[τῶι δάμωι ? . . .]ως· ἔδοξε τοῖς ἀρ-
[χουσι καὶ συνέδρο]ις καὶ τῶι δάμῳ· ψάφῳ·

At 281-287, the author examines the thorny issue of the σύνεδροι (emphasis on *SEG* XXII 266; French translation), and the constitutional changes imposed by the Romans on the cities of southern Greece after 146 B.C. The new decree proves that the people (δᾶμος) was not stripped of its powers.

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240. Argos (Argive Heraion). Altar dedicated to Artemis, 4th cent. B.C. *IG* IV 513. C.A.Pfaff *Hesperia* 82 (2013) 290-296 (ph.), rediscovers this small monolithic altar of gray limestone, inscribed Ἀρτάμ[ιτος], amid the blocks on the Old Temple Terrace and provides a detailed description. He cites numerous parallels of similar altars at Argos and Epidauros and speculates on the possible role of Artemis in the cult at the Argive Heraion.

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241. Argos (Argive Heraion). Dedication to an unknown hero, ca. 500-450 B.C. Graffito on the outer rim of a black glazed Type B skyphos excavated in this sanctuary and published by T.W.Heermance, in C.Waldstein et al. (edd.), *The Argive Heraeum* 2 (Boston 1905) 186/187 (dr.). In a discussion of deities other than Hera in this shrine (cf. our lemma no. 240), C.A.Pfaff, *Hesperia* 82 (2013) 279-289 (dr.), reprints the dr. and the text and considers a wide range of possible funerary and religious contexts for the deposition of this vase, excluding the Mycenaean chamber tombs at the Heraion. He explains the first three letters [illegible] an abbreviation for the vessel τρύβλιον and concludes that the hero cannot be more specifically identified. Pfaff cites as a close parallel *IG* IV 495 from Mykenai.

τρύ(βλιον) hέροος

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242. Argos. Honorary inscription for M. Antonius Aristokrates, reign of Augustus. *IG* IV 581. *SEG* XXX 155; LII 1895; LIII 293; LVIII 300; LIX 360. In the context of their study of the career of the honorand (see our lemma no. 231), J.-S.Balzat, B.W.Millis, *Hesperia* 82 (2013) 655-658, reprint the Corpus text of this now lost inscription and comment at length on the professional association of the σπατοληασταί and other similar groups at Argos. The isolated placement of ἥρωι in L. 3 may

indicate posthumous honors for Aristokrates and κτίστᾳ could suggest that he was one of the founders of this group. See also our lemma no. 243.

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243. Argos. Honorary inscription for M. Antonius Aristokrates, reign of Augustus. *SEG* LIII 293; LXI 259;* LXII 1838. J.-S.Balzat, B.W.Millis, *Hesperia* 82 (2013) 658-661, reprint the *SEG* text, having been denied permission to examine the stone. The gymnasiarch is otherwise unattested. They identify the honorand with that of our lemma no. 242 and urge a distinction in status between him and the gymnasiarch, who may have been a freedman who belonged to Aristocrates' familia. They explore the topic of gymnasia as venues for 'Roman authorities to assess the attitude of local communities toward foreigners, and particularly toward the Roman diaspora' (660) through statues at Argos in honor of Tiberius Claudius Diodotos, *IG* IV 606, and L. Cornelius Ingenuus, *IG* IV 607 and *SEG* XIII 244.

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244. Asprochoma (near Mycenae); shrine of Enyalios. Dedication of the hiaromnamones or inventory, ca. 479-468 B.C. *SEG* XI 298; XLVI 374.* M.Gonzales, *ZPE* 184 (2013) 131-138 (ph.), provides a new text with app.crit. and an English translation. His text includes some improvements on the text published by ed.pr., but most importantly incorporates a new fragment, which was not previously published [The association was made a long time ago by Papademetriou; cf. *SEG* XXII 260. Matthaiou].

Fr. a [. . . . . ca. 12-15 . . . .] τοὶ ἱαρομνάμονες
[. . . . . .ca. 10-12 . . . . . .]σεας· Σοραδεὺς ἀσ{σ}-
[πίδα, ϙυνίαν, ἀφό]ντιον· Βύτιος ἀσπ[ιδ]-
[α . . .ca. 6-8. . . ἀσπίδα(?), ϙυ]νίαν, ἀφόντιον
[ὁ δεῖνα ἀσπίδα, ϙυ]νίαν, ἀφόντιο[ν·]
[ὁ δεῖνα ἀσπί]δα, ϙυνίαν, ἀφό-
[ντιον· . . . . . . .ca. 11-13. . . . . .]ος ἀσπίδα, ϙυν-
Fr. b [ίαν, ἀφόντιον, ἀσπίδ]α· Μίκον ἀσπίδα
[ϙυνίαν, ἀφόντι]ον, ἀσπίδα· Α[..]α-
[c. 2-3 ϙυνίαν, ἀφόντιον, ἀ]σπίδε δύε. vacat
[τοὶ νικάσ]αντες
[ἐν τõι πολέμοι]

Gonzales estimates [illegible] total of seven or eight hiaromnamones, hence he rejects Mitsos' interpretation of one hiaromnamon per tribe. Moreover, he accepts that the dedications were not retired public arms but were looted from the Persian camp after the battle of Plataia.

A.Chaniotis, *EBGR* (2013) [2016] 291 no. 40, points out that it is unlikely that the hiaromnamones mentioned in L. 1 are the dedicants of weapons in LL. 2-9. The hiaromnamones compiled an inventory of dedications made by military commanders or soldiers after a military victory (L. 11: [νικάσ]αντες, not [τοὶ νικάσ]αντες).

245. **Tolo(?). Epitaph, 3rd cent.** A.D. *SEG* XLVII 2206. C.Henriksén, *Sylloge inscriptionum Graecarum et Latinarum Upsaliensis* (our lemma no. 1794) 74/75 no. 19 (ph.; English translation), gives as find-spot of the inscription 'the island of Plateia' (off Tolo) and provides a revised reading:

Αὐρ(ήλιος) Δάφνος [- - -] | αὐτῷ καὶ τῇ α[ὑτοῦ- - -Π]ρίμᾳ καὶ τοῖς [- - -] | [- - -]+[-]στορ[- - -]

2. ΤΙ+, ed.pr. || 3. ΣΤΟΙ, ed.pr.; στορ[γῆς χάριν/ἕνεκεν] vel [φιλο]στορ[γίας χάριν/ἕνεκεν], H. || Aurelios Daphnos most likely became ■ Roman citizen as a result of the constitutio Antoniniana, Henriksén. [None of the three small islands off the coast of Tolo is named 'Plateia', a name frequently used to denote the centre of a village, and no further information is given on the history of this inscription in the collection. Stavrianopoulou].

KYNOURIA

246. **Eua. Loukou (once at Marathon?). Athenian casualty list of the tribe Erechtheis and commemorative epigram, 490** B.C. *SEG* LVI 430; LXII 188.* A.Petrovic, *art.cit.* (our lemma no. 45) 53-61, reprints Steinhauer's text and sees in the word φὲμις of L. 1 a jab at the gloomy pro-Persian φῆμαι (oracular utterances) given to the Athenian envoys at Delphi according to Herodotus. The text, then, creates the myth of the Marathonomachoi and becomes an archetype of praise and a model for later commemorative epitaphs. In a postscript (61), Petrovic briefly acknowledges treatments that came out after he had submitted his manuscript, namely material reported in *SEG* LXI 269 and LXII 188, or material covered below, and politely repudiates Proietti's revisionist theory.

G.Proietti, *ZPE* 185 (2013) 24-30, reexamines the epigram on the basis of the edition of G.Steinhauer. After giving up on the effort to interpret the crux of L. 1, she sees the phrasing of the epigram as banal, reading as a series of formulaic half-lines 'assembled in the manner of a cento'. Additionally, the image of victory crowning the city is not developed until the 4th century B.C., and emphasis on the Athenians' numerical inferiority only becomes prevalent following Herodotus' work. Moreover, the careless placement of the epigram on the slab and poor quality of engraving suggest that it was added to the stele at a later point. She therefore concludes that this cannot have been the original epitaph of the Marathonomachoi, but is rather a Hellenistic literary exercise, with attempts at affected archaism in script and spelling (e.g. the hypercorrectism of the aspirated hέσχατα).

In the same journal, M.Tentori Montalto, *ZPE* 185 (2013) 31-52 (ph.), offers his own prolix analysis. Concerning the peculiar layout of the list of names, the author detects some limited similarities in four examples of the much later Tabulae Iliacae (*IGUR* 1613/1614, 1616, 1631; ph.). Unlike ed.pr. he prefers to describe the layout as 'στοιχηδόν obliquo o alternato', arguing that it echoes the arrangement of the hoplites within the phalanx. Moving to the crux of L. 1, after taking issue with all earlier suggestions and upon adducing numerous parallels, he proposes to read Φέμισαι hoς κὶξ ⁝ δαίει hυφάοσι ⁝ τ' ἔσχατα γαίες, the metrical incongruities of which he attempts to maneuver by correcting hυφά(φ)σ(ε)ι. In this view, κὶξ is a previously unattested word for 'cicada' (but see our lemma no. 698), presumably used here to symbolize the Athenian fighters at Marathon. Tentori Montalto sees one single cutter working throughout the stele, which he considers ■ genuine 5th

cent. B.C. product, paleographically contemporary with the Marathon epigrams *IG* I³ 503/504. It might have been transferred to Loukou by Herodes Atticus to celebrate the successful campaign of Marcus Aurelius and Lucius Verus against the Parthians (162-166 A.D.). Pausanias' visit to Athens should therefore be placed earlier than that.

The new monument is clearly popular, and G.Proietti, *ASSA* 90 (2012) [2013] 97-117 (ph.), returns to examine some of her earlier ideas and to offer further insights, now engaging with Tentori Montalto's work. Most significantly, it transpires that she was able to carry out autopsy of the stone, as a result of which she offers the following diplomatic version of L. 1:

† ΦΕΜΙΣΑΡΗΟΣΚΙΧΣ[...]ΑΙΕΙΕΥΦΑΟΣ † ΗΕΣΣΧΑΤΑΓΑΙΕΣ

She wonders inconclusively whether instead of εὐφαὸς, one should read εὖ φαὸς, 'ma ciò dipende naturalmente da cosa si legge prima di εὖ' (106 note 29). She rejects both Steinhauer's description of the layout of the list of names as πλινθηδόν and C.Keesling's recent analysis (see *SEG* LVII 188), favoring instead the designation 'stoichedon sfalsato'. By comparing the Loukou stele to known examples of Attic πολυάνδρια, she concludes that the stele originally had no epigram. Philological analysis reveals, according to Proietti, many similarities with 4th cent. B.C. funeral orations. The semantic banality of the epigram is not at home in the early 5th cent. B.C. In sum, this cannot be the original epitaph for the battle of Marathon. The author also finds implausible that the same Herodes who had set up so many arai-inscriptions against desecrators of tombs, would have himself removed a funerary monument from Marathon to Arkadia. The question of the interpretation is difficult to answer, but the author tentatively sees here a later copy of symbolical significance which Herodes Atticus acquired within the context of the Second Sophistic.

TROIZENIA

247. **Troizen. Various inscriptions.** M.Giannopoulou, in *Αρχαιολογικές Συμβολές* Α΄ (2013) 105-119, provides a general summary of the topography and monuments of the ancient city with brief reference to ■ boundary stone of Zeus, *SEG* XXXVII 313 (108); a graffito on a West Slope ware kantharos, *SEG* LXI 273 (115); and the archaic grave epigram for the son of Laiarchos, *SEG* LVII 337 (cf. our lemma no. 248).

248. **Troizen. Early funerary inscriptions.** M.Giannopoulou, in *Themelion*, 325-343, presents an overview of Archaic and Classical grave monuments from Troizen, of which some are inscribed. For these, the author provides texts and detailed analysis of their forms: epigram for Praxiteles, *IG* IV 800; epigram for Damotimos, *IG* IV 801; epigram for the son of Laiarchos, *SEG* LVII 337 (cf. our lemma no. 247). In the same essay, the author mentions a fragment of an inscribed column or circular base and an opisthographic cube-like stele made of trachite, which were found in the area of the agora of ancient Troizen. These are almost certainly *SEG* XXXIX 361 nos. 2 and 3, which apparently

remain unpublished more than thirty years after their discovery. For a reused Archaic monument with ■ Roman inscription, see our lemma no. 249.

249. **Troizen. Epigram concerning Phaustos, 3rd cent. A.D.** In her detailed presentation of an Archaic funerary stele with a hoplitodromos in relief, M.Giannopoulou, in *Themelion*, 333/334 (ph.), briefly mentions that the stele was reused in the Roman period. Five lines, probably of an epigram, survive partially. The inscription seems to refer to the 3rd cent. A.D. local aristocrat Φαῦστος, known from *IG* IV 777 and 798. Although the author's good ph. would have allowed us to provide a text, we refrain from doing so since the inscription evidently remains unpublished.

250. **Troizen. Inscribed lead weight.** M.Giannopoulou, in *Αρχαιολογικές Συμβολές* Α΄ (2013) 110, briefly refers to the discovery of this rectangular weight inscribed ἱαρό(ς) vel ἱαρό(ν), and weighing 622 gr. in excavations of the Greek Archaeological Service at a site on the mountain road from Troizen to Hermione, the possible location of the sanctuary of Ἀπόλλων Πλατανίστιος (cf. Pausanias 2.34.6). She cites earlier bibliography.

EPIDAURIA

251. **Epidauros. Corinthian stone in the Epidaurian building accounts.** Against the background of his research into the quarries of oolitic limestone (poros) in the Corinthia, C.Hayward, in *Corinthia and the Northeast Peloponnese*, 63-78, briefly comments on the following aspects of these building accounts as presented in A.Burford, *The Greek Temple Builders at Epidauros* (Liverpool 1969); *SEG* XXIV 277: (1) specification of the number and dimensions of blocks to be supplied, (2) costs and time limits for quarrying and delivery of stone, (3) the identity of individuals named in the accounts: quarrymen, contractors, and entrepreneurs, (4) local or itinerant work crews?

252. **Epidauros. Interaction between Greeks and Roman in the shrine of Asklepios.** This topic is studied by M.Melfi, in M.Galli (ed.), *Roman Power and Greek Sanctuaries. Forms of Interaction and Communication* (*TRIPODES* no. 14) (Athens 2013) 143-150, through examination of the archaeological and epigraphic material. She pays particular attention to the two dedications of Lucius Mummius Achaicus, both reused material: W.Peek, *Neue Inschriften von Epidauros* (Leipzig 1972) no 47, and *IG* IV^2.1 306 (ph.), which she dates not long before 146 B.C., perhaps during the war between the Achaian League and Nabis of Sparta. The appropriation of earlier monuments by Mummius could be seen either as an aggressive act of power affirmation or as Mummius' effort to pose himself as the victorious successor of the glorious Greeks. After 146 B.C. Epidauros entered a long period of decline that continued well into the 1st cent. B.C. The Romans, including Mummius, had substantial responsibility for this demise, and Epidauros was only saved by the intervention of local benefactors.

253. **Epidauros (Asklepieion). Accounts of healing miracles, late 4th cent. B.C.** *IG* IV^2.1.121-124. Rhodes-Osborne, *GHI* no. 102. *SEG* LXII 190*. H.Solin, *ZAC* 17 (2013) 7-50, studies in detail the narrative content of these inscriptions, their context at the sanctuary of Epidauros, and the relation of incubation to healing, to priests, and to doctors. The texts are generally cited from the edition of R.Herzog, *Die Wunderheilungen von Epidauros: Ein Beitrag zur Geschichte der Medizin und der Religion* (Leipzig 1931), with critical comments on Herzog's extensive restorations. The texts of the four stelai issue from a single redaction, which is to be considered 'Propaganda' compiled and disseminated by the priests of the sanctuary, based on individual dedicatory inscriptions and documentary archives, an oral tradition intersecting with literature, and, in the case of the "Strafwunder" and some of the more outlandish pathologies, deliberate fictions of the compilers. Solin also gives an overview of the origin, status, and onomastics of the pilgrims, including the possibility of a 'sprechender Name' in Ἐχέδωρος in stele A (§7) and the historical implications of the Ἀρύββας mentioned in stele B (§31). The identity of the Ἑρμόδικος of Lampsakos in stele A (§15) with the dedicant of IG IV^2.1.125 is accepted as certain. Neither the inscriptions nor the archaeological record support a model in which priests performed surgery or other advanced medicine on the incubants, nor is an organized partnership with doctors likely. Comparisons to the Asklepieion of Kos and a twentieth-century 'Wunderheiler' in Finland are also offered. In closing Solin comments on the problems of available editions and the desirability of a new one, reporting that autopsy in 1992 and inspection of the squeezes in the *IG* collection in 2008, allow no noteworthy improvements to the text.

C.B.Horn, in *Disabilities in Roman antiquity* (cf. our lemma no. 724) 115-143, examines cases of blindness or injuries in the eye on record in the Epidaurian cure inscriptions, especially the case of the Athenian Ambrosia (*IG* IV^2.1.121 LL. 33-41; 124-129). She compares the Epidaurian narrative with what was going on in the 4th century A.D. shrine of the Christian Thekla, ■ described in the *Life and Miracles of Thecla* (cf. G.Dagron, *Vie et miracles de Sainte Thècle. Texte grec, traduction et commentaire* (Brussels 1978)).

K.Beerden, *Lampas* 45 (2012) 283-296, argues that in Epidauros (and other shrines of Ἀσκληπιός) there was a shift from incubation dreams involving cures by the deity to prescriptive dreams in which the deity did not act himself as healer but gave advice. The prescriptive dreams became predominant from ca. 100 B.C. onward. This development is confirmed by the *Hieroi Logoi* of Aelius Aristeides, in which the deity nearly almost acts as advisor. Competition between oracles, where advice was normal, and Asklepieia may explain this development.

254. **Epidauros. Various hymns, 2nd/3rd (?) cent. A.D.** *IG* IV^2.1.129-135. *SEG* LIX 373, 605; LX 1994, 2012. R.Wagman, in R.Bouchon, P.Brillet-Dubois, N.Le Meur-Weissman (edd.), *Hymnes de la Grèce antique. Approches littéraires et historiques* (Lyon 2012) 219-231 (ph.), points out that, contrary to previous claims, the slab on which *IG* IV^2.1.123-131 has been inscribed is made of the characteristic bright pink local limestone and that it is a reused orthostate. Very similar is the architectural fragment bearing *IG* IV^2.1.131-134, as well as the three small fragments with *IG* IV^2.1.135 I-II and *SEG* XXX 390, which were clearly part of the same assemblage. The author examines the scope, features,

and arrangement of the hymns, a compilation comparable to the cure-inscriptions (*IG* IV².1.121-124; our lemma no. 253), and tentatively argues that the original location of the inscriptions was the Hestiatorion. The compiling and monumental carving of the shrine's scattered sacred poetry could have been an initiative of the cultured Roman senator Ἀντωνῖνος Πυθόδωρος (Pausanias 2.27.6-7). At 229-231, ■ Latin 'Synopsis Carminum' with the Greek texts.

255. **Epidauros. Hymn to the Mother of the Gods, Imperial period.** *IG* IV².1.131. *SEG* LIX 373, 605; LX 1994. W.D.Furley, in R.Bouchon et al. (edd.), *Hymnes de la Grèce antique* (cf. our lemma no. 254) 233-251 (ph.), provides Greek text, English translation, thorough app.crit., and important comments and new supplements [lines below are those of the poem]. L. 1: [- - -]ς θεαί is still visible; L. 5: ῥύπωι, 'in the dirt', or ἱερῷι, which is, however, paleographically weaker; L. 13: διέρ{ρ}ησσε, 'to preserve the telesillean'; L. 18: probably aposiopesis after λύκοι; L. 19: punctuate καί· to mark the mother's response and perhaps transfer ἀπελεύσομαι from L. 24; L. 20, ἂν μή: probably an Atticism picked up through the centuries; L. 22: the gap could be saved by reading γᾶ<ς ἐμ>ᾶς; L. 24: read χοὔτως ἀπ<ιω εἰς θεούς>. Furley ascribes the distress of the Μήτηρ Θεῶν and her wrangle with Ζεύς to her rape by him, a pattern known from stories surrounding Δημήτηρ, a goddess frequently associated with the Mother of the Gods. The repeated τὰ τύμπαν' ἐλάμβανε echoes Zeus' attempt to coerce the distraught goddess to return. The spiritual origins of the hymn may be sought in the 4th cent. B.C.; the choice of the telesillean meter might have been a deliberate attempt to conjure up the famous poetess from Argos.

LAKONIA

256. **Lakonia. Boundary markers between Lakonia and Messenia on Mt. Taygetos, reign of Vespasian.** *IG* V.1.1371/1372; *SEG* XIII 269; XLI 329. S.S.Koursoumes, D.Kosmopoulos, *ArchEph* 152 (2013) 55-75 (ph.), briefly define the territory of the Dentheliatis and collect twelve rock-cut boundary markers on the range of Taygetos between Lakonia and Messenia. They bring them into play with the document that defined these limits in 78 A.D., *IG* V.1.1431 (ph.). The authors have recently discovered five of these twelve inscriptions in their ongoing research into the historical topography of this area. One of them, our lemma no. 257, seems to be a new discovery. Included are detailed descriptions of the form and the locations of all of these markers, with many ph. The regular forms are Ὅρος Λακεδαίμονι πρὸς Μεσσήνην and Ὅρ(ος) Μ(εσσηνίας) Λ(ακωνίας), with the rho being inscribed within a larger omicron as abbreviation. After submission of their paper the authors announce a lecture given by Y.Pikoulas at the conference in memory of K.S.Pittakes Ἐπὶ πέτρας λευκῆς, see *DEE* (November 2013), in which he noted two more boundary markers published by Pittakes in *Ephemeris Archaiologike* (1837). This brings the total up to fourteen. The authors announce that they plan to republish *IG* V.1.1431 with detailed topographic commentary incorporating the boundary markers.

257. **Lakonia. Boundary marker between Lakonia and Messenia, reign of Vespasian.** Rock-cut inscription found on the peak Neraidovouna (altitude 2,002m) of Mount Taygetos. Ed.pr. S.S.Koursoumes, D.Kosmopoulos, *art.cit.* (our lemma no. 256) 67-69 (ph.), who argue that this, fifth and last, horos found during their investigations is most likely a new example of the series. The inscription consists of an encircled rho: ℗

ὅρ(ος)

258. **Lakonia (now in Paris). Labels on the kylix of Arkesilas, 565-555 B.C.** *LSAG*² p. 199 no. 8. *SEG* XXXIII 314 and 818; LVI 463.* O.Mei, *Cirene e la ceramica laconica* (cf. our lemma no. 1720) 27-31 (ph.), discusses the scene and the inscriptions on the cup, placing the scene in the agora of Kyrene and in the context of the silphium trade (cf. the man labelled Σλιφόμαχος, for Σιλφόμαχος, 'il manipolatore o impastatore del silfio'). Mei accepts the readings of S.Stucchi, *Mostra Urbino* (1987) 30 and E.A.Lane, *BSA* 34 (1933/1934) 162 for the dipinti of the low register as ἑλικτὸν (not in the meaning of 'cupo, obscuro', but that of 'avvolto, intrecciato'), and μα(γ)έν (participle aorist of μάσσω) respectively. He understands the ἑλικτὸν μα(γ)έν as referring to the 'prodotto finite e chiuso in apposite contenitori intrecciati' (28). C.Dobias-Lalou, *BE* (2014) no. 724, rejects the reading of ἑλικτὸν: 'des lettres très effacées on ne distingue vraiment que les deux premières, la seconde ne pouvant être un lambda, mais bien plutôt un upsilon archaïque laconien. Il semble donc imprudent de lire autre chose que ΕΥ[.....]. Il pourrait s'agir pour ces deux mots de commentaires des serviteurs sur la qualité des marchandises qu'ils entassent'.

259. **Amyklai. Inscriptions from the sanctuary of Apollo.** E.Zavvou, A.A.Themos, *Mouseio Benaki* 11/12 (2011/12) 148-152, present a helpful survey of the inscriptions found in the sanctuary of Ἀπόλλων Ἀμυκλαῖος, many of which are in the Sparta Museum. They discuss these stones and vase inscriptions under the several categories of public and private documents, including catalogues of cult personnel, dedications on stone and bronze, honorary inscriptions of prominent figures in the Roman period, texts on vases and clay roof tiles, with bibliographic references. Several new fragments are noted, such as joining pieces of *IG* V.1. 523 and 559, which will be published separately. The authors are also compiling a collection of the literary testimonia to this sanctuary.

260. **Epidauros Limera(?). Epitaph of** [- - -]**chros, 2nd/3rd cent. A.D.** Fragment of a funerary stele (stone not specified) with geison, built into the church of Ελκόμενος Χριστός in the lower city of Monemvasia. Ed.pr. N.I.Skangos, *Horos* 22-25 (2010-2013) [2014] 229 no. 4 (ph.), who conjectures the above original provenance and notes that the patronymic is found here for the first time in Lakonia.

[- - -]χρος Ἀσιάρχο[υ]

261. Geronthrai. Epitaphs of men who fell in war, Classical. *IG* V.1.1124/1125. G.A.Pikoulas, *Horos* 22-25 (2010-2013) [2014] 564, publishes photographs of these two stones and reports that 1124 is still in the church of Κοίμησις τῆς Θεοτόκου in Geraki, and in need of ■ new publication, while 1125 is 'in the possession of ■ private citizen'.

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262. Gytheion. Donation of Phainia Aromation, 42 A.D. *IG* V.1 1208. *SEG* XIII 258; LII 1464ter; LV 468 bis,* 1428; LVII 308; LVIII 300; LIX 630. This important document is the subject of a comprehensive article by by K.Harter-Uibopuu, *Studia Humaniora Tartuensia* 5 (2004) 1-17, which, regrettably, we have not hitherto covered in *SEG*. Harter-Uibopuu offers a text with full app.crit. and English translation, followed by a thorough analysis, in which she identifies the three 'Augustean days (LL. 39/40, ἓξ ἡμέρας, τρῖς [μὲν τὰς σε|βαστέ]ους), with the Καισάρεια established by the sacred law *SEG* XI 923. Other issues discussed include the trust fund, the ἐγδανεισμός, the ἐπαγγελία (denunciation), the θρεπτοί, and the parakatatheke (L. 48: παρακατατίθεμαι), for which *IG* IX.1 34 (text printed and translated) is cited as a comparandum. The author also proposes new restorations and interpretation of LL. 26-30 [We correct some accents below, Papazarkadas]:

[- - - ἐξέστω] τῷ βουλομένῳ καὶ Ἑλλήνων καὶ Ῥωμαίω[ν κα]-
[τηγορῆσαι ὀλι]γωρίας τῆς πόλεως ἐπὶ τοῦ δήμου [τῶν Γυθε]-
[ατῶν, δεχο]μένων μὲν τῶν ἀρχόντων τὴν ἐπανγελί[αν ταύ]-
[την, τὸ δὲ ἀντίγ]ραφον διδόντος τοῦ κατηγόρου καὶ προθεσ[μί]-
[αν τοῖς συνέδροι(?)]ς· μὴ δεχομένων δὲ ἐκκολλησάντ[ω . . .]

A.Rizakis, *Mediterraneo antico* 16 (2013) 549-562, returns to this text, availing himself of Harter-Uibopuu's analysis. He examines the financial woes of Gytheion in their contemporary context; the question of slaves' access to gymnasia and education; the protection of threptoi and manumitted slaves after Phainia's death; the legal and social status of Phainia; trade of perfumes as a source of Phainia's wealth; motivation behind her benefactions.

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263. Molaoi. Epitaph?, ca. 125-150 A.D. Thin fragment of a limestone stele, worked and smoothed on left, broken on right; found at 'Τκαγκανιὰ στὴ θέση Μάρμαρο' and turned in to the guard of the Archaeological Service; present location not stated. Ed.pr. N.I.Skangos, *Horos* 22-25 (2010-2013) [2014] 227/228, no. 2 (ph.), who claims it as an epitaph because it was found near ■ Roman grave structure. He finds the association of this inscription with the name Φλάβιος Λάκων in Lakonia attractive, but does not rule out other possibilities. [Although ed. pr. cites parallels for the large phi among published Lakonian inscriptions, the precision of his above date on the basis of letter forms, when only three are preserved, is suspect. Stroud.]

Φ[- - -]
Λα[- - -]

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264. Mystras (exact provenance unknown). Dedication of a throne to Athena, ca. 250 B.C. Fragment from the back of a stone throne, preserved at left, slight traces of a pediment at the top, broken on all other sides; in the Συλλογὴ Μυστρᾶ. Ed.pr. E.Zavvou, *Grammateion* 2 (2013) 93, no. 1 (ph.), who compares Thucydides 8.6.8 for the name in Lakonia. See also our lemma no. 272.

Χαλχιδεὺς [γερον]-
τεύων τᾶι Ἀσ[αναίαι]
ἀνέσηκε

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265. Phoiniki. Sanctuary of Apollo Hyperteleatas. *SEG* XXXII 390; LVIII 344-353. M.Farace, *Epigraphica* 75 (2013) 33-43, presents a brief 'quadro generale degli studi sul santuario (una sorta di stati dell' arte'),' including a summary of the finds (votives, public documents, and bronze bands) and an essay on the history and cult practices of the sanctuary of Apollo Ὑπερτελεάτας. Among the inscriptions mentioned we note an inscribed terracotta figurine with the name of the coroplast in the genitive, Εὐάμα, *SEG* XXXII 394; statue base *IG* V.1.977; statue base, *IG* V.1.981, Μενεστικλῆς το[ῖ] Ἀπέλονι ἀ(νέθεκε); *IG* V.1.961, 962, 963+964+979, 990-1106 (*SEG* XI 967, a-c.); dedication on a perirrhanterion with possible connections to Kyrene see our lemma no. 266. Farace divides the history of the site into three phases corresponding to the nature of the finds: (1) Archaic and Classical periods, ca. late 7th cent–late 5th cent. B.C.; (2) late Hellenistic–ca. 25 B.C. and later; (3) Roman Imperial, 1st cent. B.C.–end of paganism. Problematic historically is the large gap between phases 1 and 2, when there are almost no excavated finds. Problematic also is the fact that Pausanias 3.22.10 mentions only Asklepios at this shrine and not Apollo. Farace detects an aristocratic strain in the personal names of some of the dedicants in phase one and women are attested as offering objects such as mirrors, *SEG* XXXII 391; LVIII 353. In the late Hellenistic period the sanctuary took on a political role as a repository of official decrees, before its final phase when the dedication of bronze bands proliferated.

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266. Phoiniki (sanctuary of Apollo Hyperteleatas). Dedication and artist's signature, 5th cent. B.C. *SEG* II 170; XXIX 384.* *LSAG*² 194, 201 no. 43. M.Farace, *art.cit.* (our lemma no. 265) 41/42 (dr.), reprints the following text of this marble perirrhanterion with ■ drawing and points to ■ connection with Kyrene in a fragment of a stele of the 4th cent. B.C. found there southeast of the Prytaneion, reading Ὑπερτέλης Εὐκάρτευς (L. 3); Oliverio-Pugliese, Caratelli-Morelli, *Supplemento epigrafico cirenaico* no. 236; *LGPN* I s.v. Ὑπερτέλης. The presence of a Kyrenian artist in the Lakonian sanctuary and the mention of the name of the city indicate for Farace that the sanctuary had ties extending far beyond the borders of Lakonia in this early period of its operation.

[- - - ἀν]έθεκε Δαμαρ[- - -]
vac. Κυράνας

vac. Κυραναῖος δὲ μ' ἐπο[ίε]

[Jeffery in *LSAG* regarded L. 2 as modern, Stroud.]

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267. **Phoiniki. Epitaph of Ikarin, 2nd cent. A.D.** Top left corner of a white marble grave stele with the inscription in [redacted] recessed band above the springing of an arch in relief; found at the church of Agios Ioannes north of Phoiniki; now in the church of Κοίμησις τῆς Θεοτόκου. Ed.pr. N.I.Skangos. *Horos* 22-25 (2010-2013) [2014] 228/229 no. 3 (ph.), who discusses at some length the unattested hypocoristic feminine name.

Ἰκάριν χα[ῖρε]

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268. **Sparta. Territorial restructuring under the Romans.** This topic is studied by A.D.Rizakis, in L.Lamoine, C.Berrendonner, M.Cébeillac-Gervasoni (edd.), *Gérer les territoires, les patrimoines et les crises. Le quotidien municipal II* (Clermont-Ferrand 2012) 128-146, through a cross-examination of literary and epigraphical sources. Following the dissolution of the Achaian League in 146 B.C. Sparta's fortunes started improving. We single out Rizakis' exploration of the region of Αἰγῦτις (*Syll.* 665); the leading Spartan patron Εὐρυκλῆς (*IG* V.1.970); the restoration of the autonomy of the Lakonian cities by Augustus or Tiberius (*IG* V.1.1160); the role of Eurykles's son Λάκων (*IG* V.1.1243; *SEG* XI 923); Sparta's enduring κηδεμονία of Gytheion and other poleis (*IG* V.1.1208 with *SEG* XIII 258); Sparta's indirect control of Κύθηρα (*SEG* XI 492; LVI 457) and her possession of the island of Καύδος (*SEG* XI 494).

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269. **Sparta. Treaty with the Aitolian Erxadieis, ca. 450-426 B.C.?** *SEG* XXVI 461; LIX 387.* Meiggs-Lewis, *GHI/GHI*[2] no. 67 bis. *Nomima* I 55. In the process of preparing this important treaty for inclusion in the forthcoming new edition of 5th cent. B.C. Greek historical inscriptions, P.J.Rhodes, in L.Horváth, K.Laczkó, K.Tóth, A. Péterffy (edd.), *Lustrum collegii. Sollemnia aedificii a. D. MCMXI inaugurati* (Budapest 2011) 1084-1091, offers a Greek text, facing English translation and app.crit., followed by a concise analysis of the identity of the [Ἐ]ρξαδιεῖς, the division between equal and unequal Spartan allies – both within and outside the Peloponnesian League –, and finally of the date. After examination of paleographic and historical criteria, Rhodes comes down in favor of a date ca. 450s B.C., not excluding the five-year truce between Athens and Sparta (451-446 B.C.), or ca. 426 B.C., when the Messenians at Naupaktos came anew onto the radar of the Spartans.

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270. **Sparta. Victory monument of Damonon, early 4th cent. B.C.** *IG* V.1.213. *SEG* XLII 311;* XLIII 1221; XLVII 354; XLIX 391, 489; LI 9; LIII 408, 2242; LVI 447, 471; LVII 2123; LVIII 340, 355; LIX 340; LX 420; LXI 68, 286, 1609. For a complete new edition of this famous inscription see M.Nafissi, in F.Berlinzani (ed.), *La cultura a Sparta in età classica. Atti del seminario di Studi Università Statale di Milano (5-6 maggio 2010). Aristonothos–Scritti per il Mediterraneo antico* 8 (2013) 105-174. His text is based upon a squeeze supplied by E.Zavvou and A.A.Themos from the Museum of Sparta. Nafissi provides [redacted] Italian translation and presents the continuous Greek text in tabular form representing segments into which he divides the organization of the inscription. He urges that the document was composed at one time and redacted in a coherent manner. His very detailed commentary includes discussion of the date, same-day victories, Damonon serving as his own charioteer, dating by ephor, the victories of his son Enymakratidas, major and minor festivals, religious unity among the inhabitants of Lakonia, religious prerogatives of the βασιλεῖς, common sacrifices, the Hyakinthia and Hekatombaia festivals. Nafissi collects all the evidence for the venue, date, program, and other aspects of the following games in which Damonon was a victor: ἐν ΓαιαϜόχο, Ἀθάναια, Ἐλευhύνια, Πohοίδαια hέλει, Πohοίδαια Θευρίαι, ἐν Ἀριοντίας, Λιθέhια, Παρπαρόνια, Μαλεάτεια.

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271. **Sparta. Dedicatory thrones, 4th/3rd cent. B.C.** Accompanying her publication of the four examples in our lemmata nos. 264, 272-274, E.Zavvou, *Grammateion* 3 (2013) 96-104 (ph.), presents a general discussion of the form, measurements, date, function, inscribed texts, association with the gerousia, place of dedication (sanctuaries), and other features of these monuments. She points out that the thrones were not meant to be seen from all sides since the surviving examples are only roughly worked on the back. Though dedicated in various Lakonian sanctuaries, the thrones were meant to be used and probably closely resembled the thrones occupied by the members of the gerousia in session. All surviving examples are to be dated in the 4th and 3rd cent. B.C. on the basis of the letterforms with the exception of *SEG* XXIV 281, which probably belongs ca. 250-200 to 200-150 B.C. and not ca. 100 B.C. to 100 A.D., as in *SEG* XXIV 281. Zavvou discusses the possible impact of the policies of Kleomenes on the use of these thrones, as recorded in Plutarch, *Kleomenes* 10, and *IG* V.1.458, see our lemma no. 273.

We append a list of the inscribed thrones culled from Zavvou's paper: *IG* V.1.221; 458; 1317; *SEG* I 87; XI 654; XXIV 281; XLVI 400 (LIII 375); Mystra, our lemma no. 264; Sparta, our lemmata nos. 272-274. On 98 note 22, Zavvou notes 5 intact marble thrones excavated in the sanctuary of Eleusinian Demeter at Καλύβια τῆς Σοχᾶς, cf. J.M.Cook, *ABSA* 45 (1950) 268-269, and 3 more dedicated by Σοϊξιάδας from the sanctuary of Artemis Ortheia, *IG* V.1.254.

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272. **Sparta. Dedicatory epigram on a throne, ca. 300-250 B.C.** Fragment from the upper right corner of the back of a throne of gray marble, preserving the pediment at the top; broken on all other sides, found in excavations of the Greek Archaeological Service on Theodorakopoulos Street; cf. *AD* 49 (1994) B 174; now in the Sparta Museum inv.no. 14500; ed.pr. E.Zavvou, *Grammateion* 2 (2013) 94/95 no. 2 (ph.), who reconstructs the text as a dactylic hexameter and comments on the names, both unattested in Lakonia, preferring Leanax. In L. 1 she suggests [Φορθεΐαι], [Φορθαΐαι], or [Φωρθέαι]. For dedications of thrones see also our lemma no. 271.

[- - -6-7- - -] Λεάναξ (vel [Κ]λεάναξ) μὲ
[γεροντεύ]ων ἀνέσηκε

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273. **Sparta. Dedication of a throne, 235-222 B.C.** *IG* V.1.458. E.Zavvou, *Grammateion* 2 (2013) 99, after quoting the restored text, notes that it is also possible that this throne was dedicated by two unknown brothers who served in the gerousia, and not by Κλεομένης and his brother Εὐκλείδας (Kings Kleomenes III and Eukleidas).

274. **Sparta. Dedication on a throne, date?** E.Zavvou, *Grammateion* 2 (2013) 99, note 28, briefly notes a small fragment of a stone throne with part of a pediment now in the Sparta Museum, inv. no. 6313; date and provenance not stated. Cf. our lemma no. 271.

[- - - - - - - - - - - - - - -]
γ[εροντεύσας? - - - -]
ἐ[πὶ? - - - - - - - - - - -]
ΔΑ[- - - - - - - - - - - -]
ἀν[έθηκεν? - - - - - - - -]

275. **Sparta. Dedication to the Tyndaridai of a statue of a hydragos, ca. 200 B.C.** *SEG* L 406; LII 355.* N.Lanérès, *ZPE* 184 (2013) 156-158 (ph.), suggests that the Αἰϊᾶται in L. 1 are to be identified as a previously unknown Lakonian οἶκος, κώμα, or phratry, while preferring its identification ■ a phratry based on C.Kritzas' identification of Argive phratries in *CRAI* (2006) 425/426 [Article reported in *SEG* LV 429]. She further suggests that the name is derived from αἴσιος (fair augury), and would correspond to the name Αἰσιᾶται [thus already ed.pr., Matthaiou]. She draws parallels between this group and other beneficiaries of hydraulic work, such as τὸ κοινὸν τῶν ὑπωχετίων of Museum of Sparta inv. no. 5343 (our lemma no. 276), the Κονοhουρέες of *SEG* XL 348, and the κοινωνοί of *BE* (1964) 160. She goes against ed.pr.'s correction of τοῖ<ν> Τινδαρίδαι<ν> in L. 2, preferring instead to treat τόι Τινδαρίδαι as an archaic dual. She cites *IG* I³ 521, 1266, *IG* IV 566, 937, and *IG* V.1.457 as other examples of the archaic dual which have been erroneously emended by editors. She also disagrees with Kourinou's reading Ἀνδροσθένης and Καλλικρ[ά]της in LL. 4/5 as nominatives 'par erreur' intended to be accusative. Lanérès contrasts her text and the associated relief with that of our lemma no. 276 (Le Roy), while noting the structural similarities her text shares with *IG* I³ 783, *Hesperia* 26 (1957) 79, *IGASMG* V 58, and *Kokalos* 30/31 (1984/1985) 472. She concludes by offering a new translation of the inscription: 'Les Aisiates ont consacré aux Tyndarides (l'effigie de) Timon l'hydrogogue; et les deux sous-hydragogues Androsthénès et Kallikratès (l'ont consacrée avec eux)'.

276. **Sparta. Dedication of ■ fountain, early 2nd cent. B.C.** *SEG* XLVII 364 (brief mention only). Gray marble stele with a pediment, an acroterial palmette and two acroterial half-palmettes; below is ■ relief depicting an armed goddess and three men; Museum of Sparta, inv.no. ΜΣ 5343). Ed.pr. C.Le Roy, *Mélanges Héllenique offerts à George Daux* (Paris 1974) 229-238 (ph.), tentatively provides the date above on palaeographic grounds. Le Roy speculates that the stele was part of the fountain mentioned in L. 2, and notes that the term ὑπωχετίων (L. 1) is otherwise unattested. He ultimately derives it from ὀχετός and reads it as 'ceux qui se trouvent sous l'aqueduc'. Ἀρίσταν in L. 2 is an Attic epithet of Ἄρτεμις, though previously unattested in Lakonia; the female figure in the relief is presumably also Artemis. The three male figures are therefore the honorands. The genitive ending -ω (L. 3), the spelling Εὐβάμερον and the accusative ending –ως (L. 4) are all dialectal features. The ὑδραγός (L. 3) appears as a variant of ὑδραγωγός in Hesychius; Le Roy speculates that this is the title of the Spartan magistrate overseeing irrigation and hydraulics. The text is mentioned by N.Lanérès, *art.cit.* (our lemma no. 275); we present it here since it has not been included in *SEG* so far.

Τὸ κοιν[ὸ]ν τῶν ὑπωχετί[ων]
[τ]ὰν κράναν τὰν παρ' Ἀρίστα[ν],
[Ε]ὐδαίμονα Εὐθυμίω ὑδραγ[ὸν]
[κ]αὶ ὑφυδραγὼς Εὐβάμερον Εὐ[τυ]-
[χ]ᾶ, Εὔτ<υ>χον Εὐτυχίδα θεοῖς

277. **Sparta. Late Roman portrait sculpture, 300-600 A.D.** G.Deligiannkis, in *Themelion*, 125-128 (ph.) (cf. our lemmata nos. 34 and 230), observes that almost all the Spartan monuments in this category were excavated in the theater, which underwent wholesale renovation ca. 293-305 A.D. under the Caesares Constantine and Maximian, *SEG* XI 850, and again ca. 384-394 A.D. in the reigns of Honorius and Theodosios. A reference point here was the statue of Lykourgos, *SEG* XXXII 400, next to which was set up a statue of the proconsul Optatianus (before 333 A.D.?). For inscribed bases accompanying other portrait statues in the theater, see D.Feissel, A.Philippidis-Braat, *TravMem* 9 (1985) nos. 24-26.

278. **Thalamai. Dedication to Pasiphae, ca. 350 B.C.** *IG* V.1.1317. *SEG* XI 947; XIII 260; XLVI 400; LVIII 340, 355. E.Kourinou, *Horos* 22-25 (2010-2013) [2014] 251-260 (ph.), after autopsy of the stone in the Museum at Kalamata (inv.no. 6447), presents the following new text with detailed commentary on the history of the study of the inscription, the syntax and dialect, the physical form of the monument, which she recognizes as the back of a stone throne inscribed on the inner surface, comparative analysis of the letter forms indicating the above date, parallel dedications by members of the gerousia, interpretation of γερώhιον (7/8) as the assembly place of the γερουσία. On 256 she offers a modern Greek translation of LL. 5-8.

Νικοσθενίδας τᾶι Παhιφᾶι
γεροντεύων ἀνέσηκε
αὐτός τε καὶ hο τῶ πατρός π-
ατὴρ Νικοσθενίδας, προβειπ-
άhας τᾶσιῶ πὸτ Ἀνδρίαν συ-
νεφορεύοντα ἀνιστάμεν
Νικοσθενίδαν ἐς τὸ γερώhι-
ον καὶ σὺν καλῶι χρῆσται

279. Thornax (Ekklesies). Dipinto on a vase, Classical/Hellenistic. Fragment of a black-glazed sherd found in excavations of the Greek Archaeological Service at Εκκλησιές in the area of Γελαδάρι[?]; briefly reported by E.P.Eleutheriou, N.I.Skangos, *Horos* 22-25 (2010-2013) [2014] 537:

ΚΙ[- - -]

280-282. Thornax (Ekklesies). Stamped roof-tiles, 1st cent. A.D. Three fragmentary stamped clay roof-tiles found in excavations of the Greek Archaeological Service at the site of our lemma no. 279; briefly reported by E.P.Eleutheriou, N.I.Skangos, *Horos* 22-25 (2010-2013) [2014] 537 (ph.):

280: [δαμ]όσιο[ς]; cf. *IG* V.1.887; 899b.

281: [Διο]νύσιος; lunate sigmas.

282: [Κα]λλικ[ρατις]; cf. E.Kourinou, *Σπάρτη. Συμβολή στη μνημειακή τοπογραφία της* (Athens 2000) 54-56.

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283. Thornax (Ekklesies). Masons' marks, Roman. E.P.Eleutheriou, N.I.Skangos, *Horos* 22-25 (2010-2013) [2014] 539 (ph.), report the excavation of a large Roman funerary monument at this site (see our lemma no. 279) by the Greek Archaeological Service bearing on the upper surface of its marble steps the following incised masons' marks from north to south: Β, Γ, ΔΚ, F, also a lunate Ε.

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284. Thornax (Ekklesies). Signature on a lamp, ca. 200-250 A.D. Clay moulded lamp excavated by the Greek Archaeological Service in a child's grave at this site; it carries a representation of Dionysos on the disc and a signature on the base. Edd.pr. E.P.Eleutheriou, N.I.Skangos, *Horos* 22-25 (2010-2013) [2014] 546, who cite O.Broneer, *Corinth* IV.2 (Cambridge MA 1930) 193 no. 598 and other parallels [We provide a minuscule version of the text, Papazarkadas and Stroud.]

<Ἐ>λ[π]ί[δ]ις

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285. Vigla. Epitaph of Herakes, ca., 550-500 B.C. Fragment of greenish-gray limestone built into the wall of the ruined chapel of Agios Ioannes at Vigla Tarapsas, inscribed retrograde in the archaic Lakonian alphabet. Ed.pr. N.I.Skangos, *Horos* 22-25 (2010-2013) [2014] 225-227 no. 1 (ph.; inscription illegible), who gives an almost stroke by stroke, letter by letter description of the inscription; helpful because the ph. is of no assistance. He maintains that the name is unattested and provides examples of names from the same root.

hεράκες

MESSENIA

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286. **Andania. Diagramma concerning the Mysteries of the Great Gods, 91/90 B.C. or 24 A.D.** *IG* V.1.1390. *SEG* LXII 219.* N.Deshours, in J.-C.Couvenhes et al. (edd.), *L'hellénisme, d'une rive à l'autre de la Méditerranée. Mélanges offerts à André Laronde* (Paris 2012) 431-440, tackles the notorious problem of the date of this well-known set of regulations. She follows an argument first advocated by Makres (see *SEG* LVII 365), and wonders whether Messenian inscriptions with the ordinal numbers of the dates written in full might comply with the Achaian, rather than the Aktian, era. If so, the Andanian regulations must date to 91/90 B.C. This date is strengthened by paleographical (comparison with *SEG* XLI 328, 347; *Syll.*[3] 735, and other texts), orthographical, dialectal and prosopographical analysis. The absence of any Roman references in a strikingly long inscription is a forcible argumentum e silentio for dissociating the diagramma from Tiberius' reign.

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287. **Andania. Catalogue of donors or contributors, early 1st cent B.C.?** *IG* V.1.1532 + *SEG* XI 979. *SEG* LXII 218.* M.-C.Marcellesi, *art.cit.* (our lemma no. 1886) 398-403, revisits the old question of the χαλκοί and their subdivisions. In an appendix (418/419), she provides a list of improved readings [Below we use the line numbering of *SEG* XI 979]. In col. I, L. 6, she reads the end of the numeral ■ <XX; there is no X at the end of col. 1, L. 9; the last seven digits of col. 1, L. 11 are ΣΣΤΙ<>X; col. I, L. 12, the last signs are Γ<XX [Is Γ a misprint for ΓΠ? Papazarkadas]; in col.I, L. 17 she reads ΜΜΜΓΤΙ<>X [Once more, is Γ a misprint for ΓΠ? Papazarkadas]; in col. II, L. 37 the last sign is probably < rather than a X; end of col. II, L. 38 either <XK or >XK; in col. II, L. 42 there is only one sign for an obol (I), not two; the sum in col. II, L. 46 should probably be read as ΜΜΣ; the last two symbols in col. III, L. 54 are II, not IK; in col. III, L. 61 one should read ΣΣΣΣΧΧΚ. Based on her new readings and the late date that she accepts for the inscription, the author inconclusively puts forward some new ideas about the meaning of K. It might have indicated a specific coinage; it might have been the abbreviation of κοινόν (a federal coinage); etc.

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288. **Messene. Decree concerning the sanctuary of Dionysos, 3rd cent. B.C.** Two fragments of a limestone stele found in excavations of the Archaeological Society at Athens. Fragment A was found reused in the construction of a grave directly south of the 13th cent. Byzantine chapel opposite the fifth niche in the north stoa in the agora, inv.no.18208. Fragment B came to light in the west wing of the north stoa in the agora, inv.no. 18071. The first two lines, written in larger letters, appear to be the heading of the document. Ed.pr. P.G.Themelis, *PAAH* (2013) [2015] 86-88 (no ph.) In addition to references to the temples of Dionysos and Aphrodite, with sums of money appended, and quarrying of stone, together with the architect of the sanctuaries, there is the striking presence of Saithidas in the 3rd cent. B.C.; cf. Pausanias 4.32.2. This is the earliest testimony to this famous Messenian family of the Roman period.

Fragment A

[- περὶ - - - τῶν ἀνα]θεμάτων ὧν ἀνα-
[- εἰς τὸ ἱ]ερὸν τοῦ Διονύσο[υ]
[- σ]τράτου *v* Σχύλων Φ[. . .]
[-]χος *v* Καλλικλ[ῆς . .ca.4. .]

vacat

[- ἀγ]ωνοθέτ[ου - - - - - - - - - - -]
[-]ΩΣΑ[- - - - - - - - - - - - - - - -]
- -

Fragment B

- -
[-] ὑπὲρ Α[- -]
[- - - - - - - - - - εἰς τὸν ναὸν το]ῦ Διονύσου πέντε [τάλαντα - - - - - - - - - -]
[-]μενα εἴς τε τὸν ν[αόν - - - - - - - - - - - - - -]
[- - - - - - - - - - - - τᾶς] Ἀφροδίτας δύο τάλαντα [ἀργυρίου - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - -]ε πέντε τοῖς μετὰ Ἀγά[θωνα δαμιουργοῖς - - -]
[- - - - - - - - - - - - - - - - -]εν τὸν τόπον ἀνακεχ[ωσμένον - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - καθ]ὼς ἔδοξεν *vv* ὁ ἀρχιτέκ[των ὁ ἐπὶ τὰ ἱερὰ - - -]
[- - - - - - - - - - - - τοὺς συ]νέδρους ἐπὶ Σαιθίδα ἐν[- - - - - - - - - - - - - - -]
[- - - - - - - - - περὶ - - - - ἄ]ρσιος καὶ ἐξορύξιος τοῦ [λίθου - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - -] ἐντὸς τοῦ τόπου ΕΠΙΤΕ[τοῦ - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - γρ]αφᾶι ἇι εἰσήνεγκε Σαιθίδ[ας - - - - - - - - - - - -]
[- - - - - - - - - - - - - - -]νται αἱ ἐγδόσεις *vv* εἰσεν[εγκόντος - - - - - - - - -]
[τοὺς - - - - - - - - - - διαλ]ογισμοὺς περὶ ἑκάστου τῶ[ν - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - τ]ᾶς Σαιθίδα γνώμας ΕΠΙΣΑ[- - - - - - - - - - - - -]
[- - - - - - - - - - - ἐν τῷ - - -] μηνὶ γράφων ἕκαστα καθὼ[ς - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - -] ἐγδιδομένων οἱ νομο[φύλακες - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - - -]ειτα κατὰ τοὺς ἐπ[- - - - - - - - - - - - - - - - -]
[- π]ερὶ τῶν λιθίν[ων - - - - - - - - - - - - - - - -]
[- τ]ῶν ξυλ[ίνων [- - - - - - - - - - - - - - - - -]
[-]υσι[- -]
- -

[B4. V.Bardani has let us know (per epistulam) that ed.pr.'s τάλαντ[αργυρίου] is a typographical error, which we have accordingly corrected. || B5. The restoration δαμιουργοῖς is too bold, Matthaiou]

289/290. Messene. Three honorary decrees of the city and its Roman inhabitants for P.Cornelius Scipio, after 4 A.D. Two limestone stelai excavated by the Archaeological Society at Athens in the Sebasteion in front of the bema in the north stoa of the agora. Ed.pr. P.G.Themelis *PAAH* (2013) [2015] 71-77 (no ph.). The first stele, inv. no. 18125, contains the first two decrees (our lemma no. 289. The second stele, inv. no. 18127, 17948, 16722, has no. 290. Themelis proposes that the occasion for these honors was the aid Strabon contributed to the recovery of the city after the destructive earthquake of 4 A.D. He discusses the embassy of the Messenian Archedamos to Rome and Peruzza, the honorand's native city, and to Corinth. He identifies the Dekaprotoi in L. 43 with οἱ Δέκα in the inscription on the mysteries at Andania, *IG* V.1.1390. Honors for P.Cornelius Scipio come not only from Messene but also Megalopolis and other cities devastated by the earthquake; cf. our lemma no. 290. For another possible honirific inscription for Scipio, see our lemma no. 298.

289. First stele, first two decrees.

Ι[- -]
Μ/[- -]
ΑΚ/[- -]
ΤΑΣ[- -]
λου κα[- -]
ψατο δὲ κα[τὰ -]
τοῦ Σεβαστ[οῦ- -]
κινδύνους ἐ[κφυγόντας -]
στεφαναφορ[εῖν δὲ πάντας καὶ θύειν - ἀκα]-
ταστάτου σωτῆ[ρος - γε]-
γονότων, τὸ δὲ σεμνό[τατον - πάντες οἱ τὰν πόλιν κατοι]-
κοῦντες Ἕλλανές τε κα[ὶ Ῥωμαῖοι -]
ἐπαινεῖν τε καὶ ἀποδέχεσθαι Πό[πλιον Κορνήλιον Σκιπίωνα ταμίαν καὶ ἀντιστράταγον - - - ἀναθέμεν δὲ]
αὐτοῦ γραπτὰν ἰκόνα ἐν ὅπλωι ἐπ<ι>χρύ[σωι πρὸ τοῦ βήματος καὶ ἐπιγράψαι· «ἁ πόλις καὶ Ῥωμαῖοι οἱ ἐν αὐτᾶι κατοι]-
κοῦντες Πόπλιον Κορνήλιον Σκιπίωνα τα[μίαν καὶ ἀντιστράταγον τὸν αὐτᾶς σωτῆρα καὶ εὐεργέταν ἀρετᾶς ἕνεκα καὶ εὐεργε]-
σίας τᾶς εἰς αὐτάν»· στεφανοῦν δὲ τὰν ἰκόνα κα[τ' ἐνιαυτὸν ὑπὸ τοῦ ἀγωνοθέτου - - - - - - - - - - - - καὶ]
θυσίαν ἂν ἄγομες κατ' ἔτος αὐτῶι, στεφαναφορε[ῖν δὲ πάντας καὶ θύειν θεοῖς ὑπὲρ ὑγείας αὐτοῦ κα]-
θὼς καὶ ὑπὲρ τᾶς τοῦ Σεβαστοῦ vacat

vacat

Ἐπεὶ Πόπλιος Κορνήλιος Σκιπίων ὁ ταμίας καὶ ἀντιστράταγος πά[ντα -]
νῦν δὲ πάντοις ἔγνωσται μηδενὸς ἀνθρώπου ἀπειράτου τᾶν εὐεργεσι[ᾶν -]
αν αὐτοῦ πάντες ἀποδεχόμενοι καὶ ἐλευθερίας ἁπάσας προκρείνοντες [- -]
σωφροσύνας ἔτι καὶ πρὸ τᾶς δικαιοδοσίας καὶ θαυμάσαντες ἐπεὶ οἷα οὐκ ἐ[- - - - - - - - - - - - - - - - - δικαι]-
οσύνας καὶ ἰσότατος μετὰ τὰν ἀνυπέρβλητον αὐτοῦ δικαιοδοσίαν ἀνυπερθέσθα[ι - - - - - - - - - - - - - - - - -]
γὼν προχριται οὔτε γὰρ δώροις τισὶ <ἰ>σχῦσαι οὔτε χάριτι οὔτε ἀξιώματι δυνατός [- - - - - - - - - - - - - -]
καὶ ὡς μόνον ἐξητάσθη τάδε τᾶν ἐπιστολᾶν ἢ διαταγμάτων ἢ ὑπογραφᾶς κριτηρίων οὐκ [- - - - - - - - - - -]
τὰ δὲ ἀκωλύτως τοῖς δεομένοις ἐξυπηρετούμενα ἐπιμέλειάν τε πάντων κριτηρίων καὶ ἐ[- - - - - - - - - - - -]
ἐποιήσατο μηδὲν αὐτὸς σχεδιάζεσθαι περὶ τᾶς ἄλλων βλάβας ἐπιτρέπων ἐκμεμαρτυρ[η - - - - - - - - - - - -]
ταν ὑπὸ το<ῦ> πλήθους ταῖς πολλάκις εὐφαμίαις τε καὶ προπομπαῖς εὔνοιάν τε καὶ ἐπαίνους [- - -c. 18 - - -]
ασται παρὰ πᾶσιν ἀνθρώποις οὐκ ἀνάνκαι μαρτυρεῖν {ΜΙ} μόνος ἕκαστον παρασκευασάμε[νος - - -c. 15 - -]
τες εὐεργεσίας· ὅθεν καὶ τοῖς τὰν πόλιν κατοικοῦντοις Ἑλλάνοις τε καὶ Ῥωμαίοις ἔδοξε διαφόρως [- -c.17- -]
ναν αὐτὸν τιμᾶσαι, ἐπεὶ καὶ ἆρξε διαφερόντως καὶ ἀνδριάντα μὲν ἰκονικὸν αὐτοῦ στᾶσαι παρὰ τῶι
Σεβασ[τῶι καὶ ἐπιγρά]-

32 ψαι — «ἁ πόλις Πόπλιον Κορνήλιον Σκιπίωνα ταμίαν καὶ ἀντιστράταγον τὸν αὐτᾶς σωτῆρα καὶ εὐεργ[έταν — ἀνα]-
θέμεν δὲ αὐτοῦ καὶ γραπτὰν ἰκόνα ἐν ὅπλωι ἐπιχρύσωι πρὸ τοῦ βήματος καὶ ἐπιγράψαι «ἁ πόλις καὶ Ῥωμαῖοι οἱ [ἐν αὐτᾶι]
κατοικοῦντες {Κ} Πόπλιον Κορνήλιον Σκιπίωνα ταμίαν καὶ ἀντιστράταγον τὸν αὐτᾶς σωτῆρα καὶ εὐεργέταν»· κα[λεῖσθαι δὲ]
αὐτόν τε καὶ ἐκγόνους αὐτοῦ εἰς προεδρίαν ὅταν καὶ τοὺς ἄλλους εὐεργέτας τᾶς πόλεος καὶ ἄγειν ἐπώνυμον ἁμέραν αὐ[τοῦ]
36 καὶ γυμνικὸν ἀγῶνα τελεῖν κατ' ἔτος καὶ ἱππικὸν μετὰ τὰν τοῦ Σεβαστοῦ ἁμέραν ἃν ἄγομες κατ' ἐνιαυτὸν καθὼς καὶ ἐν τῶι
προτέρωι δόγματι ἐψάφισται καὶ θυσιάζεσθαι τᾶι ἁμέραι ταύται πρὸ τοῦ ἀνδριάντος αὐτοῦ κατ' ἐνιαυτὸν ὑπὸ τοῦ ἀγωνοθέτα[ς]·
ἀποστεῖλαι δὲ καὶ πρεσβείαν ἐπὶ τὸν Σεβαστὸν καὶ εἰς Περύσιον τὰν δηλώσουσαν τὰν ἀναστροφὰν ἃν πεποίηται ἐν τᾶι πόλει
ἁμῶν, ὁμοίως δὲ καὶ ἄλλαν πρεσβείαν καταστᾶσαι ἐπὶ Ὀκ. Γάιον Ῥοῦφον τὸν ἀνθύπατον ἐκμαρτυρήσουσαν τὰν σωφροσύναν
40 αὐτοῦ καὶ τὰν ἀρίσταν δικαιοδοσίαν — πρεσβευταὶ κατεστάθεν *v* εἰς μὲν Ῥώμαν καὶ Περύσιον *v* Ἀρχέδαμος Ἱππάρ-
χου *v* ἐπὶ δὲ τὸν στραταγὸν οἱ ἄρχοντες πάντες καὶ ὁ γραμματεὺς τῶν συνέδρων καὶ οἱ δεκάπρωτοι vacat

31/32. [ἀναγρά]|ψαι, ed.pr.; [ἐπιγρά]|ψαι on the basis of L. 33, V.Bardani (per epistulam).

290. Second stele, third decree.

1-11 (illegible LL.)
12 συντελείᾳ καὶ οἱ ἐν αὐταῖς Ῥωμα[ῖοι καὶ Ἕλ]λανες Πόπλιον Κορν[ήλιον Σκι]-
πίωνα ταμίαν καὶ ἀντιστράταγ[ον τὸν αὐτᾶς] εὐεργέταν· π[ρεσβευ]τα[ί]
κατεστάθεν Κράτων Ἀρχεδάμο[υ ....]ος Γάϊος Μάρκιος [..........]ας
ἐκ Μεγάλης Πόλεως Δίων Δίωνος vacat

On 76/77 Themelis provides abundant prosopographic evidence for Kraton son of Archedamos and his extended family. Unfortunately, he refers to most of these inscriptions only by the excavation inv. nos without indicating if the text has been published or not.

291. **Messene. Decree granting posthumous honors, ca. 50 B.C. – early 1st cent. A.D.** *IG* V.1.1427; *SEG* XI 1032; XLI 373; XLII 348. Based on his study of a squeeze, P.Fröhlich, in J.-C.Couvenhes et al. (edd.), *L'hellénisme, d'une rive à l'autre de la Méditerranée. Mélanges offerts à André Laronde* (Paris 2012) 441-446 (ph.), reprints the received text with French translation and app.crit., and offers an exhaustive commentary, touching upon several important issues (post-mortem cultic honors, the genre of consolation decrees, transformation of funerals into civic occasions, conspicuous spaces, e.g. the Arcadian Gate of Messene, etc.) and proposing the date above. His new supplements, based

on numerous epigraphical comparanda, are synopsized in a useful appendix (459-461). In general, Fröhlich assumes longer lines, hence the following provisional text:

-- ποτὶ τὰ κοινὰ τᾶς πόλι[ος ἅπαν]-
[τα καὶ τὰ ἴδια τῶν Μεσσανίων γενόμενα? εὐεργ]ετικώτατα, αὐτός τε ἀπὸ τᾶς πρώτας ἁλι-
4 [κίας διετέλει φιλοτιμούμενος εἰς τὰν πόλιν πιστῶς] τε καὶ καθαρῶς, τὰν νεότατα παρεσχημέ-
[νος -------------- τᾶς πρεσβύτατος ἀσφαλεσ]τέραν οὔτε πίστει περὶ τῶν ἐνχειρισθέντων
[αὐτῶι ὑπὸ τᾶς πόλιος ἀρχείων οὔτε καθαρειότητ]ι τοῦ πατρὸς ἐλασσούμενος· διὰ δὴ πάντα
[τὰ προγεγραμμένα ἔδοξε τοῖς συνέδροις καὶ τῶι δάμωι]· πάντας τοὺς τὰν πόλιν κατοικοῦντας ἐπὶ τῶι γε-
8 [γονότι ἀχθομένους πενθῆσαι ----------------]ίλον καὶ ἀπαντᾶσαι ἐπὶ τὰν ἐκκομιδὰν αὐτοῦ
[πανδαμεὶ καὶ στεφανῶσαι αὐτὸν χρυσῶι στεφάνωι] ἀπὸ χρυσῶν κ· κατασκευάσαι δὲ αὐτοῦ καὶ
[μνᾶμα ἐν τῶι ἐπιφανεστάτωι πρὸ? τᾶς π]όλιος τόπῳ καὶ ἀναθέμεν ἄγαλμα καὶ ἐπιγρά-
[ψαι τόδε τὸ ψάφισμα εἰς τὰν βάσιν καὶ ἀναγορεύ]εσθαι αὐτῶι κατ' ἐνιαυτὸν etc.

292. **Messene. Dedication to Athena, 3rd cent. B.C.** Fragment of a cube-like base, broken at the bottom, with a lightly worked tainia and kymation at the top, bearing on its upper surface a cutting for anchoring a dedication, probably a bronze statuette. Excavated by the Archaeological Society at Athens in the north stoa in the agora, inv.no. 18047; ed.pr. P.G.Themelis, *PAAH* (2013) [2015] 84-86 (ph.), who notes that Terpicha is attested only here in Messene and that this is the only known dedication to Athena, although she is represented in local Severan coinage and a couple of terracotta figurines. Pausanias 4.32.1 also mentions a Ἱεροθύσιον, south of the Asklepieion, which ἔχει μὲν θεῶν ἀγάλματα ὁπόσους νομίζουσιν Ἕλληνες.

Τερπίχα
Ἀθανᾶι

2. One would expect Ἀθάναι, Matthaiou.

293. **Messene. Inscription mentioning the Great Gods, 3rd cent. A.D.** Fragment from the bottom of a large limestone stele found in excavations of the Archaeological Society at Athens in a late Roman bath in the north stoa in the agora, letters 0.048-0.053 m. in ht., inv. no. 18258; ed.pr. P.G.Themelis, *PAAH* (2013) [2015] 90 (ph.), who finds a parallel mention of the Megaloi Theoi of Andania in *SEG* XLIII 163, from outside the Arkadian Gate.

[---------]
νης τῶν Μ[ε]-
γάλων θεῶν

294. Messene. Honorary inscription for the Emperor Titus, after 79 A.D. Limestone pedestal with a separately worked crowning member excavated by the Archaeological Society at Athens in the north stoa in the agora, inv. no. 18043α (for the ineffectually erased inscription on the crowning member see our lemma no. 302). Ed.pr. P.G.Themelis, *PAAH* (2013) [2015] 79 (ph.). On its upper surface are deeper cuttings to support the bronze statue of the emperor. The inscription honoring Titus is inscribed on the front face of the shaft of the pedestal. This pedestal is the first of four honoring members of the Flavian dynasty; the other three counting from east to west are our nos. 295-297. For Flavian benefactions Themelis cites *IG* V.1.691; *SEG* XI 848.

Αὐτοκράτορα Τίτον
Καίσαρα Οὐεσπεσιανὸν
Σεβαστὸν Θεοῦ Μεγά-
λου υἱὸν vac.
ἡ πόλις

---

295. Messene. Honorary inscription for the Emperor Vespasian, after 79 A.D. Limestone pedestal with a crowning member consisting of two joining segments. On its upper surface are cuttings for the mounting of an earlier statue of an athlete and a square cutting to the right for the insertion of a stele. In two round cuttings on top of the earlier ones are the supports for the bronze statue of the emperor Vespasian. Inscription on the front surface of the base. Excavated by the Archaeological Society at Athens in the north stoa in the agora, inv. no. 18043α. Ed.pr. P.G.Themelis, *PAAH* (2013) [2015] 80 no. 2 (ph.). In 78 A.D., one year before Vespasian's death, the boundary between Messenia and Lakonia was defined and marked by the surveyor Titus Flavius Monomitus *IG* V.1.1431; see our lemmata nos. 256/257. For an earlier inscription on the crowning member, see our lemma no. 303.

Αὐτοκράτορα Οὐεσπεσιανὸν
Καίσαρα Θεὸν Σεβαστὸν
ἡ πόλις

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296. Messene. Honorary inscription for a Roman Emperor, 1st cent. A.D. Limestone pedestal badly damaged in its upper third, supporting a limestone crowning member with cuttings on its upper surface for the support of an earlier statue and two large circular cuttings to anchor a bronze statue of the emperor. On the narrow left side of the base there are traces of an earlier erased inscription of the Hellenistic period. Excavated by the Archaeological Society at Athens in the north stoa in the agora, inv. no. 18044; ed.pr. P.G.Themelis, *PAAH* (2013) [2015] 81 (ph.), who observes that Θεόν in L. 2 rules out Domitian. The inscription may have honored Titus once more after his death. cf. our lemma no. 294.

[-----------------]
[-----] Θεὸν Σεβασ[τόν]
ἡ πόλις

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297. Messene. Honoric inscription for the empress Domitia, after 96 A.D. Limestone pedestal with a crowning member bearing earlier cuttings on the top surface for anchoring a bronze statue of an athlete and superimposed cuttings for the plinth of a marble statue of the empress. For the inscription on the front face of the pedestal relating to the bronze statue, see our lemma no. 305. Inscribed on the front face of the base is the almost completely effaced inscription for the empress, who was hailed as Σεβαστή in 81 A.D. and shared her husband's damnatio memoriae after 96 A.D. She was also honored in Thessaly, *IG* IX.2.607, Lyttos, *ICret.* I.XVIII.15, and Ephesos, *IEphesos* 751-753. The base was excavated by the Archaeological Society at Athens in the north stoa of the agora, inv. no. 18046. Ed.pr. P.G.Themelis, *PAAH* (2013) [2015] 81/82 (ph.).

Δομιτίαν Σεβαστὴν
⟦rasura⟧
⟦rasura⟧
⟦rasura⟧
⟦rasura⟧

---

298. Messene. Honorary inscription (for P. Cornelius Scipio?), 1st cent. A.D. Limestone base with oval cutting on upper surface for anchoring a marble statue, found in excavations of the Archaeological Society at Athens in the north stoa in the agora. Ed.pr. P.G.Themelis, *PAAH* (2013) [2015] 68/69 (ph.), inv.no. 18147, who proposes that the statue depicted P. Cornelius Scipio found also in three honorary decrees, our lemmata nos. 289/290, and in *SEG* XXIII 206 of 2/3 A.D. This inscribed base and its statue stood in the same niche in the stoa as that of Sextus Sotidios Strabon of our lemma no. 299.

Ἀ πόλις καὶ Ῥωμαῖοι οἱ ἐν αὐτᾷ κατοικοῦντες
τὸν αὐτῶν εὐεργέταν ἀρετῆς ἕνεκεν

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299. Messene. Honorary inscription for the quaestor pro praetore of Galatia Sextus Sotidios Strabon, Augustan/Tiberian. *SEG* LIX 415. P.G.Themelis, *PAAH* (2013) [2015] 69-71 (ph.), publishes a headless marble statue of a togatus found in excavations of the Archaeological Society at Athens in the north stoa of the agora, which he identifies as the statue that stood on the base bearing the honorific inscription *SEG* LIX 415 for Σέξστος Σωτίδιος Στράβων. He adds some information about the honorand's affiliations in Canusium in Apulia from *CIL* IX 338, 348/349, 387, 397. This base and its statue stood in the same niche in the north stoa as that of P.Cornelius Scipio of our lemma no. 298.

300. Messene. Honorary inscription for Damostratos of Sparta, ca. 210 B.C. *SEG* **XLVII** 390: I 477. K.J.Rigsby, *ZPE* 185 (2013) 137, reprints **and translates** into English the text of ed.pr. After rejecting the restoration ὁμαλί[σαι] (L. 3) for **metrical** and lexical reasons, he **puts** forward the restoration ὁμαδε[λφους], based on the published ph. For the absence of an infinitive governed by εὐξαμένων (L. 4), Rigsby cites *GVI* 309. Δαμόστρατ' ἔλε[ιπες] (L. 1) and τόδ' ἔνειμε (L. 4) are possible albeit not necessary, alternatives to the readings offered by ed.pr. (137 note 2).

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301. Messene. Honorary inscriptions, 3rd/2nd cent. B.C. Low limestone statue base carrying three inscriptions, found in excavations of the Archaeological Society at Athens in the first niche of the north stoa in the agora, inv.no. 18156. The stone has anathyrosis on the left side for the attachment of a second missing member. On the upper surface on the right are cuttings for the support of a lifesize bronze statue with a triangular bedding at their right side. At the left edge of the upper surface is a cutting for one of the supports of a similar bronze statue that stood on the missing left block. Ed.pr. P.G.Themelis, *PAAH* (2013) [2015] 77/78 (ph.), On the front face of the base are the following inscriptions:

(A) Ἁ πόλις ἀνέθηκε
(B) Σωσίδαμος
(C) A twelve-line epigram on the right side
of the front below inscription (B).

Themelis conjectures the presence of a similar epigram on the front face of the now missing block on the left. The monument honors Sosidamos and another prominent figure. The epigram, which is badly worn and presents problems of reading and interpretation, will be published separately.

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302. Messene. Honorary inscription for Damothales, 2nd cent. B.C. Crowning member of a limestone pedestal inscribed on the front face; excavated by the Archaeological Society at Athens in the north stoa in the agora, inv. no. 18128. Ed.pr. P.G.Themelis, *PAAH* (2013) [2015] 80 (ph.). On the top surface are the cuttings for the support of a bronze statue of the honorand, whom ed.pr. calls 'an athlete'. This inscription was ineffectually erased to prepare the base to support a statue of the emperor Titus with its honorary inscription, our lemma no. 294.

Ἁ πόλις
Δαμοθάλη Μενεκρατίδα τὸν αὐτᾶς εὐεργέταν
ἀρετᾶς ἕνεκα καὶ εὐνοίας ἇς ἔχων διατελεῖ εἰς αὐτάν

---

303. Messene. Honorary inscription, 2nd cent. B.C. Crowning member of the statue base in honor of the emperor Vespasian. An earlier inscription on the front face was partially erased, inv. no. 18043β. Ed.pr. P.G.Themelis, *PAAH* (2013) [2015] 81 (ph.). **For a description of the cuttings** on its upper surface see our lemma no. 295.

[-]Ε[. . . . ca. 7 . . .]
[. . .ca. 6. . .]Α[. . .ca. 6 . . .]Α[- - - τὸν αὐτᾶς] ε[ὐεργέ]τ[α]ν

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304. Messene. Honorary inscription for Xenophantos of Rhodes, 2nd/1st cent. B.C. Limestone base with a cutting on the upper surface for the plinth of a marble statue, found in situ in excavations of the Archaeological Society at Athens in the third niche from the west in the north stoa in the agora, inv no. 18150. Ed.pr. P.G.Themelis, *PAAH* (2013) [2015] 78 (ph.).

Ξενόφαντον Μικύλου
Ῥόδιον vacat ἡ πόλις

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305. Messene. Honorary inscription for the athlete Kleostratos, 2nd/1st cent. B.C. Text inscribed on the front face of the crowning member of the statue base of the Empress Domitia in the north stoa in the agora, our lemma no. 297. Ed.pr. P.G.Themelis, *PAAH* (2013) [2015] 82 (ph.), who notes that this boy athlete is otherwise unattested.

Κλεόστρατον Εὐαμέρου νικάσαντα
παῖδας πάλαν Λύκαια, Ἀντιγόνεια
Νάια v ὁ δᾶμος v ἀνέθηκε

---

306. Messene. Honorary inscription for the benefactor Nikon, 2nd cent. A.D. Limestone crowning member for the base of a bronze statue with cuttings on the upper surface to anchor it; excavated by the Archaeological Society at Athens built into the stage building of the theater, inv.no. 18036. Ed.pr. P.G.Themelis, *PAAH* (2013) [2015] 94 (ph.), who suggest that Νίκων in L. 1 may be identified with Νίκωνα Νικι[- - -] of *SEG* XLVIII 492.

[Ἁ πό]λις ἀνέθηκε Νίκωνα Νικοδάμου
τὸν αὐτᾶς εὐεργέταν

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307. Messene. Epitaph of Threpte, 1st cent. A.D. Limestone stele, found reused east of a 13th cent. Byzantine chapel in the north stoa in the agora by the Archaeological Society at Athens, inv.no. 18207. Ed.pr. P.G.Themelis, *PAAH* 92013) [2015] 91 (ph.)

Θρέπτη
χαῖρε

Θρεπτή, ed.pr.; Θρέπτη, V.Bardani (per epistulam).

308. Messene. Christian epitaph, 6th cent. A.D. Reused marble grave-plaque found in excavations of the Greek Archaeological Society in a cemetery next to a 13th cent. Byzantine chapel in the north stoa in the agora, inv.no. 18085; ed.pr. P.G.Themelis, *PAAH* (2013) [2015] 90/91 (ph.).

Ἐνθάδε κοιμᾶ-
ται θ(εο)ῦ δοῦλος
Ἀγάθων πάντων
φίλος, πασιφίλη-
τος, φιλογύναι-
κος καὶ φιλότε-
κνος· v σοφὲ χαῖρε
ζήσας ἔτη ΜΕ
two ivy leaves

---

309. Messene. Mosaic inscription, date? Mosaic floor of a room beneath the basilica of the theater excavated by the Archaeological Society at Athens, described and published by P.G.Themelis, *PAAH* (2013) [2015] 91/92 (ph.). In one panel a youth, perhaps a slave, with the label Ζώσιμος. In another panel, very poorly preserved, are the traces: [- - - -]ΑΕ[- - -]Μεσσηνία[-], which Themelis suggests may have represented Menander's lost play Μεσσηνία or Ἀνατεθειμένη.

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310. Messene. Signature of the mosaicist Paramonos, 3rd/4th cent. A.D. Signature within a circle in the center of the floor of the chamber of the villa with the mosaic floor west of the theater; Ed.pr. P.G.Themelis, *PAAH* (2013) [2015] 95 (ph.).

Παράμ-
ονος v
ἀναγνώ-
στης ἐ-
ποίησε

---

311. Messene. Rhodian amphora stamp, 2nd cent. B.C. Fragment of a handle with a rectangular stamp, found in the north stoa in the agora (inv. no. 18162). Ed.pr. P.G.Themelis, *PAAH* (2013) [2015] 88/89.

Ἐπὶ [- - - - - -]δρου
[- - - - - - - - - - - - -]
Θεσμοφορίου

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312. Messene. Stamp on a fire pan handle, date? Fragment of a red-glazed pan handle with an oblong stamp, excavated by the Archaeological Society at Athens in the north stoa in the agora (inv. no. 18190). Ed. pr. P.G.Themelis, *PAAH* (2013) [2015] 89 (ph.).

Ἀριστίων

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313. Thouria. Lex sacra, Hellenistic? In her report of excavations of the Archaeological Society at Athens in 2013, X.Arapoyanni, *PAAH* (2013) 58/59 (ph.), describes in considerable detail a virtually intact poros stele standing in situ immediately south of the newly discovered Altar Γ in front of the Temple of Asklepios and Hygieia. It bears a 49-line inscribed lex sacra describing sacrifices to Ἀσκληπιός and associated deities, whose text will form the subject of a subsequent paper by A.Makres and the author; no details as to its date.

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314. Thouria. Inscribed thesauros, late 4th/ early 3rd cent. B.C. *SEG* LVIII 397; LX 447. L.Dubois, *BE* (2014) no. 182, reprints the text and proposes that at the end of L. 1 we should print Ἀγία, the name of the first hierothytes in the genitive and that the name which follows, Ἀρικλείδας, is an error for the expected genitive. Also in L. 3, Καλλικράτης is certainly an error for Καλλικράτεος. The names of the officials in LL. 1-3 are recorded in the genitive following ἐπ'.

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315. Thouria. Graffito on a vase (dedication to Asklepios), date? Pottery fragment found in sacrificial debris associated with the newly discovered Altar Γ in front of the temple of Asklepios and Hygieia in excavations of the Archaeological Society at Athens. Ed.pr. X.Arapoyianni, *PAAH* (2013) 58 (ph.). Ἀσκ[λαπιῶι]? Cf. *SEG* LXII 243; lunate sigma (Imperial period?).

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316. Thouria. Stamp on a vase, date? Fragment of a relief vessel, probably a skyphos, found in excavations of the Greek Archaeological Society near the temple of Asklepios and Hygieia. Ed.pr. X.Arapoyanni, *PAAH* (2013) 62, no. 7 (ph.); lunate sigma (Imperial period?)

ΚΑΣ
ΔΙΟΚ[?]

ARKADIA

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317. Gortys (Asklepieion). Dedication to Asklepios and Hygieia, date? A.P.Matthaiou, G.E.Malouchou, *DEE* (February 2013) (ph.), report an inscription built into the Byzantine church of Agios Andreas near the Asklepieion in the vicinity of the old village of Atsilochos. The inscribed

stone was already known to the French excavators, R.Martin and H.Metzger, *BCH* 64/65 (1940/1941) 284/285, and *BCH* 66/67 (1942/1943) 335, but has remained unpublished. 'The inscription is a dedication to Asclepios and Hygieia. The text runs at the top of a circular base, which is fully preserved, except for a small part of the inscribed surface'. The authors will be publishing the inscription in *Grammateion*.

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318. **Phigaleia. Manumission record, 460-450 B.C.?** Bronze tablet, top and bottom preserved; left edge partly broken; broken at right; small piece missing from the center; found folded in half in a votive deposit in 1996 in excavations of the Archaeological Society at Athens east (in front) of the temple of Athena and Zeus Soter in the southwest sector of Phigaleia; now in the Olympia Museum (inv.no. M 1599); Archaic Arkadian alphabet. Edd.pr. X.Arapoyanni [findspot at 289/290] and A.P.Matthaiou [inscription at 290-307], *Horos* 22-25 (2010-2013) [2014] 289-307 (ph.). The latter provides an extensive commentary with many parallels. For the (contracted) ἀκοί, L. 9, Matthaiou cites *SEG* XLI 284. For the date he compares *IvO* 12, ca. 475-450 B.C.

Ἀφêκε Δ(ε)ξίδαμο[ς -----------------]
[ἐ]λευθέραν ΑΥΤΑ[-------------------]
[εἰ] δέ τις ἐπιθιγγ[ά]ν[ε ---------------]
[. .]τε Τ[-1-2?-]νιος εἴτε [ἄλος τις --------]
ϑ[-1-2-]Ι.[-2-3-].[.]ς [------------------]
Ἀθάναι δὲ κορρα[-------------- ἀμέρας]
καὶ νυκτὸς Ϝεκάσ[τας -----------------]
Πολύτροπος, Αὐτία[ς, -----------------]
Φίλον· ἀκοί: Κόλοιρ[ς -----------------]
vacat

2. αὐτά[ν], M(atthaiou). || 4. [εἴ]τε Τ[ὑ]νιος, M. || 5. ϑ[ια]κ[ατί]α[ι]ς [δραχμαῖς (h)ιεραῖς τᾶς θεõ], M. || 6. Κόρρα[ι] (epithet of Athena), M. || 8/9. perhaps room for 2 more names of magistrates, M.

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319. **Stymphalos. Decree and treaty between Stymphalos and Demetrias/Sikyon, ca. 303-300 B.C.** *IPark* 17. *IG* V.2.357. *SEG* LX 463, 1951; LXI 247, 313,* 1615. According to A.H.Sommerstein, in A.H.Sommerstein, A.J.Bayliss (edd.), *Oath and State in Ancient Greece* (our lemma no. 1828) 95/96, LL. 10-13 of this text prove that 'to "swear someone out" of confirming a deposition is to state on oath *that one does not know the deposition to be true*'.

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320. **Stymphalos. Boundary stone of ■ sanctuary of Athena, 4th cent. B.C.** *SEG* XI 1111. H.Williams, in *Corinthia and the Northeast Peloponnese* 426, briefly notes recent excavation in the sanctuary of Athena on the west end of the acropolis where this stone, now lost, was found.

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321. **Tegea. Law concerning the sanctuary of Athena Alea, ca. 394-371 B.C.** *IG* V.2.3. *SEG* LII 462; *SEG* LX 464. A.J.Nussbaum, *SCI* 32 (2013) 1-19, revisits the Arkadian form λευτον (and λευτοντες, *IG* V.2.16) from Proto-Greek *lewk-jo/e-, see A.Morpurgo Davies, *SEG* XXXVII 347/348. He proposes that λευτον is 'an instance of a very marginal but nonetheless noticeable tendency in Greek to back-form presents in -τω (though more usually in -τέω) to the 'sigmatic' components of a given *averbo*.' (5) The appendix is an interesting treatment of Proto-Greek tautosyllabic *-.kj- and the possible ramifications this syllabification may have had on sound change.

ELIS

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322. **Olympia. Corpus of inscriptions.** P.Siewert, N.Taeuber (edd.), have now produced a corpus of inscriptions from Olympia published after 1896 (year of publication of *IvO*): *Neue Inschriften von Olympia. Die ab 1896 veröffentlichten Texte* (*Tyche* Sonderband 7) (Vienna 2013) [Abbreviation: *NIO*]. The corpus contains 368+15 documents divided into the following categories: I. Public documents on bronze tablets (nos. 1-10); II. Public documents on stone (nos. 11-15); III. Lists of sacred and administrative personnel (nos. 16-20); IV. Agonistic inscriptions (nos. 21-33); V. Dedications (nos. 34-43A); VI. Inscriptions of divine ownership (nos. 44-48); VII. Honorary inscriptions (nos. 49-64); VIII. Artists' signatures (nos. 65-67); IX. Epitaphs (nos. 68-70); X. Building inscriptions (nos. 71/72); XI. Stamps, masons' marks, etc. (nos. 72A-105); XII. Labels on shields, vases, etc. (nos. 106-119); XIII. Inscriptions on weapons (nos. 120-200B); XIV. Inscriptions on metal objects (nos. 201-227); XV. Inscriptions on metal bars (nos. 228-245); XVI. Inscriptions on bronze tokens (nos. 246-249); XVII. Inscriptions on pots and clay objects (nos. 250-359); XVIII. Varia (nos. 360-368). There follow detailed indices (Greek and Latin personal names; Greek kings and dynasts and families; Roman Emperors; geographical terms; religious terms; agonistic terms; Elean nomenclature; Greek nomenclature; Roman nomenclature; Latin words; Greeks words; incomplete Greek words; dialectal forms); detailed concordance tables; and a very useful table with updated bibliography on individual texts from *IvO* [Some *SEG* omissions have been noticed, Papazarkadas]. Each lemma consists of a description, bibliography, Greek text, German translation (when necessary); commentary. However, there are no photos, drawings, or measurements, a strange choice justifiably criticized by J.Ma, in *BMCR* 2014.06.18, to whose edifying review we direct our readers for further guidance. References to the new corpus have already been given in *SEG* LXII 261, 264, 269, 270, and 272.

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323. **Olympia. Publication of international treaties at Olympia.** V.A.Troncoso, *Review of Hellenic Law* 2 (2012) 3-25, explores this topic beginning with the earliest documents inscribed on bronze tablets and extending into the 4th cent. B.C. Brief analysis is provided for the following inscribed international documents:

Treaty between Elis and the Ewaioi, *IvO* 9.
Treaty between the Anaitioi and Metapioi, *IvO* 10.
Treaty between Sybaris and the Serdaioi, Meiggs-Lewis, *GHI* no. 10.

Treaty between Zankle and a neighboring polis, *IvO* 24.

Agreement between Selinous and a group of exiles, *IvO* 22.

Troncoso then discusses the following international treaties, with a copy deposited at Olympia, attested only in literary sources: Treaty between Sparta and Tegea; Thirty Years Peace; Peace of Nikias; the Quadruple Alliance of 420 B.C. The paper ends with a brief analysis of the decree of the Arkadian League concerning Pisa, Akoreia, Sikyon, and Messene, *SEG* XXII 339/340. Among the topics discussed are sanctions, penalties, oaths, jurisdiction of sanctuary officials, judges, use of bronze plaques, the term Ϝράτρα, and monetary fines.

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324. Olympia. Proxeny document, ca. 550-510 B.C. Oval bronze tablet with four holes for its attachment on a wall. Found in 1978 south of the Hestia hall, now in the Museum of Olympia, inv.no. B 10406 (brief mention in *SEG* LIV 489B). Ed.pr. P.Siewert, *Tyche* 28 (2013) 147-161, who tentatively identifies Alkisthenes as a Sybarite after an exhaustive study of the script (probably Achaian of Southern Italy with some idiosyncratic features) and a possible association of this man with Alkisthenes of Sybaris mentioned by Aristotle, *De Miris Auscult.* 96. Siewert also discusses the early proxenies of Elis as a network system advertising the shrine of Zeus, the role of the Elian guarantors, Ξεννίας and related onomastics, etc.

Ἀλκισθένες καὶ γενεὰ
πρόξενος τôν ϝαλείο<ν>
ἴνγυος Ξεννίας

L.Dubois, *BE* (2014) no. 177, dismisses the evidence adduced by Siewert in support of his claim that the form ἴνγυος is at home in the Achaean colonies of Southern Italy. Rather, Dubois claims, the origin of Alkisthenes should be sought in an area between Achaia and Arkadia, such as Pheneos, 'ou un alphabet achéen, amputé de son *san*, mais doté d'un *iota* brisé, aurait pu être utilisé par des locuteurs chez qui ἐν se prononçait ἰν.'

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325. Olympia. Lex sacra, ca. 500 B.C. *SEG* LII 477; LVI 499;* LIX 440, 443. *IÉD* no. 8. M.Lombardo, in F.Raviola et al. (edd.), *L'indagine e la rima. Scritti per Lorenzo Braccesi* (*Hesperìa* 30) (Rome 2013) 885-892, reprints the text of this bronze tablet, accompanying it with the two extant translations (Italian, French), and muses inconclusively on the meaning of [ἔν]ερθα Ἐπιδάμνο as a possible marker of Epidamnos as the terminal of colonial Greek expansion to the north.

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326. Olympia. Treaty of the Anaitoi and the Metapioi, ca. 475 B.C. *IvO* 10. *IÉD* 14. *SEG* LIV 490.* 1877; LVI 2100; LVII 395; LX 20. J.M.Dosuna, *ZPE* 184 (2013) 147-155 (ph., French translation), re-examines the final two clauses of the treaty between the Ἀναιτοι and Μετάπιοι, equating the first, contra Minon and other edd., Κōπόταροι μἐνπεδέοιαν L. 3 with σπονδὰς λύειν, citing Thucydides 1.78.4, 5.47.9 and *SEG* XXXVIII 852B, which present two clauses, one for the dissolution of the treaty, the other for its violation. He also revitalizes F.Blass' suggestion of a double stone cutter's error γνōμαν τὸ{ρ} i[αρ]ομάō{ς} τὀλυνπίαι (LL. 6/7) with an understood infinitive ἦμεν, arguing that Minon's suggestions that τὀλυνπίαι is a crasis for τὸρ Ὀλυμπίαι and γνōμαν an infinitive form, which entail hard crasis and the merging of *e and *ē in Elean, propose phenomena otherwise unattested in this dialect. His reading of τὸ{ρ} ἰαρομάο as genitive brings the treaty into alignment with the law of the θεοκόλος (*IÉD* 9.4), which mentions a sole hiaromaos in the same case.

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327. Olympia. Honorary inscription for Phylax of Thessaly, late 2nd/early 3rd cent. A.D. *IvO* 464. *SEG* XXXVI 395; LII 1991. J.D.Sosin, *ZPE* 186 (2013) 164-170 (ph.; dr.), takes a shot at this inscription helped by a digital ph. After noting the uniqueness of the formula ἔδοξε τῇ βουλῇ τῇ Ὀλυμπικῇι (LL. 2/3) and the ungrammatical use of the nominative for the honorand, he shows that LL. 7-10 are a later addition by a different hand. This is all the more interesting in light of the garbled epigraphic document from Delphi issued by Phylax and his brother (our lemma no. 369), and, in particular, the contempt in which Philostratos held the two brothers in *Vitae Sophistarum.*

ACHAIA

328. Pellene. Statue base with sculptor's signature, ca. 350 B.C. *Achaïe III no. 190. SEG* XI 1271. After autopsy of the statue base, S.Prignitz, *ZPE* 185 (2013) 143-145 (ph.), argues that the width of the stone was much larger than originally calculated, especially in view of his interpretation of the orifice on the upper part of the base. He reconstructs the inscription as: Μικυλ[- - - - - - - - - - - - τὴν ἑαυτοῦ] | γυναῖκα [- - - - - - - - - - - - - -, τοῖς] | θεοῖς· Εὐθυκρ[άτης Λυσίππου Σικυώνιος] | ἐποίησε vacat. Prignitz dates the inscription to approximately 350 B.C. based on letter forms, the placement of the signature, and his reconstruction of L. 3. According to Pliny (*NH* 34.66-67), the sculptor Euthykrates was the son and student of Lysippos of Sikyon. The author suggests that this statue was produced early in Euthykrates' career. From this line of reasoning Prignitz has to argue that Pliny is 'um rund 20-30 Jahre zu spät' (145) when he attributes Euthykrates' acme to the 121st Olympic games in 296 B.C. (*NH* 34.51).

MEGARIS

329. Megara. Political institutions. For a discussion of the possible influence of the political institutions of the mother city on the colony of Chalkedon, see A.Robu, *Il Mar Nero* 7 (2007/9) [2013] 149-166, with the caveats of P.Hamon in *BE* (2014) no. 473.

330. **Megara. List of heroes (dedication?), early 5th cent. B.C.** *SEG* XIII 300; L 478.* A.Robu, *Dacia* 57 (2013) 72-74 (ph.), revisits this inscription, in an article in which he makes a strong case for the importance of Ποσειδῶν in the pantheon of Megara and its colonies. After detailed etymological notes on the patently nautical names of these heroes, Robu infers that the stele would have been set up in the shrine of Poseidon or of a maritime hero.

BOIOTIA

331. **Boiotia. Potamophoric personal names** K.Meidane, in K.Buraselis, B.Karamanolakis S.Katakis (edd.), *Η μνήμη της κοινότητας και η διαχείρισή της. Μελέτες από μια ημερίδα αφιερωμένη στη μνήμη του Τίτου Παπαμαστοράκη* (*ΙΣΤΟΡΗΜΑΤΑ* 3) (Athens 2011) 163-178 offers a detailed analysis of personal names inspired by the river Ἀσωπός based on *LGPN* III.B, e.g. Ἀσώπων, Ἀσωπόδωρος, Ἀσώπιχος, etc. She singles out the hapax Ἀσωπόλαος, which she associates not with the deified river but with the legendary king of the Plataians [for a new attestation of this name, see Y.Kalliontzis in N.Papazarkadas (ed.), *The Epigraphy and History of Boeotia* (Leiden 2014) 332-372, which we will cover in *SEG* LXIV]. She examines the frequency of such names and their geographical distribution both within and outside Boiotia (e.g. Athens, Peloponnese, Thera, Eretria, Thrace), concluding that with the exception of Κηφισός, no other river has produced such an abundance of personal names in Greek onomastics. This popularity reflects the importance of Asopos as a mythological topos promoting connectivity.

332. **Boiotia (provenance unknown). Epitaph of Markos Annios and Gaius, 1st cent. A.D.** Gray marble pedimental stele, now in the Museum of Chaironeia. The epitaph was inscribed over a preexisting inscription (now erased). Ed.pr. Y.Kalliontzis, *Horos* 22-25 (2010-2013) [2014] 317 no. 7 (ph.), notes that the nomen gentilicum is known from the Orchomenian epitaph *IG* VII 3247.

Μᾶρκε Ἄννιε
χαῖρε·
Γάϊε χαῖρε

333. **Boiotia (provenance unknown). Dipinti on a skyphos, ca. 525-500 B.C.** Black-figure skyphos of unknown provenance; Kanelopoullos Museum no. 384. Ed.pr. J.J.Maffre, *BCH* 99 (1975) 467-476. Wachter, *NAGVI* 18/19 no. BOI 10. A detailed treatment has now been offered by V.Tsoukala, in E.Kephalidou and D.Tsiaphake (edd.), *Κεραμέως παῖδες. Αντίδωρο στον καθηγητή Μιχάλη Τιβέριο από τους μαθητές του* (Thessalonike 2012) 189-197. The woman labelled ΕὐϜάρχα must have been a real person. If Wachter is right in reading Μ̣ό̣λπα, we may have the personification of singing. Instead of [πο]τέρια (inscription b, L. 2), one might think of some religious term, such as [Ὑπερ]τερία, [Ζωσ]τερία, or [Μυσ]τέρια. In L. 3, Tsoukala dismisses Wachter's [- - -]γασ[- - -]. The first extant letter

is probably an H, as already read by Maffre; perhaps a feminine name, e.g. [Εὔκλ]ηα, in the nominative or the genitive. Ultimately, the author believes that the vase and the accompanying inscriptions were pre-ordered with a female clientele in mind.

334. **Akraiphia. Decree, 3rd cent. B.C.** *I.Thespiai* 42. Ed.pr. Y.Kalliontzis, *Horos* 22-25 (2010-2013) [2014] 318/319 no. 1 (ph.), points out that the entry of this decree by N.Pappadakis into the inventory book of the Museum of Thebes (inv.no. 2291) proves that it was found at the same place as our lemma no. 335. It has therefore to be excised from the corpus of Thespian inscriptions.

335. **Akraiphia. Honorary inscription for Septimius Severus, 198-211 A.D.** Fragmentary base once in the yard of the house of Δημήτριος Νταμίκας (unidentifiable) at Akraiphnio; collected by the old ephor of Boiotia N.Pappadakis and now deposited in the Museum of Thebes inv.no. ΜΘ 2311. Ed.pr. Y.Kalliontzis, *Horos* 22-25 (2010-2013) [2014] 314/315 no. 3 (ph.), notes that the date above is based on the likely restoration [Παρθικόν] in L. 4; otherwise the secure terminus post quem is 195 A.D., as deduced from [Ἀδι]αβηνικόν in L. 3.

[Αὐτοκράτορα Καίσαρ]α Σεπτί-
[μιον Σεβῆρον Περτ]ίνακα Σε-
[βαστὸν Ἀραβικόν, Ἀδι]αβηνικόν,
[Παρθικόν, μέγιστο]ν, ἡ πόλις
[Ἀκραιφιέων τὸν] ἑαυτῆς σω-
[τῆρα καὶ εὐεργέτη]ν

336. **Chaironeia. Trophy erected by Sulla (?), 86 B.C.** *SEG* XLI 448; XLII 1775; LVI 510; LVIII 428. P.Assenmaker, *Latomus* 72 (2013) 946-955 (ph., dr.), reprints the text of this monument and examines it through a close reading of Plutarch, *Life of Sulla* 19.9-10. He returns to the argument of C.S.Mackay, *Historia* 46 (2000) 168-177 [not covered in *SEG*, Papazarkadas], according to whom *SEG* XLI 448 was not set up by Sulla, but by his two allies, Ὁμολώιχος and Ϝαναξίδαμος, and that it 'could [only] be characterized as a τρόπαιον in the general sense'. Assenmaker finds Mackay's theory cogent but incompatible with the testimony of Plutarch and Pausanias 9.40.7, who refer to two tropaia set up by Sulla to commemorate his victory at Chaironeia. He concludes that there were in fact three tropaia associated with Chaironeia: two set up by Sulla himself in the battlefield, and a third one, *SEG* XLI 448, which 'constituait selon toute vraisemblance une dédicace personnelle de Homoloichos et Anaxidamos' (954).

337. **Chaironeia. Honorary inscription for Sotericha, 2nd cent. A.D.** (?) Gray limestone statue base found in the Early Christian basilica of Agia Paraskevi, south of Chaironeia; now in the Museum

of Chaironeia, inv.no. MX 98. Ed.pr. Y.Kalliontzis, *Horos* 22-25 (2010-2013) [2014] 315 no. 4 (ph.), argues that the father of the honorand could be related to Καικιλία Λαμπρίς of *IG* VII 3418.

Σωτηρίχαν, Καικι-
λίου Ζωΐλου θυ-
γατέρα, Κλαύδιος
Διογένης ὁ ἀνὴρ
καὶ τὰ τέκνα, ψη-
φίσματι βουλῆς
καὶ δήμου

The inscription is published simultaneously, albeit independently, by J.M.Fossey, in *Epigraphica Boeotica* II. *Further Studies on Boiotian Inscriptions* (Leiden 2014) 196-201 (ph.) [we will cover this publication in full in *SEG* LXIV, Papazarkadas], who provides a detailed onomastic and prosopographic commentary (including an appendix on the names Σωτήριχος and Σωτηρίχα), and also associates the new honorific inscription with *IG* VII 3418. Fossey, however, advocates a date in the 3rd cent. A.D.

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338. **Chaironeia (?). Dedication to Helios, 2nd cent.** A.D. White marble column, broken on both ends; now in the Museum of Chaironeia, inv.no. MX 115. The provenance of the stone was never recorded by N.Pappadakis. Ed.pr. Y.Kalliontzis, *Horos* 22-25 (2010-2013) [2014] 315/316 no. 5 (ph.), brings attention to the rarity of the double recipients and the monumentality of the lettering, and carefully hypothesizes that the column could have supported a sundial.

Ἐπαφρᾶς v. Φίρμου
Ἡλίῳ v. καὶ τῇ
πατρίδι

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339. **Chaironeia (?). Epitaph of Agathameris, Athanon and Charopis, 3rd cent.** A.D. Gray marble plaque with four metal handles at the bottom. The plaque might have been re-used as the cover of a tomb. It is now deposited in the Museum of Chaironeia, inv.no. MX 114. Ed.pr. Y.Kalliontzis, *Horos* 22-25 (2010-2013) [2014] 318 no. 9 (ph.), adduces *Corinth* 8.1.136 as a parallel:

Κυρία χαῖρε Ἀγαθαμερί·
Κύριε χαῖρε Ἀθάνων·
Κυρία χαῖρε Χαροπὶ σεμνοτάτη

340-344. **Koroneia (Leibethrian Cave). Assorted graffiti.** V.Vasilopoulou, A.P.Matthaiou, *Grammateion* 2 (2013) 85-92, present an assortment of inscriptions incised on objects discovered in the cave of Agia Triada on the NE slope of Helikon. This epigraphic evidence has allowed secure

identification of the cave with the Λειβήθριον ἄντρον, known from Strabo 9.410c and 10.471c as well as Pausanias 9.34.4. In their detailed discussion of the form and etymology of the nomen sacrum (related to λείβω, 'pour', 'make a libation'), Vasilopoulou and Matthaiou report that two unpublished inscriptions attest to the form Λειβηστριάδες.

340: **Dedication to the Leibesthriades Nymphs, late 6th cent.** B.C. Cf. *SEG* LVIII 438. Fragmentary terracotta figurine with a graffito. Edd.pr. V.Vasilopoulou, A.P.Matthaiou, *Grammateion* 2 (2013) 86 no. 1 (ph.), observe that the dedicant could well have been a man (Πυθία[ς]) or a woman (Πυθιά[ς])

[- -Νύ]νφα<ι>ς Λειβεσθριάδεσι Πυθια[ς? - - -]

341: **Dedication (graffito), ca. 500-475** B.C. Attic black-figure kylix with decoration of a chariot; cf. *SEG* XLIX 517. Edd.pr. V.Vasilopoulou, A.P.Matthaiou, *Grammateion* 2 (2013) 86/87 no. 2, 91/92 (ph.):

[Λ]ειβεσθριάδεσι

342: **Dedication to the Nymph, late 6th/early 5th cent.** B.C. Attic black-figure cup with a Boiotian-script graffito below the rim. Edd.pr. V.Vasilopoulou, A.P.Matthaiou, *Grammateion* 2 (2013) 88 no. 1 (ph.):

Κάρανος μ' ἀνέθεκε Νύ<μ>φας Λ[ειβεσθριάδος]

Edd.pr. note that according to E.Zampite there are other graffiti from the same cave where the recipient appears in the singular, e.g. τᾶι Νύμφαι or ταῖ Λειβε(σθριάδι), and even in the genitive τᾶς Νύμφας.

343: **Name on a vase, 500-450** B.C. Attic or Boitoian black-figure cup with a graffito below the rim. Edd.pr. V.Vasilopoulou, A.P.Matthaiou, *Grammateion* 2 (2013) 88 no. 2 (ph.):

Παλάμον

344: **Dedicatory epigram on a vase, late 6th cent.** B.C. *SEG* LIX 474. Attic red-figure kylix with an inscription (graffito) in Boiotian script in the interior. Edd.pr. V.Vasilopoulou, A.P.Matthaiou, *Grammateion* 2 (2013) 89 no. 3 (ph.):

Νύμφαι[ς - - -]ον ἄγαλμα θείαις [- - -]νάστα μ' ἀνέθεκ' εὐχσαμένα Νύμφαις

The dedicant's name might have been [Εὐμ]νάστα, as per D.Knoepfler, in *BE* (2010) 85, but there several other possibilities (e.g. [Θεομ]νάστα, [Θιομ]νάστα, etc.). The first part of the inscriptions seems to be ▪ hexameter, the second part a pentameter. For Knoepfler's restoration [καλ]ὸν ἄγαλμα, see also *SEG* LIX 474.

345. Koroneia. Dedication to the Mother of Gods, ca. 300-250 B.C. *I.Thespiai* **286. According to** Y.Kalliontzis, *Horos* 22-25 (2010-2013) [2014] 319 no. 2 (ph.), **this inscription (Museum of Thebes,** inv.no. MΘ 2291) comes from Koroneia and not from Thespiai, as shown **by the entry of** N.Pappadakis in the museum's inventory book.

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346. Koroneia (area of). Bilingual milestone, Imperial period. Milestone found by N.Pappadakis in the village of Degles (Δεγλές), i.e. modern Μαυρόγεια; now in the Museum of Thebes, inv.no. 2264. At least two texts, inscribed at different periods, survive on opposite sides of the stone. Ed.pr. Y.Kalliontzis, *Horos* 22-25 (2010-2013) [2014] 309-311 no. 1 (ph.), notes that the milestone has been briefly mentioned by D.Knoepfler, *BE* (2010) no. 263, and offers helpful chronological analysis.

Text 1 — 115–116 A.D.

Imp(erator) Ca[esar
Nervae [fi(lius) Nerva]
Traianus Op[ti]-
mus Aug(ustus) Germ(anicus) Dac(icus)
⟦Parthicus pontif(ex) ma⟧-
ximus tri[b(unicia) po]-
tes(tate) XIX Imp(erator) VIIII
co(n)s(ul) [VI] pate[r patriae]
[mensuris viarum]
[actis poni iussit]

Text 2 — 363/364 A.D.

\+ Τὸν κύριον ὑμῶν
Φλ. Ἰοβιανὸν
Αὔγ.

To the left of text 2, ed.pr. discerns traces of a possibly earlier text:

K[- - -]
K[- - -]
MA[- - -]

Ed.pr. brings attention to the rarity of attestations of the emperor Jovian.

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347. Koroneia (area of). Bilingual milestone, Imperial period. Milestone found by N.Pappadakis in the desolate church of Panagia, located approximately half an hour east of the village of Βρασταμίτες, which has been renamed Υψηλάντης; now in the Museum of Thebes, inv.no. 2266. At least three texts, inscribed at different periods, survive on the stone. Ed.pr. Y.Kalliontzis, *Horos* 22-25 (2010-2013) [2014] 311-314 no. 2 (ph.), offers detailed historical and topographical commentary.

Text 1 — 115–116 A.D.

[Imp(erator) Caesa]r
[Nervae [fi(lius) Ne]rva
[Traianus Op]ti-
mus Aug(ustus) Germ(anicus) Dac(icus)
⟦Parthicus pontif(ex) ma⟧-
ximus trib(unicia) po-
tes(tate) XIX Imp(erator) VIIII
co(n)s(ul) VI pater patriae
mensuris viarum
actis poni iussit
III
Γ

Text 2 — 367–375 A.D.

τοὺς κ[υρίους ἡμῶν]
Φλ. Φλ. Βαλλεντινιανὸν
καὶ Βάλεντα Αὐγγ.
καὶ Φλάϊον
Γρατιανὸν Αὔγ.

Text 3 — 383–395 A.D.

Dd. nn. (i.e. dominis nostris) Arcad-
i(o) et Honori(o) Augg. (i.e. Augustis)

Text 1 is almost identical to text 1 of our lemma no. 346, but it has two extra lines preserving the number 3 written in the Roman and the Greek manner. According to ed.pr. this might mark a distance of 3 miles from Koroneia. Text 3 was inscribed on a section of text 1.

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348. Koroneia (territory of). Milestone, 115/116 A.D. Milestone discovered by N.Pappadakis in the village Petra (Σιάχο), now in the Museum of Thebes, inv.no. 2265. Ed.pr. L.Bizard, *BCH* 29 (1905) 99. The text of this long forgotten inscription is reprinted by Y.Kalliontzis, *Horos* 22-25 (2010-2013) [2014] 314, who associates it with the two milestones he published in the same article (see our lemmata nos. 346/347), although he observes that the issuing authority cannot be identified. D.Knoepfler, *BE*

(2014) 197, proposes to identify the unknown kome as either Tilphoussa or Alalkomenai. [We present the text here since it has not appeared in any corpus, Papazarkadas.]

[Αὐ]τοκράτο-
ρος Τραγιανοῦ
Ἀδριανοῦ Καί-
σαρος μείλι-
ον ἀπὸ Ἀ(λα)λκο-
μεναίου ἀ-
νέστησεν
ἡ κώμη

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349. **Koroneia? Bilingual epitaph of P.Antistius Venustus, 1st cent. B.C. White marble** cippus **from the church of Agios Georgios, between it and Phalaros; now in the Museum of Thebes,** inv.no. ΜΘ 2273. Ed.pr. Y.Kalliontzis, *Horos* 22-25 (2010-2013) [2014] 316/317 no. 6 (ph.).

P(oplii) Antisti
Venusti
Π(όπλιος) Ἀντίστιος
Οὔνυστος
Κορίνθ(ιος)

In *Ann.Ép.* (2013) no. 1429, the reading Οὐ<ε>νῦστος is put forward.

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350. **Plataiai. Boundary marker of a shrine, Hellenistic?** Fragmentary stele of **local breccia** with an inscription on a band; found in the western side of the cultic area near the theater, which has been provisionally identified as the sacred precinct temenos of Διόνυσος. Ed.pr. A.Konecny, in A.Konecny, V.Aravantinos, R.Marchese (edd.), *Plataiai: Archäologie und Geschichte einer boiotischen Polis* (Vienna 2013) 148, 419 (dr.) [We provide ■ epigraphical transcription based on the dr. instead of ed.pr.'s majuscule text. The lettering seems to suggest the date above, which is also compatible with the overall archaeological picture of the site. Papazarkadas.]

ὅρο[ς]
ἱερός

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351. **Plataiai. Boundary marker of ■ shrine, Hellenistic?** Intact stele of local breccia with an inscription on ■ band; found at the northeastern side of the sacred precinct of Διόνυσος (cf. our lemma no. 350). Ed.pr. A.Konecny, *op.cit.* (our lemma no. 350) 148, 419 (dr.) [We provide ■ epigraphical transcription based on the ph.; ed.pr. merely refers back to lemma no. 350 without reproducing any text. Papazarkadas.]

ὅρος
ἱερός

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352. **Plataiai. Graffito on ■ vase (dedication), ca. 550 B.C.** Fragmentary black glazed kantharos with a graffito below the rim, cat. no. 149. It was found in ■ pottery deposit in Sondage 1 at the western edge of the acropolis plateau. Ed.pr. K.Kalliga, in A.Konecny, V.Aravantinos, R.Marchese (edd.), *Plataiai: Archäologie und Geschichte einer boiotischen Polis* (Vienna 2013) 256, 305 (ph.), who compares it to similar graffiti from Tanagra and Akraiphia. The graffito is discussed by other contributors elsewhere in the volume (e.g. 26, 173) as a prime indicator of cultic activity in the Archaic period.

ΗΙΑΡΟ[- - -]

hιαρό[ς] or, less likely, hιαρό[ν], Papazarkadas.

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353. **Thebes. Proxeny decree for Polemarchos, late 3rd cent. B.C.** *SEG* XXIII 279. Y.Kalliontzis, *Horos* 22-25 (2010-2013) [2014] 319 no. 4 (ph.), shows that this decree, thought to be of unknown provenance, was actually found in Thebes in the late 19th century, ■ proven by the record in the inventory of the Museum of Thebes (inv.no. ΜΘ 970). Thus it cannot be a decree of the koinon. [In L. 3 we should therefore restore [κὴ εὐεργέταν τᾶς πόλιος Θειβ]ήων Πολέμαρχον etc. Papazarkadas.]

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354. **Thebes. Honorary inscription for a Boiotian dignitary who held Roman citizenship (?), late Hellenistic/early Imperial.** *IG* VII 2492. K.J.Rigsby, *ZPE* 185 (2013) 137/138, rejects Dittenberger's reconstruction of the text as a monument for Pompey. In L. 2, one should restore a Greek name, i.e. Μ[ένωνα] vel sim.; in LL. 2-4, [γυμνασιαρ]|χήσαν[τα καὶ ἀγορανομή]|σαντα; in L. 5 [ἑαυτόν], instead of Dittenberger's [ἑαυτούς] is possible, especially if the dedicant in the missing heading was [ὁ δῆμος ὁ - - -]. The honorand might have been a Boiotarch. D.Knoepfler, *BE* (2014) no. 206, points out that the use of υἱός makes a date in the Imperial period certain.

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355. **Thebes. Inscription concerning the Tritopatreis, late 5th/early 4th cent. B.C.** *SEG* XLIX 532. Block of grayish limestone found built into the narthex of a Byzantine church excavated at 66 Kadmou Street; now in the Archaeological Museum of Thebes, inv. no. 44259. After autopsy, Y.Kalliontzis, N.Papazarkadas, *ZPE* 184 (2013) 165-171, offer the ed.pr. of the text, which had been briefly reported in *SEG* XLIX 532. The authors show that this is the first attestation of the Tritopatreis/Tritopateres in Boiotia. On the thorny issue of the type of the inscription, they hesitantly suggest that it might have been a quasi-horos marking the shrine of the divinities. D.Knoepfler, in *BE* (2014) no. 205, wonders whether the cult of the Tritopatreis has some affinity with the cults of Ἀθηνᾶ Ἰτωνία and Ἀθηνᾶ Τριτογενής, which also have an origin in Thessaly.

Τριτοπατ(ρ)ῆες Ἀρνειον[.1–2.]
τõ Περιπονταίο παιδό[ς].

1. Or Τριτοπάτε(ρ)ες, edd.pr. Ἀρνείον[ος] is more likely than Ἀρνειõν, though both might ultimately relate to Ἄρνη, mythical birthplace of the Boiotians, edd. pr. || 2. For Περιπόνταιος or Περιπόντας, cf. the Περιπόλτας of Plutarch's *Life of Cimon* 1.1-2, edd. pr.

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356. **Thespiai. The Statilii Tauri and the cult of the Theos Tauros at Thespiai.** This is the self-explanatory title of a detailed account by F.Marchand, *JAH* 1 (2013) 145-169, who collects and critically assesses the relevant inscribed evidence, starting with an epigraphic dossier pertaining to the supporter of Augustus and consul of 26 B.C. T. Statilius Taurus and his descendants (stemma): *I.Thespiai* 174, 412, 413, 425, and also *I.Thespiai* 410 and 411, whose inclusion in the Thespian electronic corpus was effectively their ed.pr. The two new inscriptions provide welcome evidence for the existence of a Quintus Statilius Taurus, previously known from one single literary source, Cassius Dio 52.42.3. In the process, she also delves into the close links between the local elite family of Πολυκρατίδης and the numerous Romans operating in the region (*I.Thespiai* 35, 373, 376-377, 412, 427, 437). She eventually touches upon the riddle of the cult of Θεὸς Ταῦρος, attested in 10 small boundary stones: *I.Thespiai* 72-80 (ph. of some, and information on their form and findspots), and an unpublished example discovered by members of the Thespiai survey project. The cult was probably founded to honor the consul of 26 B.C., so it should be dated shortly after his death in 10 B.C. This is the only Boiotian cult for a Roman magistrate (but see the interesting corrective remarks of D.Knoepfler, *BE* (2014) no. 199); it should be seen in the framework of the post-Actium world.

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357. **Thespiai. Catalogue of victors at the Mouseia, 2nd/1st cent.** B.C. Fragment of a beige limestone stele found in 2007 about 100 meters south of Makri Ekklesia, now in the Museum of Thespiai, inv.no. SF 2809. Edd.pr. A.Schachter, F.Marchand, in *Epigraphical Approaches*, 287-292 no. 4 (ph. of a squeeze), who observe that this might be a fragment of a list of victors of either the thymelic competition or of the entire set of contests. The apparent absence of an αὐλητής is surprising and inexplicable.

[ἐ]πῶν [ποιητής]
[- - -]πατρος ΑΜ[- - - - Ἀντιοχεὺς]
ἀπὸ Κύδνου
αὐλωι[δός]
[- - -]κων Διοδώρου Ι[- - - - - - -]
κιθαρισ[τής]
lacuna

2. [Ἀντί]πατρος is the most likely restoration, edd.pr.

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358. **Thespiai. Catalogue of victors for the Mouseia, ca. 14-29 A.D.** *SEG* XXXI 514; LIX 463. *I.Thespiai* 174. A.Manieri, *Agoni poetico-musicali nella Grecia antica. 1. Boeozia* (Pisa-Rome 2009) 407/408 no. Thes. 36. F.Marchand, *art.cit.* (our lemma no. 356) 151/152 no. 4, 157/158, notes that if the association of this inscription with the Mouseia as a festival for Σεβαστὴ Ἰουλία is correct, then 'the re-naming of the Mouseia after Livia is more likely to have taken place shortly after 14 CE rather than in 41/2 CE or 29 CE . . . especially since she is not Θεά.' Besides, the Ταῦρος of L. 10 'is more likely to be the consul in 11 CE rather than his brother Sisenna'.

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359. **Thespiai. Dedication to Apollo and Artemis, 3rd cent.** B.C. Upper part of a circular monument of local limestone, with a rectangular dowel hole and three rounded holes on the top. Found in 2006 SW of Makri Ekklesia; now in the Thespiai Museum, inv.no. 3188. Edd.pr. A.Schachter, F.Marchand, in *Epigraphical Approaches*, 280-284 no. 2 (ph., translation), who note that this is the eighteenth Thespian dedication to Artemis Eileithyia (cf. *I.Thespiai* 235-252), but the first joint dedication to Apollo and Artemis. The epithet Γενέτας is new (but cf. Apollo Genetor in Delos; Aristotle fr. 489 ed. Rose); it probably refers to Apollo's role as ancestor of the polis. If [Ἀ]ρχεγ[όνω] is to be restored in *I.Thespiai* 53, L. 38 (and not [Ἀ]ρχεγ[έταο]), Genetes may be a synonym of Archegonos (edd.pr.).

[- -]Νέωνος
ΜΝ[. . . . . . .ca. 14. . . . . . Ἀπό]λλωνι Γενέτη
Ἀρτάμιδι Ε[ἰ]λειθίη ἱάρεια γενομένα
vac. ἀνέθειχε

D.Knoepfler, *BE* (2013) no. 168, observes that the apparent non-use of a patronymic adjective in L. 1 suggests a date after 230 B.C. He also proposes to interpret the two deities as 'deux divinités protectrices de la famillie'. A.Chaniotis, *EBGR* (2013) [2016] no. 103, suggests that Genetas may be a patron of family groups.

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360. **Thespiai. Dedication to the gods and the polis, 2nd cent.** B.C. Upper part of a stele of local beige limestone, found in 'April 2008 on the north wall of the Kastro at Megali Vrisi'. Edd.pr. A.Schachter, F.Marchand, in *Epigraphical Approaches*, 284-287 no. 3 (ph., translation), provide a majuscule transcription and after rigorous analysis the following epigraphic version.

Ἀμινοκ[nomen (acc.), patronym]
v Λούκω[να patronym]
[τ]ὺ ἀγνισα[τὴ τῦς θεῦς κὴ τῆ]
v πόλι [ἀνέθειχαν]

They hypothesize that the dedication was made by an association of ἁγνισταί, probably lower-class religious purifiers known from Hesychius, s.v. ὑδρανός, comparable to the καθαρταί of the Spartan *IG* V.1 209.

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361. Thespiai. Bilingual building inscription, 87 A.D. 8 joining fragments of a marble plaque, found in 2008 near Makri Ekklesia; now in the Thespiai Museum, inv.no. 3189. Edd.pr. A.Schachter, F.Marchand, in *Epigraphical Approaches*, 292-294 no. 5 (ph., translation), who propose, before rejecting, an alternative date of 86 A.D., and discuss the problem of the possible absence of the title censor perpetuus/τειμητὴς διὰ βίου.

[Imp. Caesar Divi Vespasiani fil. Domitianus Aug.]
Germanic. pontif. max. trib. pot. VI Imp. XIIII Cos.] XIII
[p(ater) p(atriae).- -ref]ecit
[Αὐτοκράτωρ Καῖσαρ θεοῦ] Οὐεσπασιανοῦ
[υἱὸς Δομιτιανὸς Σεβαστ]ὸς Γερμανικὸς
[ἀρχιερεὺς μέγιστος δημ]αρχ[ικῆς] ἐξουσίας τὸ
[ς' αὐτοκράτωρ τὸ ιδ' ὕπατος τὸ ιγ' πατὴρ πατρί]δος
[- ἐπεσκεύασεν]

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362. Thespiai. Honorary inscription for Valentinian II (?), 375-392 A.D. (?) *I.Thespiai* 452. *SEG* LVII 481. Y.Kalliontzis, *Horos* 22-25 (2010-2013) [2014] 319/320 no. 3 (ph.), points out that this base, thought to be of unknown provenance, was found in Thebes in 1921, built into Byzantine foundations located in front of the church of Saint Ιωάννης Καλοκτένης, as proven by N.Pappadakis entry in the inventory of the Museum of Thebes (inv.no. ΜΘ 2337). It has exactly the same dimensions and form as the base bearing *I.Thespiai* 444 (honorific base for Gallienus) and, on the right side (written upside down), *I.Thespiai* 446 (honorific base for Maximian), which was found in Thespiai. He therefore surmises that the two bases were members of the same late Hellenistic monument, which was reused in the Imperial period. *I.Thespiai* 452 was transferred to Thebes in the Byzantine period, as seems to have been the case with other Thespian monuments too.
In *Ann.Ép.* (2014) no. 1432 it is aptly observed that if the emperor in question is Valentinian I, as already in *Ann.Ép.* (2009) no. 1346, then the date should be 364-375 A.D.

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363. Thespiai (?). Epitaph of Sulpicia Helene, 1st cent. A.D. Gray marble fragment broken below; it has an orifice on the top; now in the Museum of Thebes, inv.no. ΜΘ 1470. Ed.pr. Y.Kalliontzis, *Horos* 22-25 (2010-2013) [2014] 317 no. 8 (ph.), suggests a Thespian provenance as probable.

Ἐπὶ [Σο]υλπικίᾳ
Ἑλένῃ

364. Thespiai. Incertum, ca. 400-350 B.C. Fragment of a small inscribed monument (a herm?), made of local beige limestone, found in 2007 S/SW of Makri Ekklesia by members of the Boeotia Survey Project; now in the Museum of Thespiai, inv.no. SF 2710. Edd.pr. A.Schachter, F.Marchand, in *Epigraphical Approaches*, 278-280 no. 1 (ph.), who cite as a chronological parallel *I.Thespiai* 282, and put forward three different interpretations of this defective monument: a) catalogue of tax farmers; b) dedication by tax farmers; c) award of a crown by the tax farmers to their leader or benefactor. Upon noting that this is the first attestation of the pentekostologoi in Boiotia, edd.pr. detect Athenian influence.

Τοὶ πεντ[εικοσ]- stoichedon
ϛτολόγο[ι τοὶ ἐπὶ]
[.ca. ω]γος ἄρχ[οντος]
- - - - - -γ- - - - - -

[ἀ]γ[έθειαν]? edd.pr.

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365. Thespiai. Stamp on an official measure, early Imperial period. Fragment of a small vessel with a stamped circular medallion below the rim depicting a naked Hermes holding a caduceus and a small object, possibly a bag of money. It was found 'within the fenced area of the communal water pumping station in the center of Kastro'. Two lines of inscription in cursive script survive. Edd.pr. A.Schachter, F.Marchand, in *Epigraphical Approaches*, 295-299 no. 6 (ph. of a squeeze), who interpret the first word of L. 2 as the genitive of the hellenized form of the Roman name Ingenuus. But according to D.Knoepfler, *BE* (2013) no. 168, this interpretation 'ne semble pas évidente du point de vue du grec'. The vessel may be an olpe, stamped as an official measure.

[- - -] ἀγορανόμου
[- - - Ἰ]γγένουος υἱοῦ

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366. Thisbe. Diocletian's price edict, 301 A.D. *SEG* XXIII 282. Y.Kalliontzis, *Horos* 22-25 (2010-2013) [2014] 319 no. 5, states anew that this fragment of the famous edict, thought to be of unknown provenance, actually comes from Thisbe.

DELPHI

367. **Delphi. Contests: amphiktyonic Soteria.** A.Manieri, *ZPE* 184 (2013) 139-146, attempts to determine the nature of the annual or biennial amphiktyonic Soteria (ca. 278-mid 3rd cent. B.C.) through a study of the formulations used in the relevant inscriptions (Nachtergael, *Galates* nos. 2-11) and parallels from Delos (*IG* XI.2.124, 126, 128, 130, 132/133). The earlier texts introduce lists of the participants using the formulation τὸ κοινὸν τῶν τεχνιτῶν ἐπέδωκε τῶι θεῶι καὶ τοῖς Ἀμφικτύοσιν εἰς τὰ Σωτήρια τὸν ἀγῶνα παντελῆ· ἠγωνίσαντο δὲ οἵδε (Nachtergael, *Galates* nos. 3/4); the more recent ones use the formulation οἵδε ἠγωνίσαντο τὸν ἀγῶνα τῶν Σωτηρίων (Nachtergael, *Galates* nos. 5, 7-10). With regard to the identity of the κοινὸν τῶν τεχνιτῶν, M. suggests that in the initial phase of the Soteria the Isthmian Koinon was responsible for the organization of the entire festival; its members participated without an honorarium (cf. ἐπέδωκε); in later years, artists belonging to different koina participated in the festival. The participation of artists without an honorarium does not mean that there were no competitions in which the winners received prizes (for the combination of honoraria and prizes, cf. *IG* XII.9.207; *I.Délos* 399 A LL. 49-52; 442 A LL. 86, 128). The Delphic documents do not mention victors because they are not agonistic catalogues but documents that acknowledge the service of the participants (cf. the decrees for Pythaists: *F.Delphes* III.2.47/48).

368. **Delphi. Musicians.** R.Bouchon in S.Emerit (ed.), *Le statut du musicien dans la Méditerranée ancienne. Égypte, Mésopotamie, Grèce, Rome. Actes de la table ronde internationale tenue à Lyon. Maison de l'Orient et de la Méditerranée (université Lumière Lyon 2), les 4 et 5 juillet 2008, Lyon* (Cairo 2013) 171-193, gives an overview of the honorary decrees for musicians and dancers, Pythaists, and Dionysiac artists from Delphi (ca. 339 B.C.-ca. early 3rd cent. A.D.; a list on 187-193). He studies the context in which they were honored (e.g. participation in the Πύθια, concerts), and the honors that were given to them (usually proxenia, less often crown, statue, and citizenship). In the 4th and 3rd cent. B.C. artists were mainly honored for their contribution to the Θεοξένια; from ca. 160 B.C. to the early 1st cent. A.D. for the concerts they gave on the occasion of the Σωτήρια and Πύθια (detailed discussion on 176-181); from the mid-1st cent. A.D. to the early 3rd cent. A.D. for their victories at the Πύθια; citizenship was granted only in this latest period (181-185). S.Perrot, *ibid.* 195-211, gives an overview of the presence of women musicians in Delphi.

369. **Delphi. Honors for the sophist T.Flavius Alexandros, 2nd cent.** A.D. *CID* IV 158; *F.Delphes* III.4.474; *SEG* L 498; LII 515, 1991. After detailed analysis of earlier readings of this garbled honorific inscription, J.D.Sosin, *ZPE* 186 (2013) 164-167 (ph.), on the basis of phh. in *F.Delphes* III.4, offers a revised text of LL. 3-7 and speculates on the reasons for the poor composition of the text, e.g. inadvertent mason's omissions, delay in correction, rivalry between the two brothers Phoinix and Phylax. He notes a sloppy text from Olympia for this same Phylax (*IvO* 464), our lemma no. 328.

Τίτ⁽ᵛ⁾ Φλάβιον Ἀλέ-
4 ξανδρον τὸν σο-
φιστὴν ⟦- -⟧ Φλά⁽ᵛ⁾ Φοῖνιξ
⟦- - - -⟧
καὶ Φύλαξ τὸν πατέ-
ρα etc.

3 initio, Τι in the left margin, S. || 5-6. Φοῖνιξ | καί in smaller letters, καί in the left margin, S. || 'erasure between lines 5 and 6,' S.

PHOKIS

370. **Unknown provenance. Abax, late 4th/early 3rd cent.** B.C. *SEG* XXXVI 529. Limestone block; on the front, five parallel vertical lines delineate four columns; the first and the last line have a semicircle attached to their exterior side; ten letters are inscribed in a row above these vertical lines, the fourth, fifth, sixth, and seventh letter each inscribed above a column; found re-used in the monastery of Hosios Loukas near ancient Steiris. Ed.pr. J.M.Fossey, *The Ancient Topography of Eastern Phokis* (Amsterdam 1986) 161/162 (ph.); *SEG* XXXVI 529. Republished by D.Rousset, *Chiron* 43 (2013) 285-295 (ph.; dr.), on the basis of autopsy, with detailed description. R. corrects the reading of the seventh and eighth letters (Ο Ḥ; [Δ] Π, ed.pr.). R. identifies the letters [illegible] sigla of an acrophonic system; they represent monetary units that follow the Aiginetan standard: δ(έκα μναῖ), π(έντε μναῖ), μ(νᾶ), δ(έκα στατῆρες), π(έντε στατῆρες), σ(τατήρ), ὀ(βολός), ἡ(μιωβέλιον), τ(εταρτομόριον) or τ(αρταμόριον), and χ(αλκοῦς). The block was an ἄβαξ (reckoning board) 'qui permettait la calculation entre dix colonnes, dont les quatre correspondant aux valeurs centrales avaient été matérialisée sous la forme de lignes qui furent incisées, sans doute en même temps qu'étaient gravés les sigles acrophoniques' (291). The acrophonic sigla used for ὀβολός (O instead of |) and ἡμιωβέλιον (H instead of (or <) are uncommon; also unusual is the presence of στατήρ instead of δραχμή. Originally, the block was built into a wall, with its front facing its users (R.). Cf. M.Sève, *BE* (2014) no. 58.

Δ Π Μ Δ Π Σ Ο Ḥ Τ Χ

EASTERN LOKRIS

371. **Eastern Lokris. Geography and history.** Various contributions in J.Pascual, M.-F.Papakonstantinou (edd.), *Topography and History of Ancient Epicnemidian Locris* (Leiden 2013), exploit epigraphic sources. J.Pascual, *ibid.* 65-199, surveys the topography of this region and provides a list of sites and references to the relevant epigraphic sources for Ἀλπηνοί (74), Σκάρφεια (108 and 115), Θρόνιον (136), Καλύβια/Παλιανιφίτσα (157; *IG* IX^2.1.2034/2035), Νάρυξ (176). M.-F.Papakonstanti-

nou, G.Zachos, *ibid.* 201-224, survey the Dipotamos Valley and give references to the epigraphic sources from Agios Konstantinos, the harbor of Daphnous (218; *IG* IX.1.288/289) and from Zeli (223; *IG* IX^2.1.1942). Epigraphic sources are also adduced in overviews of the history of this region in the following periods: late Archaic (A.J.Domínguez Monedero, *ibid.* 445-470), Classical (J.Pascual, *ibid.* 471-505), Hellenistic (J.J.Moreno Hernández, I.M.Pascual Valderrama, *ibid.* 507-535), and Imperial (G.Zachos, *ibid.* 537-548).

M.-F.Papakonstantinou, E.Karantzali, *ibid.* 242/243 and 258, mention two epitaphs from Palaiokastro Renginiou, ancient Naryx (ph.) [the texts are *IG* IX.1.311 = *SEG* XL 454 = *IG* IX^2.1.2022 (epitaph of Empedonika) and *IG* IX^2.1.2023 (epitaph of Echekrates), Chaniotis].

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372. **Eastern Lokris. Religion and identity.** G.Daverio Rocchi, in *Greek Federal States and Their Sanctuaries* 139-161, discusses the importance of myths, cults, and rituals for the development of an ethnic identity in Eastern and Western Lokris. She adduces inter alia the 'lokrische Mädcheninschrift' (152-154; *IG* IX^2.1.706) and the inscriptions that concern the representation of the Lokrians in the Delphic amphiktyony (144; *F.Delphes* III.4.38-42 = *CID* V 124).

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373. **Kyparissi. Graffito on an amphora (indication of capacity or value), 6th cent.** A.D. Fragment of an amphora; graffito inscribed after firing on the shoulder; found in a villa rustica at Παλιαγιάννης near Kyparissi. Edd.pr. F.Dakoronia, P.Bougia in *Villae rusticae* 567/568 (ph.): † ΝΓ

N(ομίσματα) γ', edd.pr.

WESTERN LOKRIS

373 bis. **Western Lokris. Religion and identity.** See our lemma no. 372.

AITOLIA

374. **Aitolia. Religion: the festivals Θερμικά and Παναιτωλικά.** P.Funke, in *Greek Federal States and Their Sanctuaries* 49-64, discusses the political function of the festivals Θερμικά and Παναιτωλικά and their significance for Aitolian identity (cf. *IG* IX^2.1.187, 192).

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375. **Dokimi Agriniou. Stamped tile, Imperial period.** Fragment of a stamped tile; found in an ancient building at Dokimi Agriniou. Edd.pr. V.Staikou, K.Leontariti in *Villae rusticae* 710 (ph.), who identify the text as the abbreviated signature of a potter: Εὐρι.

376. **Kainourgio Thestieon. Signature of Kallistos on lamp, 3rd cent.** A.D. Fragment of a mould-made lamp. Mentioned by V.Staikou, K.Leontariti in *Villae rusticae* 716 [a Corinthian workshop; cf. our lemma no. 379, Chaniotis]: Καλλίστου

377-380. **Sitaralona. Signatures on lamps, 2nd-3rd cent.** A.D. Four mould-made lamps, locally produced but imitating products of workshops of Corinth and Patrai; found at a villa rustica in Sitaralona (near Lake Trichonis). Ed.pr. V.Gerolymou in *Villae rusticae* 695-699.

377: 695 (ph.; dr.). **Signature of Nikippos, ca. 150-200** A.D. Fragment of a lamp decorated with a representation of Tyche; on the base a signature engraved before firing: Νικίππο|υ

This signature is known from Patrai, ed.pr.

378: 697 (ph.; dr.). **Signature of Preimos, ca. 250-300** A.D. Lamp decorated with rays in the round top and vine-leaves across the shoulder; on the base a signature engraved before firing: Πρείμου

This signature is known from Corinth and Patrai, ed.pr.

379: 698 (ph.; dr.). **Signature of Kallistos, ca. 150-250** A.D. Lamp decorated with a representation of Hermes; on the base a signature engraved before firing: Καλλί[στ]ο|υ

This signature is known from Corinth, ed.pr.

380: 699 (ph.; dr.). **Signature of Olympianos, ca. 150-250** A.D. Lamp decorated with a representation of Herakles; on the base a signature engraved before firing: Ὀλυμπιαν|ο[ῦ]

This signature is known from Corinth and Patrai, ed.pr.

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381. **Thyrrheion. Treaty of alliance between the Aitolian Koinon and Rome, 210** B.C. *IG* IX^2.1.241; *ISE* II 87; *SEG* XIII 832. The Greek text is included by F.Canali De Rossi, *Le relazioni diplomatiche di Roma III. Dalla resistenza di Fabio fino alla vittoria di Scipione* (215-201 a.C.) (Rome 2013) 40/41 no. 574, in a collection of sources for Roman diplomatic relations in the late 3rd cent. B.C.; on 31, brief discussion.

AKARNANIA

382. **Akarnania. Corpus.** D.Summa, in *Interdisziplinäre Forschungen in Akarnanien* 271-277, gives an overview of epigraphic research in Akarnania. Summary of research from the travels of Cyriacus of Ancona to the edition of *IG* IX².1 (271/272) and details of work conducted for the preparation of a new *IG* volume (272-275). Ca. 400 new inscriptions have been found since the publication of *IG* IX².1 in 1957. For new epigraphic finds in Palairos see our lemmata nos. 388/389.

383. **Akarnania. Religion.** K.Freitag, in *Greek Federal States and Their Sanctuaries* 65-83, discusses the limited evidence for the late development of a religious center of the Akarnanian Koinon. The main divinity of the Akarnanians was Acheloos. There is no evidence for the assumption that the sanctuary of Ζεὺς Στράτιος was the federal sanctuary. The sanctuary of Ἀπόλλων Ἄκτιος developed into a sanctuary of the Koinon in the late 3rd cent. B.C. (*Staatsverträge* III 523).

384. **Aktion. Stamped tiles.** A.Lambaki, in *Interdisziplinäre Forschungen in Akarnanien* 281/282, discusses the tile roof of the temple of Apollo at Aktion. Finds include Classical and Hellenistic stamped tiles that bear the name of magistrates and workshop owners. Mention of tiles with the stamp Σωτηρίχου; similar tiles are known from Nikopolis and Kassope. A stamped tile found in 2009 contains the place name Ἄκτιον (3rd cent. B.C.).

385. **Oiniadai. Potters' signatures on relief vases, ca. 150-late 1st cent. B.C.** V.Tsantila, in *Interdisziplinäre Forschungen in Akarnanien* 293-302, gives an overview of ca. 750 fragments of relief skyphoi ('Delian' skyphoi) found in Oiniadai. Such skyphoi were made in Ephesos and exported via Delos to Hellenistic Greece. Seven fragments preserve potters' signatures inscribed on the bases of the vases before firing (295/296; ph.): 1) Παρ. or Πρα.; 2) [Μενέμαχ]ος; 3) [Μενεμάχ]ου; 4) Γοργ[ίου]; 5) [Δι]ονυσ[ίου]; 6) Ἀρκεσ[ιλάου]; 7) Ἀρκεσιλ[άου].

386. **Palaiomanina. Incertum (boundary marker of a sanctuary of Zeus?), early 4th cent. B.C.** Rock-cut inscription inside the south wall of the lower acropolis of Palaiomanina (ancient Metropolis?), near the gate. Ed.pr. V.Lambrinoudakis, in *Interdisziplinäre Forschungen in Akarnanien* 129 (ph.), who suggests that the gate was placed under the protection of Zeus and provides parallels for gates and towers placed under the patronage of deities [see also *IG* XII.4.1189-1193, Chaniotis]. It is possible that a sanctuary of Zeus existed in this area before the construction of the wall [the inscription is perhaps a boundary marker of a sanctuary, Chaniotis]: Διός

387. **Palaiomanina. Stamped tiles, Hellenistic.** V.Lambrinoudakis, in *Interdisziplinäre Forschungen in Akarnanien* 129, mentions the discovery of an undetermined number of stamped tiles in the area of the lower acropolis of Palaiomanina (ancient Metropolis?). They were fallen from the upper acropolis or from the wall of the lower acropolis. They are stamped with the name Ἀνδρόνικος.

388. **Palairos. Epigraphic research.** D.Summa, *art.cit.* (see our lemma no. 382) 272-274, reports on the progress of epigraphic research in Palairos. More than 50 inscriptions have been found since 1996 in the cemetery, including epitaphs for infants with the abbreviation ΠΑ for παῖς. For a dedication to Artemis see our lemma no. 389.

389. **Palairos. Dedication to Artemis, 2nd cent. B.C.** *IG* IX².1.451. D.Summa, *art.cit.* (see our lemma no. 382) 273/274, reports that this inscription, consisting of six fragments, was found again in 2003 during an archaeological survey in the peninsula of Πλαγιά. A new squeeze of the upper fragment permits a better reading of LL. 3/4: [καὶ] συ[νε]ιερ[εῖς] | Ἀρτέμ[ιτι]. The text is a dedication to Artemis made by the priest Φιλόξενος Κλέωνος and eight συνειερεῖς.

389 bis. **Palairos. Amphora stamps, 5th-2nd cent. B.C.** Sixteen fragments of stamped amphora handles found in 2000-2005 during a survey in the peninsula of Πλαγιά (ancient Palairos and its territory). Ed.pr. M.Köster in *Interdisziplinäre Forschungen in Akarnanien* 115-126 (ph.). The stamps consist of monograms (nos. 2-3), single letters (4, 8-12, 13?, 14-16), and emblems (1, 5-7). One stamp is from Corinth (1; 5th-3rd cent. B.C.), the others were produced in the Ionian-Adriatic area (Korkyra/Leukas: 2-7; undetermined origin: 8-16; 4th-2nd cent. B.C.).

390. **Stratos. Signatures on lamps, Imperial period.** G.A.T.Pantelidis, in *Interdisziplinäre Forschungen in Akarnanien* 177-191, gives an overview of mould-made lamps found in Stratos. He mentions two potters' signatures on lamps: 1) Πω[σφό]|ρο[υ] (184; dr.; possibly from Patrai; 2nd cent. A.D.); 2) .ΟΛ.ΩΝΟ (185/186; dr.; representation of Fortuna; unknown provenance; 1st/2nd cent. A.D.).

[2 The dr. suggests Πολίωνο(ς), but no such potter's signature is known, Chaniotis.]

391. **Unknown provenance. Treaty between Anaktorion and another partner (I) and treaty between Akarnanians, Amphilochians, and Ambrakiotai (II), late 5th/early 4th cent. B.C. and late 4th cent. B.C.** Three joining fragments of the right part of an opisthographic limestone stele; now in the Museum of Thyrreion (inv. no. 189). Mentioned by E.Mastrokostas, *AD* 16 (1960) [1962] 196 (text II); mentioned by I.G.Nerantzis in a catalog of the museum in 1994 (*SEG* XLV 527). Edd.pr. P.Funke, K.Hallof, in *Interdisziplinäre Forschungen in Akarnanien* 55-64, with detailed historical commentary. The first document (I) on face A (LL. 1-10) is the oath (cf. LL. 3/4 and 6) of a treaty between Anakto-

rion (L. 9) and another partner. It is followed by another document (II) (A LL. 11-33) that contains the oath of a treaty between the Akarnanians and the Amphilochians on the one side and the Ambrakiotes on the other (see A LL. 14-17). The oath forbade military operations against the treaty partners (A LL. 14-17), guaranteed the territorial status quo (A LL. 17/18), and provided for the joint use and exploitation of the Gulf of Ambrakia (A LL. 18/19). A similar treaty of alliance had been concluded for one hundred years between the Akarnanians and the Amphilochians and the Ambrakiotes in 426 B.C. (Thuc. 3.114.3). Text II may be a renewal of that treaty. It is not clear if the text on face B is part of the same treaty (edd.pr.).

A I [- -] stoichedon
[- -]ΟΜ
[- π]ολεμο-
[- -]ΙΝ καὶ ἐξώλε-
[- -] γενεᾶι καὶ γένει
[- -]τουσιν καὶ κειμενοι-
[- -] ὑποσφάγιον γενέσθαι
[- γέ]νος ἐκ γενεᾶς καὶ οἰκ-
[- -]ΑΝΕΝ· νομεῦσιν δὲ πολ-
[- -]ΑΙ οἱ Ἀνακτοριεῖς ΠΑ-
[- -]ΠΠΗΣ vacat

vacat

II [τάδε τὰ ὅρκια Ἀμφιλόχων καὶ Ἀκαρνάν]ων καὶ Ἀμπρακιωτᾶν
[τὰ δὲ ὅρκια ὀμνύναι? καὶ Ἀμπρακιώτας καὶ] Ἀκαρνᾶνας καὶ Ἀμφιλόχ-
[ους -]ων δὲ πάντων οἱ ὁρκίζοντ-
[ες -] μή ποκα στρατεύσειν Ἀκ-
[αρνᾶνας καὶ Ἀμφιλόχους ἐπ' Ἀμπρακίαν] μήτε αὐτοὺς μήτε ἄλλους
[ὧν ἄρχουσιν αὐτοί? μήτε Ἀμπρακιώτας ἐπ' Ἀκα]ρνανίαν μήτε ἐπ' Ἀμφιλο-
[χίαν τρόπωι μηθενὶ μήτε παρευρέσει μηδεμι]ᾶι· τὰν δὲ γᾶν ἐχόντω τὰν
[αὐτῶν - - - - - - - - - - - - - - - τᾶι δὲ θαλά]σσαι κοινᾶι χρήσθω ἕκασ-
[τος αὐτῶν· ὀμνύειν δὲ καὶ Δία καὶ Ἅλιον καὶ] Γᾶν καὶ Ποσειδᾶνα καὶ
[Ἀπόλλω καὶ - - - - - - - - - - - - ποιήσειν κ]ὰτ τὰ συγκείμενα· ἐπ-
[ιορκοῦντι μὲμ μοι μήτε νίκα πολέμωι εἴη μήτε γᾶ] καρπὸν φέροι μήτε
[θάλασσα - ἔ]στω τοῖς ἐκ πέδου
[- -]ΝΕΤΕΙΛΕΙ, τᾶι δὲ γυ-
[ναικὶ -]εμεν ἀνδρὶ γᾶς [.]Ε
[- -]ΣΕΣΤΑΣΑΙ ἑκα[τ]ε-
[ρ- Ὀ]λυμπίων ΚΑΤΤΕΛ-
[- ?λο]ιπας τας ΦΕΛΙΛΑΝΕ
[- ἄ]δολον καὶ ἀψευ-
[δῆ? - Ἀκ]αρναν[ί]αν
[- ἔσ]τω ΟΦ[..]ΑΛ[- -]
[- τᾶς] ἀποδόσιο[ς]
[- κ]ὰτ τὰ ὅρκια

[- -]ΩΙΝ
[- -]

B [- -]
[- - - - - Ἀκα]ρνανίαν Τ[- -]
[- ca. 5 -]Σ[.]ΜΚΑΙΝΑΔΕ[- -]
[..] Ἀκαρνᾶνι κοινᾶι ὁπόσσους [- -]
vacat ΛΛΛΝ
ΚΛ[- ca. 8 -]ΝΟΚ[- -]
ΑΡΑΣΤΟΡΟΣ εἶχον ΕΝ[- -]
τὰν ὁδὸν [τ]ὰν ἀπὸ Ἀφροδ[ισίου - - - - - - - - - - - - - - - - - - Ἀκαρ]-
νανίας ΠΑΣΑ[..]ΣΤΑ[- -]
ΔΑΚΗΤΡΑ[- -]
καὶ τῶν πρωτρ[...]ΧΟ[.]Ο[- -]
ΑΩΝ[..]ΠΟ[....]ΩΙ[- -]

vacat

[- - - - - - - - - -]Ω[- -]
[.]Ν ἐπὶ τὸν Λυσάνδ[ρου ἐνιαυτόν?]

[We use continuous numbering for the lines on face A (A LL. 1-33; edd.pr. I LL. 1-10, II LL. 1-23), Chaniotis] || A. 3/4. e.g. ἐξώλε[αν αὐτῶι καὶ οἰκίαι καὶ] γενεᾶι (cf. Dem. 59.10), edd.pr. || 5. [πράτ]τουσιν?; in fine, the case (nominative or dative plural) is not clear, edd.pr. || 6. or ὑπὸ σφάγιον, a reference to the sacrifice that accompanied the oath ceremony; ὑποσφάγιον is not attested; possibly a designation of the blood that flows downward from the victim (cf. the verb ὑποσφάζω), edd.pr. || 8. a reference to shepherds and the right of pasture?, edd.pr. || 9/10. [κ?]αὶ οἱ Ἀνακτοριεῖς πά|[ντες?], edd.pr. || 11. written in larger letters; e.g. or [συνθῆκαι Ἀμφιλόχων καὶ Ἀκαρνάν]ων καὶ Ἀμπρακιωτᾶν, edd.pr. || 13. in fine, a reference to the ὁρκωταί who administered the treaty oath, edd.pr. || 16/17. or ἐπ' Ἀμφιλό|[χους], edd.pr. || 23. [ἐ]ν ἔτει ἀεί?, edd.pr. || 25-26. δι' ἑκα[τ]έ|[ρων]?, edd.pr. [[στάλας] δὲ στᾶσαι ἑκα[τ]έ|[ρους?], Chaniotis] || 26. a reference to the ἀγὼν τῶν Ὀλυμπίων?, edd.pr. || 26/27. a form of καττελέω (κατατελέω) or κατ' τέλ[εα], edd.pr. [since this section concerns the oath ceremony (cf. LL. 19/20 and LL. 28/29 [ἄ]δολον καὶ ἀψευ|[δῆ?]), ΚΑΤΤΕΛ|[- - -] may be a reference to the victims used in the oath ceremony: κὰτ τελ|[έων ἱερῶν]; cf. *I.Cret.* III.iv.8 LL. 2-9: ὤμοσαν ... καθ' ἱερῶν νεοκαύ|των; *I.Cret.* III.iv.9 L. 27: ὠμόσαμεν καθ' ἱερῶν; further examples of καθ' ἱερῶν: *IG* XII.4.132 LL. 127/128; *SEG* XXIII 547 L. 15; XXXII 1097 L. 6; *I.Labraunda* 6 L. 11, Chaniotis] || [B. 6. τ' ὅρος?, Chaniotis] || 7. the preserved words suggest a delimitation, edd.pr. || 13. written in larger letters (a dating formula?), edd.pr.

IONIAN ISLANDS

392. **Leukas. Stamp with owner's inscription, 2nd/1st cent.** B.C. Clay stamp found in an ancient agricultural building complex at Megali Vrysi. Edd.pr. G. Pliakou, V.Giza, in *Villae rusticae* 748 (ph.), who suggest that the stamp was used for sealing local products: Σωτίων ΠΔ

THESSALY

393. Thessaly. Institutions: Thessalian Koinon. R.Bouchon, B.Helly, in *Greek Federal States and their Sanctuaries* 205-226, discuss the development of the Thessalian Koinon from the Classical to the late Hellenistic period and the period of Roman rule, when the Thessalian Koinon was dominated by Larisa. They discuss in detail the importance of the mythical figure of Αἶατος (208/209; *SEG* LII 561), the sanctuary at Ἴτωνος and the cult of Ἀθηνᾶ Ἰτωνία (217; *IG* XII.4.207 and *SEG* LV 605), the cults of Ζεὺς Ὀλύμπιος and Πετθαλός (209/210, 218-222; *SEG* LIX 1406 B LL. 14-18), and the cult of Ζεὺς Ἐλευθέριος in Larisa.

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394. Thessaly. Manumissions. R.Zelnick-Abramovitz, *Taxing Freedom in Thessalian Manumission Inscriptions* (Leiden 2013), discusses the provisions for payments in Thessalian manumission records (early 2nd cent. B.C.-3rd cent. A.D.). Her study includes a general introduction to the history of Thessaly and the institution of slavery in this region (1-13), a discussion of the taxation of transactions involving slaves in Greece (15-27; cf. *IG* IX².1.583 LL. 31-34; *Syll.*³ 4 = *Nomima* 32; *SEG* XXVI 1305 LL. 7-13; *I.Estremo Oriente* 79c), and an overview of the Thessalian manumission records and the process of manumission through declaration (29-53). Z.-A. discusses in detail the nature of the payments mentioned in the manumission records (55-69) [cf. *SEG* LIX 598, Chaniotis], adducing evidence from other parts of the Greek world as well (71-107). She argues that the payments were made for the purpose of registering the manumitted slaves and publicizing the acts of manumission on stone. Investigating the reasons that led the Thessalian Koinon to impose this levy in the early 2nd cent. B.C. (109-132), she attributes this measure to financial difficulties and the need to increase the revenues after a long period of wars (cf. *SEG* XV 371; XXXIII 460; XXXVI 552; *Gonnoi* II 481) and to the need to keep a check on the non-citizen population.

The book is based almost exclusively on inscriptions. We mention the texts that are discussed in some detail and translated: *IG* V.2.345 (80/81); VII 3303 (78); IX.2.277 (45); 287a (43); 288 (32/33); 415+add. + *SEG* XXVIII 527 (35/36); *IG* IX.2.463 (9/10, 44); 543 (34); 547 (34/35); 554 (38); 1119 (71/72); 1282 (32); XII.4.318 (91); *SEG* XXIII 462(39/40); XXVI 670 (38); XXXI 577 (34); XXXV 602 (43/44); XXXVII 450/451 (72/73); XLVIII 1208 (87-90); *I.Beroia* 3 (93/94); 31/32 (93); *I.Cret.* I.xxv.4 (86); IV 235 (85/86).

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395. Demetrias. Decree concerning a sacrifice and a banquet, 3rd cent. B.C. *IG* IX.2.1099 B; *SEG* LXI 455. S.Kravaritou, in *Epigraphical Approaches* 257-267 and 274/275, reprints this text (ph.; translation), and discusses it in connection with ruler cult. She identifies Demetrias as the issuing authority of the decree [on this topic see *SEG* LXI 455, Chaniotis]. The stone was found at Kanalia (ancient Γλαφυραί?) and is possibly a copy of the decree of the polis or a pierre errante. The identity of the ἀρχηγέται καὶ κτίσται (LL. 13/14) cannot be established with certainty, but the service of ἱερεῖς (L. 9) and the sacrifice of a βοῦς (L. 6) suggest an important cult, possibly the cult of local ἀρχηγέται (founding heroes) having the kings Demetrios Poliorketes and Antigonos Gonatas as κτίσται. See also our lemma no. 399.

396. Demetrias. Epitaph of Lykidas of Zakynthos, ca. 250 B.C. Marble funerary column with base and moulding; under the moulding an ivy wreath; inscription under the wreath; found in the cemetery; now in the Museum of Volos (inv. no. Λ 328). Ed.pr. A.S.Arvanitopoulos, *PAAH* (1912) 188 no. 182; id., *Polemon* 5 (1952/53) 10 no. 328; V.von Graeve, *Die bemalten Grabstelen aus Demetrias* (Freiburg 1976) 26. Republished by B.Helly, *BCH* 136/137 (2012/13) 181-190 (ph.), who identifies Lykidas with the κωμῳδός Λυκίδας Θρασ[υξ]ένου Ζακύνθιος mentioned in an agonistic list of the Delphic Soteria (*Syll.*³ 424 L. 58; Nachtergael, *Les Galates* 413-415 no. 7; 254/253 B.C.), where he suggests restoring the patronymic as Θρασ[υμ]ένου; speculation on the possible reasons that brought Lykidas to Demetrias. D.Rousset, *BE* (2015) no. 361, objects that the genitive Θρασ[υμ]ένου (instead of Θρασ[υμ]ένους) would be uncommon in Delphi in this period.

Λυκίδας | Θρασυμένους | Ζακύνθιος

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397. Demetrias. Epitaph of Archidike, ca. 200-150 B.C. Five joining fragments of the upper part of a marble stele with moulding; under the moulding a blue wreath in paint and an inscription; under the inscription remains of a painted representation of a woman with a torch (left) and a man (right), flanking a table of offerings (?); found in the cemetery of Demetrias; now in the Museum of Volos (inv. no. Λ 336). Ed.pr. A.S.Arvanitopoulos, *Polemon* 5 (1952/53) 14 no. 336; cf. V.von Graeve, *Die bemalten Grabstelen aus Demetrias* (Freiburg 1976) 347/348 no. 108. Republished by B.Helly, *BCH* 136/137 (2012/13) 199-202 (ph.), with prosopographical commentary (203-214). Archidike probably is the sister of Κλεινώ in our lemma no. 398. In view of the representation of Artemis Iolkia holding a torch on coins of the Magnesian Koinon H. suggests that Archidike may have been a priestess of Artemis Iolkia and tentatively identifies her with a priestess of this goddess in our lemma no. 400 A, the anonymous daughter of Μένανδρος and wife of Διογένης. In that case, Ἡγησάνδρα Διογένους in our lemma no. 400 B was Archidike's daughter. Ἡγήσανδρος Μενάνδρου in an epitaph which should now be attributed to Demetrias, not Gonnoi (*Gonnoi* II no. 281; Greek text; ph.; 204-207), may have been the uncle of Ἡγησάνδρα.

On 212-214, H. provides a list of attestations of the name Μένανδρος in Demetrias from the 3rd cent. B.C. to the early 3rd cent. A.D., suggesting on the basis of the onomastic material that they belong to the same family, which originated in Korope: Μένανδρος Ἀπολλωνίου (ineditum; 3rd cent. B.C.); Ἀρτεμίδωρος Μενάνδρου (*IG* IX.2.376; 3rd cent. B.C.); Ἡδέα Μενάνδρου (*IG* IX.2.1149; 3rd cent. B.C.); Μένανδρος Ἀμύντου (*SEG* XXXIV 553 L. 1; *IG* IX.2.1105 b L. 8; 2nd cent. B.C.); Μένανδρος Νικίου (*IG* IX.2.1103 L. 5; 1109 L. 7; 2nd cent. B.C.); Παρμενίσκα Μενάνδρου Μελιβοῖσσα (*IG* IX.2.1187; ca. 200-150 B.C.; Greek text; ph.; 208/209); Μένανδρος (*IG* IX.2.1115; reign of Hadrian); Μένανδρος Παρμενίσκου (*SEG* XXXVII 450; 451 LL. 15 and 18; 2nd/3rd cent. A.D.); Μένανδρος Θείτου (*IG* IX.2.359 c II L. 1; *SEG* XXVI 691; 2nd/3rd cent. A.D.); Μένανδρος Νι[κίου] (*IG* IX.2.1217; 2nd/3rd cent. A.D.; Greek text with restoration of the patronymic Νι[κίου] by H.; ph.; 210/211); Σεκοῦνδος Μενάνδρου (*SEG* XXV 680 and XXXVII 462; late 2nd cent. A.D.). See also our lemma no. 398.

Ἀρχιδίκη
Μενάν[δ]ρου
χαῖ[ρ]ε

2. Μενά[νδρ]ου, ed.pr.; Μενάν[δ]ρου, H. || 3. Χ[- - -]Α, ed.pr.; χαῖ[ρ]ε, H.

398. Demetrias. Epitaph of Kleino, ca. 200-150 B.C. Two joining fragments of a marble pedimental stele; broken on bottom left; in the pediment a painted pomegranate; under the pediment an inscription; under the inscription remains of a painted representation of a man (left) and a woman (right); found in the cemetery of Demetrias; now in the Museum of Volos (inv. no. Λ 331). Ed.pr. A.S.Arvanitopoulos, *Polemon* 5 (1952/53) 12 no. 331; cf. V.von Graeve, *Die bemalten Grabstelen aus Demetrias* (Freiburg 1976) 340/341 no. 103. Republished by B.Helly, *BCH* 136/137 (2012/13) 202/203 (ph.), with prosopographical commentary (203-214; see our lemma no. 397).

Κλεινὼ
Μενάνδρου

399. Iolkos. Honorary decree for King Antigonos Gonatas and decree concerning a sacrifice to the ἀρχηγέται καὶ κτίσται, ca. 276-239 B.C. Left upper part of a marble opisthographic stele; the inscriptions on both faces were cut by the same mason; found in 1915 at Agios Onoufrios; originally in the Museum of Volos (old inv. no. 762); now lost. Ed.pr. A.Arvanitopoulos, *Polemon* 1 (1929) 206-215; cf. F.Stählin et alii, *Pagasai und Demetrias* (Berlin-Leipzig 1934) 183. Republished by Y.Béquignon, *BCH* 59 (1935) 74-77 and E.Meyer, *RhM* 85 (1936) 367-376; cf. *I.Thessaly* 1030. S.Kravaritou, in *Epigraphical Approaches* 267-274, reprints Meyer's text (translation) and discusses the status of Iolkos (city or demos?), the identity of the ἀρχηγέται καὶ κτίσται (B L. 4), and the historical context of the two decrees. She cautiously suggests that the decrees were passed late in the reign of Antigonos Gonatas, when traditional sacrifices had been neglected due to shortage of funds (B LL. 1-3). The relocation of Iolkos provided the context to stress the importance of the traditional heroic cults. The ἀρχηγέται were local founding heroes, and the κτίσται were Demetrios Poliorketes and Antigonos Gonatas. Cf. our lemma no. 395. We print the text (Meyer's, apud Kravaritou), not previously included in *SEG*.

A ἔδοξεν τῶι δήμωι τῶι Ἰωλκ[ίων- - - - - - - εἶπεν· ἐπειδὴ ὁ βα]-
σιλεὺς Ἀντίγονος ἔν τε τ[ῶι πρόσθεν χρόνωι ἀεὶ φανερὸς ἦν]
διαφυλάσσων τήν τε πρὸς τ[ὸν δῆμον εὔνοιαν? καὶ τὴν πρὸς]
τοὺς αὐτοῦ προγόνους ε[ὐσέβειαν καὶ ἐπιμέλειαν ποιούμε]-
νος καὶ κοινῆι τῆς πόλεως [καὶ κατ' ἰδίαν τοῦ δήμου τοῦ Ἰωλ]-
κίων καὶ ἀναμιμνησκόμε[νος τούτων ἐνέτυχε τῶι δήμωι]
τοὺς ἀγῶνας ὁρμώμεν[ος συντελεῖν καθάπερ ὁ πατὴρ αὐ]-
τοῦ Δημήτριος θύσας [τὰς πατρίας θυσίας τῆι Ἀρτέμιδι]
καὶ τῆι Λητοῖ καὶ τῶι Ἀπόλλ[ωνι καὶ τοῖς ἄλλοις θεοῖς καὶ ἥ]-
ρωσι τοῖς κατέχουσι τὸν [δῆμον τῶν Ἰωλκίων ἔπαυσεν ἃ δια]-
[τ]ετέλεκεν κακὰ [πάσχων ὁ δῆμος- - - - - - - - - - - - - - - - - -]
[- -]

B [- - - - - - εἶπεν· ἔδοξε τοῖς Ἰωλκί]οις· ἐπειδὴ τὰ μὲν κοινὰ
[- - - - - - - - - - - - - - - - - - - -] βραχέα ἐστίν, θυσίαι δὲ
[ἄλλαι οὐκέτι ποιοῦνται, κατ]ὰ τὰ πάτρια θύειν τὸν
[δῆμον τῶν Ἰωλκίων τοῖς ἀρχη]γέταις καὶ κτίσταις
[τοῦ δήμου, ὅπως μηδέν τι ἐκε]ῖθεν μήνισμα γίνηται
[τῆι πόλει ὀλιγωρουμένων τῶ]ν ἡρώων, ἀλλὰ ὑγιαίνον-
[τες οἵ τε πολῖται καὶ οἱ ξένοι οἱ σ]υνοικοῦντες μετ' αὐτῶν
[τὸ λοιπὸν οἷοί τε ὦσιν τήν τε π]όλιν καὶ τὴν χώραν ἐπὶ τὸ
[βέλτιον συναύξειν τὰ δίκαια? ποιοῦντες το]ῖς θεοῖ[ς]
[καὶ τοῖς ἥρωσι -]
[- -]

[M.'s restorations are exempli gratia; we note a selection of the restorations suggested by A., B., and K., Chaniotis] || A. 3. διαφυλάσσων τήν τε πρὸς τ[ὸν δῆμον προαίρεσιν], M.; [εὔνοιαν?], B. || 5. in fine, or [καὶ ἰδίαι τοῖς ἐντυγχάνουσι], K. || 10. τοὺς τ[όπους ἡμῶν], A. || B. 2. [τοῖς θεοῖς ἱερεῖα], A.; [τοῦ δήμου? χρήματα], B.; [τῶν ἀρχηγετῶν καὶ κτιστῶν ἱερά], M.; [χρήματα], K. || 4. [τὸν ἱερέα πρώτοις], A. || 6. [ἔπειτα δὲ κοινῆι ὑπὲρ τῶ]ν, A.; [τῶι δήμωι παρὰ τῶν], B.

400. Iolkos. Honorary inscriptions for the wife and daughter of Diogenes, late 2nd cent. B.C. *IG* IX.2.1122 + 1193. Republished by B.Helly, *BCH* 136/137 (2012/13) 190-198 (ph. of *IG* IX.2.1122), who shows that these two blocks from Palia Volou, part of an exedra, belonged to the same monument. *IG* IX.2.1122 is now in the Archaeological Collection of Almyros; *IG* IX.2.1193 is lost. The monument was probably erected in the sanctuary of Artemis Iolkia in Iolkos, not in Demetrias [we designate the two inscriptions A and B, although it is not at all certain whether A was to the left of B, Chaniotis]. H. (203/204) tentatively identifies the daughter of Menandros (A LL. 2/3) with Ἀρχιδίκη in our lemma no. 397.

A
Διογένης [Νικολάου]
τὴν ἑαυτοῦ γ[υναῖκα - - - - - - - -]
Μενάνδρου ἱε[ρητεύσασαν]
Ἀρτέμιδι Ἰ[ωλκίαι]

B
[Διογ]ένης Ν[ικολάου]
[τὴ]ν ἑαυτοῦ [θυγατέρα]
[Ἡγ]ησάνδραν [ἱερητεύσασαν]
[Ἀρτέμιδι Ἰωλκίαι]

A.1. Restored by H., who identifies Diogenes with the treasurer of the Magnesian Koinon in ca. 136-126 B.C. (*IG* IX.2.1103 L. 6; cf. *IG* IX.2.1102 L. 6); his brother is Δημήτριος Νικολάου in *IG* IX.2.1108 LL. 4, 12, 29, his son probably Θεόδοτος Διογένους, a nauarchos (*IG* IX.2.1103; cf. *IG* IX.2.1108) and hieromnemon (*CID* IV 114 LL. 15/16), H. || 3. Menandros may be identified with Μένανδρος Νικίου known from several inscriptions (*IG* IX.2.1103 L. 5; 1109 L. 7), H. || B.3/4. restored by H.

400 bis. Iolkos. Epitaphs, Hellenistic-2nd/3rd cent. A.D. Marble stele with pediment and akroteria; two rosettes in the middle part of the stele; three epitaphs were inscribed between the pediment and the rosettes at different times (A/B: Hellenistic; C: 2nd/3rd cent. A.D.); each new inscription partly effaced the previous one; found in 1940 at Iolkos; now in the Museum of Volos

(inv. no. E 1016). Ed.pr. B.Helly, *BCH* 136/137 (2012/13) 211/212 (ph.). On people from Demetrias with the name Μένανδρος (C) see our lemma no. 397.

A: [------]
[-----]φάνους
[---] ἥρως χαῖρε

B: Σεραπιὰς Σεραπίω-
νος

C: Μηνᾶς Μενά-
νδρο υ

C. ΝΔΡΟ flanked by the rosettes.

401. Kierion. Stamped tiles. L.Hatziaggelakis in *Villae rusticae* 594-609, mentions the discovery of stamped roof tiles at the site Ὀργόζινος Ματαράγκας near Kierion: a tile with the inscription Κιεριέω[ν] (595 and 609; ph.; dr.) [Hellenistic, Chaniotis]; tiles with the texts [Κι]εριέων, Χιόνα (dr.), and ΚΟΡΙ (597) [an abbreviated name, Chaniotis]; and tiles with the texts [ΥΘΡΑ ΥΟ(Ρ) (Ν)] [*sic*], [Κι]εριέων, Ἀνδρ., and Χιόνα.

402. Phthiotic Thebes. Inscriptions. *SEG* LXII 384/385. These inscriptions are now republished by M.Sève, *An.Ép.* (2013) [2016] nos. 1369/1370.

EPEIROS

403. Epeiros. History of Molossia. E.A.Meyer, *The Inscriptions of Dodona and a New History of Molossia* (Stuttgart 2013), exploits the epigraphic evidence provided by the inscriptions of Dodona (mainly manumissions and dedications) for a reconstruction of the history of Molossia from the late 5th to the 3rd cent. B.C. She stresses the nature of the monarchy in Molossia in this period, rejecting the established view of an early development of federalism in Epeiros. Her arguments are primarily based on ■ new chronology of the relevant inscriptions (on 37-45, a summary of the chronology of the inscriptions, including a chart of letterforms). Within this revised chronology, M. reassigns inscriptions with the dating formula βασιλεύοντος Ἀλεξάνδρου (Cabanes, *L'Épire* no. 74; *SGDI* 1346) and other contemporary texts (Cabanes, *L'Épire* nos. 2, 6, 72/73; *SGDI* 1334/1335, 1337, 1341, 1348, 1353, 1359+1362, 1363) to the reign of King Alexander II (ca. 272-242 B.C.), and not Alexander I (343-330 B.C.). On M.'s dating, manumission records and other inscriptions dated by Cabanes to the 4th cent. B.C. belong either to the early 3rd cent. B.C. (Cabanes, *L'Épire* nos. 3, 68, 70, 77; *SGDI* 1340, 1351) or to the period after Alexander I (*SGDI* 1343/1344); only Cabanes, *L'Épire* no. 1 (ca. 370-368 B.C.) and

perhaps *SGDI* 1351 belong to the 4th cent. B.C. Since these inscriptions mention institutions (δαμιοργοί, προστάτας, ναΐαρχος, συνάρχοντες) and ethnics (on 91-93, a list of ethnics), the new dating has consequences for the understanding of the organization of the Molossian state, the role of the king, the expansion of the Molossian state in the 4th (very limited) and 3rd cent. B.C., and the relationship of the Molossian state with Thesprotia and Chaonia. M.'s most important conclusions are that Molossia did not become a federal state in the 4th cent. B.C.; it was a monarchical kingdom working in partnership with ■ Molossian κοινόν (from the reign of Pyrrhos on), and maintaining an alliance with non-Molossian Epirotes, until the foundation of the Epirote koinon in 232 B.C. (on 114-135, 'A New History of Molossia').

M. adduces numerous inscriptions from Epeiros and other parts of the Greek world (esp. manumission records). She presents critical editions and translations of Cabanes, *L'Épire* nos. 1 (48/49), 2 (83-85, 101-104; ph.), and 3 (79/80). In an Epigraphical Appendix (136-165), she presents critical editions (dr.; translation) of relevant inscriptions from Dodona (nos. 1-27), Gitane (28; no text for 29, which is an unpublished manumission record), and Phoinike (30/31). We note a selection of the new readings and restorations:

137/138 no. 2 = Cabanes, *L'Épire* no. 2: LL. 2/3: [ξεν|ικᾶ]ι λύσει ([ἐπ]ὶ λύσει, earlier eds.).

138/139 no. 3 = Cabanes, *L'Épire* no. 68: L. 1: [Ἀγαθᾶ] τύχα ([Θεός], τύχα, earlier eds.); LL. 2/3: Σω|[σίπατ]ρον (Σω|[σιπάτ]ρο<υ>, earlier eds.); LL. 5/6: [Εὐτ]έρπον|τα κα [Πο]ιμένα ([Τ]έρπον|τα, earlier eds.).

139/140 no. 4 = Cabanes, *L'Épire* no. 60: L. 2: Πο[θουμ]ενόν (Πο[λύξ]ενον, Cabanes).

151/152 no. 16 = Cabanes, *L'Épire* no. 65: L. 2: Φιλοθῖν[ος] (Φιλόθιν, earlier eds.).

152/153 no. 17 = Cabanes, *L'Épire* no. 51: L. 1: [ἐπικοινῆ]ται] (no restorations, earlier eds.); LL. 12/13: Νικάν<ω>ρ Φι<λ>ιστίδ[α] (ΝΙΚΑΝΑΡ, on the tablet; Φι<δ>ιστώ, Cabanes).

157/158 no. 23 = Cabanes, *L'Épire* no. 71: L. 9: Θιέρου, Σειμίδος (ὁ Ἱέρου, Σειμίας, earlier eds.).

For a republication of a manumission record from Dodona, see our lemma no. 404 bis.

We provide a concordance of M.'s Epigraphical Appendix with *SEG*, *SGDI*, *Syll.*[3], and Cabanes, *L'Épire*.

SEG XXIII	Meyer
478	30
479	31
SEG XXVI	
700	8
704	25
705	10
706	9
707	17
708	15
709	26
710	2
711	21
713	16

SEG XXVI	Meyer
714	3
717	28
720	30
721	31
SEG XXXVII	
510	24
SEG LIV	
575	7
578	23
579	4

Cabanes	Meyer
47	30
48	31
49	28
50	9
51	17
52	15
53	22
54	27
55	1
56	26
57	14
58	2
61	20
62	21

Cabanes	Meyer	Cabanes	Meyer	*SGDI*	Meyer
63	10	75	24	1351	1
64	5	76	25	1352	26
65	16			1353	14
67	13	*Syll.*³		1354	2
68	3	1206	4	1355	6
69	18			1356	4
70	7	*SGDI*		1357	20
71	23	1346	9	1358	21
72	11	1347	17	1359+1362	10
73	12	1348	15	1360	5
74	8	1349	22	1361	16
		1350	27	1363	13

404. Ambrakia. Grave epigrams, ca. 550 B.C. *SEG* XLI 540; XLVI 676*; cf. *SEG* LX 1925. G.F. Randone, *Acme* 66 (2013) 33-52, reprints the text of A (LL. 1-10) (with the emendations noted in *SEG* XLIV 463) and discusses several passages. He tentatively identifies the Πυραιβῶν | παῖδες (LL. 1/2) with nomadic shepherds (Περραιβοί) who roamed Epeiros and threatened Ambrakia (36-41). Interpreting the verb μέτειμι ■ 'andare a prendere', he argues that the fallen men were not Corinthian envoys (LL. 2/3) but citizens of Ambrakia sent to receive Corinthian envoys (42/43). The last couplet (LL. 9/10), which contains the names of two fallen men, in addition to the two men named in LL. 7/8, was added later by ■ different hand; the letterforms are different, and the scribe did not use the sign of separation ⁝ (44-49).

We note the following relevant publications that have not been summarized in earlier volumes of *SEG*: B.M.Palumbo Stracca, *RCMM* 40 (1998) 237-245 (on the use of κάρ); L.M.Kowerski, *Simonides on the Persian Wars. A Study of the Elegiac Verses of the "New Simonides"* (New York-London 2005) 118; A.Aloni, A.Iannucci, *L'elegia greca e l'epigramma dalle origini al V secolo* (Florence 2007) 49-51 (Italian translation) [non vidimus]; E.Passa in A.C.Cassio (ed.), *Storia delle lingue letterarie greche* (Florence 2008) 224-227 (Italian translation); C.A.Faraone, *The Stanzaic Architecture of Early Greek Elegy* (Oxford 2008) 133-136 (translation).

404 bis. Dodona. Manumission record, 3rd/2nd cent. B.C. Fragment of a bronze tablet; found west of the naiskos. Ed.pr. S.I.Dakaris, *PAAH* (1967) [1969] 48 no. 1. Republished by E.A.Meyer, *op.cit.* (see our lemma no. 403) 154/155 no. 19. The text has never been presented in *SEG*: [- -] μάρτυρε[ς - - | - -] Νικόλαο[ς - - | - -] Δερκα[- - | - - | - -]ΜΑ[- -]

405. Dodona. Dedication by Sotairos of Cyprus, 4th cent. B.C. Inscribed oblong bronze plaque, with a suspension hole on the left; allegedly from Dodona, once in the collection of F.Trau (late 19th cent.), now lost. Ed.pr. T.Comperz, *AEMÖ* 4 (1880) 59/60 (dr.). Mentioned by M.Dieterle, *Dodona. Religionsgeschichtliche und historische Untersuchungen zur Entstehung und Entwicklung des Zeus-Heiligtums* (Hildesheim 2007) 97/98. Republished by J.Piccinini, *ZPE* 187 (2013) 69-71. The expression σοφίας μέτρον, attested in various forms in connection with poetic compositions, suggests that the dedicant was a rhapsode. The plaque was presumably attached to the dedicated object (a lyre or ■ kithara) ■ a label. Taking into account two dedications made by rhapsodes in Dodona in the 5th and 4th/3rd cent. B.C. (*SGDI* 5786 and *Collection Froehner* 39), P. argues that there must have been rhapsodic contests at the Νάϊα during this period.

Σώταιρος Κύπριος σοφίας μέτρον, ὄργανα χειρ[ῶν/ός]

406. Dodona. Oracular tablets. Corpus. S.Dakaris, I.Vokotopoulou, A.F.Christidis, *Τὰ χρηστήρια ἐλάσματα τῆς Δωδώνης τῶν ἀνασκαφῶν Δ. Εὐαγγελίδη* (Athens 2013) [abbreviated *DVC*], i is the long-awaited corpus of the lead tablets of Dodona containing oracular inquiries and responses. The publication was delayed because of the deaths of Vokotopoulou (1995), Dakaris (1996), and Christidis (2004). Their readings and comments have been prepared for publication by S.Tselikas; G.Papadopoulos contributed the indices. The corpus presents 4216 tablets (dr.; no ph.) found in Dodona in 1928-1932 and 1952-1959; very small fragments preserving only single letters or illegible texts were not included. [Another ca. 100 tablets in the Museums of Berlin remain unpublished. *DVC* should be consulted together with Lhôte, *Lamelles oraculaires*, which includes more than 100 texts that are not in *DVC*. Since neither Lhôte nor *DVC* have concordances, it is not easy to determine which tablets in Lhôte's collection have been included in *DVC*; the index helps only when a text of significant length survives. I provide a list of tablets in Lhôte, *Lamelles oraculaires* that I have been unable to identify with tablets in *DVC*: Lhôte, *Lamelles oraculaires* nos. 1-6, 8-15, 17-25, 27, 29, 31, 33-35, 37-42, 44-53, 56, 58-59, 61-62, 64-71, 73, 77, 79-82, 84, 86-89, 91-96, 99-101, 103-109, 112-113, 115-118-123, 126, 128-130, 133-137, 139-142, 145, 147-148, 152, 155, 157-158, 160-167, Chaniotis.]

The editors have not attempted to organize this material according to thematic criteria; the tablets are presented in the order of their inventory number in the Museum of Ioannina. There are comments, especially linguistic comments, on many texts. The first time that a particular topic is introduced, the editors provide a list of comparanda (e.g. no. 1: marriage; 3: trade; 4: questions from women; 5: offspring; 8: animal husbandry; 11: residence and migration; 35: mercenary service; 97: healing; 103A: disease). As the editors point out (sub 42) many tablets contain answers. The inscriptions are roughly dated to the Classical period. The dates given in this corpus are only approximate [and many times wrong; this became clear in several presentations at the conference 'Dodona. New approaches to the oracular tablets', which was held in Athens (September 16, 2016); the forthcoming proceedings of this conference will significantly contribute to a better understanding of these texts, Chaniotis]. The earliest readable text dates to the late 6th cent. B.C. (no. 968), the latest texts are from the first half of the 2nd cent. B.C. The questions are usually directed to Ζεὺς Νάϊος (but also Δουδωναιεύς: 2204; Δωδωναῖος: 2246, 2261; Προνάϊος: 35) and Διώνη. Other gods to whom inquiries are addressed are Ἑστία (2171), Τύχη (80), and Θέμις (128, 3055). A large group of tablets preserves inquiries about which gods and heroes should receive sacrifice or prayer from an inquirer, or should be served and propitiated, in order to secure success, prosperity, and well-being [on answers to such questions see J.-M. Carbon, *Grammateion* 4 (2015) 73-87, Chaniotis]. As demonstrated by R.Parker, *ZPE* 194 (2015) 111-114, cleromancy was one of the methods of divination practiced in Dodona; two alternative answers were prepared and one was drawn by lot. A small number of tablets explicitly invite the god(s) to choose the tablet that contained the correct

answer (1170: τοῦτον ἀνελέτω; 2229: τού[τ]αν ἄνελε; cf. 1410, 2222, 2393, 2401, 2475, 3032, 3128) [see also Lhôte, *Lamelles oraculaires* no. 95: ὦ Ζεῦ, ἀναίρει; as I argue in my contribution to the aforementioned conference, the following tablets are also of this type: 4, 53, 1148A, 1368, 1654, 2361, 2482, 3132, Chaniotis].

For an overview of the religious aspects, see A.Chaniotis, *EBGR* (2013) [2016] no. 37, highlighting the significance of hero cults, the prevalence of questions concerning health and crime, and the usefulness of these texts for the study of religious mentality (comments on nos. 541, 1484, 2024, 2128). He points out that arbitrary restoration of the interrogative ἦ in many tablets (e.g. 1330: [ἦ θύσ]ας ἰσιακόν; 11, 1539, 2149: [ἦ] μένε) have turned answers into questions; also εὐτοκία· Δάματρι (585) is a response ('concerning good birth, (sacrifice/pray) to Demeter'; other examples: 519, 1593, 2306). In many cases he suggests different restorations and interpretations. For example:

80: On *DVC*'s reading, a man asked Zeus Naios, Diona, and Tyche whether he should cut down an oak tree in a heroon and dedicate it in the temple ([ἐ]πικοινῆται Εὐμή{ΔΗ}δης τῶι Διὶ τῶι Νάωι καὶ τᾶι Διών[αι | κ]αὶ τᾶι Τύχαι περὶ τᾶς δρυὸς τᾶς ἐν τῶι ἡρώωι· ἦ ἐξελῶ κ[αὶ τύ|χ]οιμι ναόνδε ἀνθεὶς αὐτῶ;). C. suggests reading in fine ναὸν δέ (or ναόν <τ>ε): 'should I cut it down and will I be fortunate if I dedicate a shrine there?'

2409: The editors consider this an inquiry about the dedication of money to Athena (Ἄρχιππος ἐπερωτῆι τὸν Δία καὶ τὰν Διώναν | περὶ τῶ hιαρῶ ἀργυρίω τῶ τᾶς Ἀθαναίας, πότερα | κατθύσηι πάν, αἰ μέλλει βέλτιον ἦμεν, | ἦ οὔ;). But since the money is already 'sacred', Archippos (a priest?) is asking whether he should use the entirety of the money for a sacrifice.

2510: αἰτεῖτ[αι - -]φιλον διδόναι αὐτῶι τύχην ἀ[γα]θὴν καὶ ὑγίειαν καὶ σω[τηρίαν καὶ ἑαυτῶν καὶ τῶν τέκν]ων [κ]αὶ χρημάτων τῶν ὄντων ὄνησιν etc. This is a prayer, not an inquiry (cf. 849, 2653).

Writing without full knowledge of the new corpus and primarily working from the literary sources, S.Georgoudi, in *La raison des signes* 55-90, studies the sounds, signs and words of the oracle of Zeus. Few inscribed tablets are adduced [none of the inedita included in E.Eidinow, *Oracles, Curses, Risk* (Oxford 2007) 72-138; cf. *SEG* LVII 536, Carbon]: Lhôte, *Lamelles oraculaires* no. 32 (*SEG* XLVII 822); Lhôte no. 54 (with the comment that the formulation of a question using alternatives is not common) [a judgment that now needs to be revised, Carbon]; Lhôte no. 69 (per Georgoudi, this text does not support the idea that a 'source sacrée' existed at the site); Lhôte no. 83 (on θεμιστεύω); Lhôte nos. 127 and 136.

F.G.Naerebout, K.Beerden, in J.Kwapisz, D.Petrain, M.Szymánski (edd.), *The Muse at Play. Riddles and Wordplay in Greek and Latin Poetry* (Berlin/Boston 2013) 130-132, briefly discuss the unambiguous, riddle-free character of the Dodonaean oracles. The same applies to Delphian oracles, excepting only some examples recorded in literary texts. Their explanation of the latter is that 'the riddle makes for a story', that 'the effectiveness of the riddle as a narrative ploy is evident'; competitiveness (who provides the best solution?) and fear of 'not understanding the divine message' are also involved.

Without knowledge of *DVC*, J.Piccinini, 'Beyond Prophecy: The Oracular Tablets of Dodona as Memories of Consultation', *Incidenza dell'Antico* 11 (2013) 63-76, argues that the surviving tablets were dedicated as memorials of oracular consultation [the new material, with the numerous opisthographic tablets and palimpsests, makes this conclusion implausible, Chaniotis].

We provide a concordance of *DVC* with Lhôte, *Lamelles oraculaires*.

DVC	Lhôte	*DVC*	Lhôte	*DVC*	Lhôte
1	30	3	98	24+25	114

DVC	Lhôte	*DVC*	Lhôte	*DVC*	Lhôte
32	28	200	32	1368	16
49	153	355	55	1380	54
86	90	357	85	1393	72
87	138	366	97	1394	83
95	76	452	125 bis	1432	75
108	127	787	36	1861	63
115	124	934	149	2012	131
120	151	948	26	2168	156
143	110	959	111	2333	146
150	43	1015	159	2364	7
156	143	1024	150	2766	154
163	60	1025	78	3111	132
172	144	1028	125	3472	57
192	141 bis	1155	74	4154	102

ILLYRIA

407. **Apollonia. Paian for Asklepios, late 5th/early 4th cent.** B.C. Fragment of a small lead tablet found in 2011 in the north stoa of the agora. Ed.pr. P.Cabanes in D.Lauritzen, M.Tardieu (edd.), *Le voyage des légendes. Hommages à Pierre Chuvin* (Paris 2013) 49-51 (French translation). Ed.pr. recognizes the text as the paian in honor of Asklepios which is known from copies in Erythrai, Ptolemais, Athens, and Dion. This is the earliest of the inscriptions. The text corresponds to the third couplet of the copies from Ptolemais (Bernard, *Inscr.métriques* 176; *IGR* I 1154; *SEG* LI 2170 bis) and Dion (*SEG* III 497; LX 2029) [on these hymns see *SEG* XLII 1776; LI 2342; LXI 918 (cf. 1672), Sverkos]. The tablet was probably ■ dedication to Asklepios, whose cult must have been brought to Apollonia by the Corinthian colonists (ed.pr.).

[Χαῖ]ρέ μοι ἠίλαον
[δ' ἐ]πινίσεο τὰν ἀμὰν
[πό]λιν εὐρύχορον,
[ἰὲ ὦ Παι]άν, δὸς δ' ἁ-
[μᾶς χα]ίροντας
[ὁρᾶν] φάος ἀελίου
[δοκίμ]ο<υ>ς σὺν ἀγα-
[κλυτᾷ] εὐεαυγεῖ
[Ὑγείᾳ· ἰ]ὲ Παιάν
[Ἀσκληπιό]ν, δαίμο[ν]
[σεμν]ότατον,
[ἰ]ὲ Παιάν

7. initio, ΟΣ on the tablet || 8. εὐεαυγεῖ for εὐαγεῖ, ed.pr. || 11. cf. the copy from Dion (*SEG* III 497 L. 5); κλεινότατον ... *I.Erythrai* 205 L. 32, ed.pr.

408. Apollonia. Oracular response (?) concerning the cult of Asklepios and offerings, ca. 425-375 B.C. Two joining fragments of a small opisthographic lead tablet; both sides were inscribed by the same hand; found in 2011 in the north stoa of the agora (cf. our lemma no. 407). Ed.pr. P.Cabanes, *art.cit.* (see our lemma no. 407) 51-54 no. 2 (ph.; partial French translation), who interprets this text as a cult regulation that concerns the cult of Asklepios (side A) and offerings to various gods (side B); according to C. this regulation was sanctioned by the oracle of Dodona. He dates the text to the late 5th cent. B.C. Republished by M.Carbon, S.Peels in *CGRN* 40 (translation), who identify the text as a decree (A LL. 1/2) that concerns itself with the result of cleromancy (A L. 3). They date the text to ca. 425-375 B.C. They perceive a striking connection with the oracle of Dodona, both in the use of cleromancy and in the list of gods (Dione, Zeus Naios, Themis); the seer may have been a member of the cult personnel in Dodona. For side B, Carbon proposes numerous different readings and restorations, incorporating also readings by F.Quantin based on autopsy. A.Chaniotis, *EBGR* (2014) [2017] no. 28, interprets the texts as an oracle from Dodona that directs the introduction of the cult of Asklepios (A LL. 4/5: τὸν Ἀσχ[λα]|πιὸν δέxh<ε>σθαι; cf. the formulaic expression τὴν θυσίαν, τὸν ἀγῶνα etc. δέχεσθαι).

A:
Θεός, Τύχα ἀγαθά· δ[- -]-
αι τοῖς Ἀπολλονιά[ταις]·
ἁ μάντις τον κλαρ[- - -]
ἀπαγορε̄σε τὸν Ἀσχ[λα]-
πιὸν δέxh<ε>σθαι καὶ [- $^{ca. 4}$ -]
καὶ ἡ[μι]ολίαν κα[ι - -]
νες ΑΥ[. .] καὶ [- $^{ca. 4}$ -]
καὶ Π[- - - - - - - - - - -]

B:
[- - -]λαν ἀρχαία[ν]· τᾶι Διό-
[να]ι ἐσθᾶτα, ζόναν, πόρνα·
[Δὶ Ν]αΐοι βôν, ὄϊας τ[ρε]ῖς· [vv]
[..]ρρανίοι βôν, Θέμιτι v
[. . . ^{5} . .]· Ἐνυαλίοι ὄϊ[α]ς ἐνόρχα-
[ς - $^{ca. 6}$ -] hερόεσσ[ι]ν ξένια·
[- - $^{ca. 8}$ - -] αἶγα [v Ἀ]θάναι v
[- - $^{ca. 8}$ - -] ἀμ[ν]ὰς
[. . . .]Θ[. . .]

[We silently correct mistakes in accents in ed.pr. and *CGRN*, Chaniotis] || A. 1/2. δ[ιαιτ]|αί, 'to arbitrate', S.Minon apud ed.pr.; ed.pr. also considers δ[ιαγραφ]|αί, regarding δ[εδόχθ]|αι as unusual in a tablet; δ[εδόχθ]|αι rather than δ[έδεικτ]|αι *CGRN*; δ[έδοτ]|αι, 'this (request) has been granted to the Apolloniatai'; for δίδωμι + dative in the meaning 'to grant a request' in the Dodona tablets see *DVC* 95A and 2510, C. (*EBGR*) || 3-5. ἁ μάντις τὸν κλά[δον] | ἀπαγόρε<υ>σε τὸν Ἀσχ[λα]|πιὸν δεχῆσθαι, ed.pr., Q. apud *CGRN*; ἁ μάντις τὸν κλάρ[ον ..] | ἀπαγόρε̄σε τὸν Ἀσχ[λα]|πιὸν δεχῆσθαι ('the female seer from the lots (drawn) forbids that Asclepius receives'), *CGRN*, explaining the genitive τὸν κλάρ[ον ..] as either 'the seer of the lots', i.e., the interpreter of the lots, or as a genitive of cause; for the form ἀπαγόρεσε (for ἀπαγορεῦσαι or ἀπηγόρευσε) they adduce κατηγορῆσαι in *SEG* XXXV 665 L. 34; ἁ μάντις τὸν κλᾶρ[ον ..] | ἀπαγόρεσε (sc. ἀπηγόρησε)· τὸν Ἀσχ[λα]|πιὸν δέxh<ε>σθαι ('the seer approved of the lot; may they receive Asklepios etc.'), C., who points out that a seer cannot forbid that a god receives an offering; C. tentatively interprets ἀπαγόρεσε as the aorist of ἀπηγορέω and not a form of ἀπαγορεύω (cf. *LSJ* s.vv. ἀπαγορία and ἀπηγορέομαι; for the active form cf. ἰσηγορέω, κατηγορέω, and παρηγορέω); on this reading, the role of the seer was to approve of the lot that contained the oracular response in a process of cleromancy || 5. ΔΕΚΗΣΘΑΙ on the tablet; since in the preserved text H always stands for the aspiration, δέxh<ε>σθαι (δέχεσθαι) in L. is certain. C.; in fine, ΚΑ, ed.pr.; καί, Q. || 6. ἡ[μι]όλιαν, ed.pr., Q.; h[..]ΟΛΙΑΝ, *CGRN* || B. 1-9. [unless otherwise stated, readings and restorations of *CGRN*] || 'to Diona a vestment, a girdle, a pin. To Zeus Naios, an ox, three sheep. To [Ty]rranios (Zeus Tyrrhanios?), an ox. To Themis, [- -]. To Enyalios, [- -] non-castrated male sheep. To the heroes, the gifts of hospitality. To NN, a goat. To Athena, [- -] female lambs'), with numerous parallels for the types of offerings || 1/2. ed.pr. perhaps [βο]λὰν or [γνό]μαν ἀρχαία[ν], *CGRN* || 3. [- - -]αιοι βôν, οἴας τ[..]ΙΣΟ[.], ed.pr.; [Δὶ Ν]αΐοι... ὄϊας, Q. apud *CGRN*; or [τôι Ν]αΐοι, *CGRN* || 4. [Τυ]ρρανίοι βôν, Θέμε<σ>τι, ed.pr.; for Zeus Tyrrhanios cf. *IvO* 249, *CGRN* || 5. initio, [βôν] or [..v], *CGRN* || 5/6. οι[.]ς ἐν ὀρχά[[τοι], ed.pr.; ἐνόρχα|[ς], Q. apud *CGRN* || 6. initio, [δύο] or [τοῖς], *CGRN*; hέροες σ[ὺ]ν ξενια, ed.pr.; ΗΕΡΟΕΣΣ[..]ΞΕΝΙΑ, Q. || 7. [- - -]αι τᾶ[ι Ἀ]θανᾶι, ed.pr.; αἶγα [v Ἀ]θάναι, Q. apud *CGRN* || 8. ΑΜΑ[.]Σ, ed.pr., Q. || 9. [- - -]Α, ed.pr.

409. Sovjan. Stamped pithos, Hellenistic. Fragment of the rim of a pithos with a stamp; found in a Hellenistic site near the cemetery of Sovjan. Mentioned by P.Lera et alii, *BCH* 136/137 (2012/13) 718 (ph.) [we read the text from the ph., Chaniotis]: Γενθε.[- -]

In fine, remains of the left lower part of a round letter; in addition to the common name Γένθιος, one thinks of the related names Γενθέας and Γένθεις (*I.Epidamnos* 151/152), Chaniotis.]

MACEDONIA

410. Macedonia. Army under the Antigonids. N.V.Sekunda, *The Antigonid Army* (Gdansk 2013), presents a systematic study of the Macedonian army under the Antigonids: weapons, dress, command, cavalry, infantry equipment and organization, mobilization, the λευκάσπιδες. He adduces the information contained in the military διαγράμματα (*ISE* II 114; *SEG* XLIX 722, 855; LI 907; on 88-89, translation of *ISE* II 114) and epitaphs of soldiers: *IG* X.2.2.354 (70/71); our lemma no. 458. On 44-45, reference to the inscribed helmet of the Dardanian ruler Monounios from Lake Ochrid (*IG* X.2.2.352: βασιλέως Μονουνίου); on 61-63, discussion of a painted stele from Demetrias (cf. *GVI* 1752) with the representation of a royal page. On the latter, see also J.-C.Decourt, B.Helly, *BE* (2015) no. 416.

411. Macedonia. Epigraphic research in Upper Macedonia. E.Sverkos, *AEAM* 2 (2011) [2013] 238-309, gives an overview of recent epigraphic finds in Upper Macedonia and their contribution to the study of topography (see our lemma no. 414), religion (see our lemma no. 467), society, and onomastics. S. lists references to sculptors (*EAM* 15, 18, 60, 72; *SEG* XLIX 772; LIX 649; LXI 497; on 272-274, ph. of *SEG* LIX 649) and doctors (*EAM* 157; *SEG* XLIX 791) in inscriptions from this region (270-276). On 276-280, he provides a list of new or rare names in inscriptions published after 1985 (inter alia, Αἴροπος, Ἄπακος, Ἄρκαπος or Ἀρκάπους, Ἄττυα, Κλειόνα, Λίσκυρος, Μαχάτας, Πάτης, Πάτυλλος, Σαβύττιος). We do not reproduce the list of new finds (238-242), since they have been presented in *SEG*. See our lemmata nos. 414, 414 bis, 417 bis, 467.

412. Macedonia. Politics: the vocabulary of decision-making. M.B.Hatzopoulos, in *Parole in movimento* 61-70, discusses the vocabulary used to describe decision-making by the Macedonian cities and the ἔθνος. The decisions of the cities are referred to with verbs that indicate discussion and voting procedures (εἶπαν, δεδόχθαι, ἔδοξε, ἐκυρώθη, ἐπεχειροτονήθη, ἐψηφίσθη; cf. *I.Beroia* 1; Hatzopoulos, *Macedonian Institutions* II nos. 41, 53, 58). Decisions of the ἔθνος are mentioned only in literary sources (δόγμα). The literary sources that describe decision-making in the court of Alexander the Great show that there was a tradition of taking decisions through vote in Macedonia.

413. Macedonia. Religion. M.Hatzopoulos, in *Greek Federal States and their Sanctuaries* 163-171, argues that while the sanctuary of Zeus Olympios in Dion served as a 'national capital' of the Macedonians, Aigai served as a 'royal capital' with a religious significance for the Argead and the Antigonid dynasties. This conclusion is based on a comparison between dedications made by royalty in Aigai (*EKM* II 7-11) and public documents (treaties, royal letters) displayed in Dion (Hatzopoulos, *Macedonian Institutions* II nos. 2/3; *SEG* XLVIII 780-786) as well as dedications by kings and monuments in honor of kings in Dion (Hatzopoulos, *Macedonian Institutions* II nos. 23, 35; unpublished dedication by Queen Εὐρυδίκα).

414. Macedonia. Topography and political geography of Upper Macedonia. E.Sverkos, *art.cit.* (see our lemma no. 411) 244-258, discusses the contribution of new epigraphic finds to the political geography of this region. He treats the following subjects: 1) The existence of a city Ἐορδαία (246): The Ἐορδαίων βουλή in *SEG* XLVIII 800 is a regional council (as argued by M.B.Hatzopoulos; see *SEG* XLVI 751), not the council of a city (cf. βουλὴ Δερριόπων in *IG* X.2.2.300; βουλὴ Δασαρητίων in *IG* X.2.2.360). 2) Τέλα in Ἐλίμεια (246-248): The ethnic of the deceased man in *MAMA* X 220 should be restored as Ἐλημιώτης ἐκ πόλεως δὲ Τέλα<ς> (cf. the ethnic Τελαῖος in *I.Bouthrotos* 104 LL. 14/15). 3) The location of Εὔια (248-251): This city (cf. *EAM* 87 L. 14: Εὐιέσται; *I.Beroia* 41: Εὐιαστικὴ πύλη) should be identified with an ancient settlement near Polymylos (cf. *SEG* XLIX 773). 4) The place names in the delimitation of D.Terentius Gentianus (ineditum; 252-254): This inscription concerns the delimitation *inter Cielaeos, Bocerraeos et Dolicaeos*. The first community is Κέλλη in Petres Florinas. The second city (Βοκερία) should be located in Palaiokastro/Paliochori Farangiou (cf. *SEG* XXXIII 494). The otherwise unattested Δολίχη should probably be identified with a settlement at Pyrgoi (for

the inscriptions see *EAM* 129/130, 145). 5) Various ethnics in inscriptions (254-256): S. argues that various ethnics attested in inscriptions refer to villages (κῶμαι), not cities. He comments on the following ethnics: Κραννέστης (*IG* X.2.2.36 = *SEG* XLVI 751), which derives from Κράννα; Δεβ[.|.]αίων (*EAM* 181 LL. 21/22), possibly Δεβ[ο|μ]αίων; [- -]ουδεβηνός (D.Dana, *ZPE* 188 [2014] 183/184; [- -]ου Δεβηνός, *SEG* LVII 579); Ἀλαιβέοι (*I.Leukopetra* 12; cf. *I.Leukopetra* 106: Ἀλεβία κώμη), possibly identical with Λεβαία (Hdt. 8.137/138), possibly at Bravas, northwest of Velventos (cf. *SEG* LIV 596). 6) The term πολιτεία (256-258): The term πολιτεία (*EAM* 37: Ὀβλοστίων πολιτεία; ph.; *EAM* 186: Βαττυναίων πολιτεία; *EAM* 149: Λυκαίων πολιτεία) is a synonym of πόλις, as one can infer from an inscription that mentions the Λυκαίων πόλις (*SEG* XLVII 910).

414 bis. Agia Paraskevi. Epitaph of Hegesias, ca. 200-250 A.D. *SEG* LI 779. P.M.Nigdelis, *Egnatia* 13 (2009) 28, suggested reading in L. 1 Ἀβρουλ[ία] (never in *SEG*). On the basis of autopsy, E.Sverkos, *art.cit.* (see our lemma no. 411) 242 note 8, confirms the reading Ἀβρουλε[ία] (*SEG* LI 779 G.Karamitrou-Mentesidi)).

415. Aiane. Stamped roof tiles, late 5th/early 4th cent. B.C. Five clay stamped roof tiles; found during excavations in a building at Aiane. Ed.pr. G.Karamitrou-Mentesidi, *AEMΘ* 25 (2011) [2015] 40/41: 1) Δέρ(δα) (ph.); 2) Δέ(ρδα); 3) A: Αἰ(ανέων) B: Δ(έρδα); 4) A[ἰ(ανέων)] 5) [A]ἰ(ανέων)

1-3. Three kings of Elimiotis with the name of Derdas are known in the period of the Peloponnesian War and in the first half of the 4th cent. B.C., ed.pr. || [4/5. ed.pr. refers to two fragments of tiles with the letters A and I; we we tentatively reconstruct the texts based on this information and taking into consideration no. 3, Chaniotis].

416. Aiane. Inscribed sling bullets, undated. Lead sling bullet, inscribed on both sides; found at the site Μεγάλοι Δόμοι. Ed.pr. G.Karamitrou-Mentesidi, *AEMΘ* 25 (2011) [2015] 39 (ph.) [probably from the reign of Philip II; cf. our lemma no. 1873; sling bullets of Philip V have the inscription Φι(λίππου); see *SEG* XLVII 930, Chaniotis]: Φιλί|ππου

417. Aiane (area of). Sling bullet, ca. 336-323 B.C. Lead sling bullet, inscribed on both sides; found at Λεύκαρα Κοζάνης. Ed.pr. A.Chondrogianni-Metoki, *AD* 53 B2 (1998) [2004] 687. Mentioned by G.Karamitrou-Mentesidi, *art.cit.* (our lemma no. 416) 39 note 7 [for sling bullets from the reign of Alexander see our lemmata nos. 493, 510-517, 539, and 1873, Chaniotis]: Ἀλεξάνδρου

417 bis. Akrini (Eordaia). Dedication to Zeus, 2nd cent. B.C. *EAM* 89; *SEG* XLIV 501; L 595 app.cr. E.Sverkos, *art.cit.* (see our lemma no. 411) 282-284, presents a new edition based on autopsy.

Οὐαδέα Ἀρχελάου ἡ ἱέρεια | Δεσπότῃ vv εὐχήν

1. Ὀργέᾳ Ἀρχελάου ἡ ἱέρεια, *EAM*; Οὐαδέα?, M.B.Hatzopoulos (see *SEG* XLIV 501); for the name, cf. *EAM* 94: Οὐαδῆα. 5.
2. [Δ]εσπότῃ εὐχήν, *EAM*.

418. Amphipolis. Honorary inscription for the priests of Athena, list of victors, and epitaph, 90/89 B.C. and Imperial period. Marble stele with pediment and akroteria; the floral decoration in the pediment was erased in antiquity; below the pediment an honorary inscription (A); below the honorary inscription a large wreath in relief, and underneath it five rows of smaller wreaths (four wreaths per row); names of victors (B) inscribed above each row of wreaths; an epitaph (C) further down the inscribed face. Copied by C.Edson in 1938 in a modern house at Palaiokomi, originally from Amphipolis; now in the Museum of Kavala (inv. no. 88Λ). Text A LL. 1-8 was presented on the basis of Edson's copy by M.B.Hatzopoulos in P.Gauthier, M.B.Hatzopoulos, *La loi gymnasiarchique de Béroia* (Athens 1993) 164/165 (*SEG* XLVIII 716 ter). Edd.pr. L.D'Amore, M.Mari, *MedAnt* 16.1 (2013) 223-256 (Italian translation; ph.; dr.), with detailed commentary. In an addendum, they consider the information provided by a similar honorary decree from Amphipolis (*SEG* LXI 485).

Edd.pr. identify the κοινὸν τῶν τεχνιτῶν (A LL. 1/2) as a local chapter of one of the associations of Dionysiac artists, although the texts in B record victories in athletic contests; the Dionysiac artists may have been contributors to a panegyris for which the priests served as agonothetai (242-246). This panegyris cannot be identified with any of the known festivals in Amphipolis (Δαίσια, Ταυροπόλια, Πύθια), but a diagramma of Philip V from Amphipolis (*SEG* XLIII 369 = Hatzopoulos, *Macedonian Institutions* II no. 16) mentions ἀγῶνες στεφανῖται in Macedonian cities and these may have also taken place in Amphipolis; also, the ephebarchical law from Amphipolis refers to theatrical and athletic contests (246-254) [now published; K.D.Lazaridi, *AE* 154 [2015] 1-48, LL. 129/130: σκηνικῶν καὶ θυμελικῶν καὶ γυμν[ι]κῶν ἀγώνων, Chaniotis].

The agonistic catalogue (B) was inscribed shortly after the honorary inscription (A) but by a different mason. The reasons for inscribing the catalogue are not clear – possibly because the priests of Athena served as agonothetai of a musical and athletic contest (233). The entries in this list of victors in an unknown civic athletic contest (an annual or trieteric panegyris in honor of Athena?) consist of the designation of the age-class (παῖδες ὀλυμπικοί, i.e. 12-14 years; παῖδες ἰσθμικοί, i.e. 14-17 years; ἄνδρες), the name of the discipline (στάδιον and δόλιχος are preserved), and the names and patronymics of the victors (229, 234-236).

The stele was originally erected in the sanctuary of Athena, probably at the site of an early Byzantine basilica (239). The cult of Athena in Amphipolis is mentioned by Thucydides (5.10.2) and is attested through coins and possibly an inscription (*SEG* XXXV 704; 236-241).

A: Ἔτους θ' καὶ ν' · τὸ κοινὸν
τῶν τεχνιτῶν ἐστεφάνωσε τοὺς
ἱερεῖς τῆς Ἀθηνᾶς Φιλόξενον Περιγέ-
4 νου, Εὐφρόσυνος (sic) Νικάνορος, Μᾶρκον
Ἄμπιον (Μάρκου) Ἀλέξανδρον, Μαίνιον ΦỊẠ[- -]
vacat οἱ συνιερεῖς στεφανοῦσιν vacat
v Εὐφρόσυνον Νικάνο[ρος], vacat

8 v Φιλόξενον Περιγένου vacat
vacat

B:	I	[- - -]TO[- - - -]	[- - - - - -]	[- - - - - -]	[- - - - - -]
		[- - -]MỌ[- - -]	[- - - - - -]	[- - - - - -]	[- - - - - -]
		[- - - - - - - - - -]	[- - - - - -]	[- - - - - -]	[- - - - - -]
		crown	crown	crown	crown
	II		4 lines of illegible text		
		crown	crown	crown	crown
	III	[πα]ῖδας	ἄν[δ]ρας	παῖδας	ṂΑΣΣ[- - - -]
		[ἰ]σθμικούς	δόλιχον	ọ̓λυμπικούς	[- -]MIKO[- -]
		δόλιχον	[- - -]ος	στάδιον	[- - - - - - - -]
	4	νέαν [- - -]	[- - -]TO.OΣ	[- -]νιππος	[- - - - - - - -]
		ΔEM[- - -]OY		[- - -]λοξένου	ṚẸ[- - - - - -]
		crown	crown	crown	crown
	IV		3 lines of illegible text		
		crown	crown	crown	crown
	V	[- - ἄ]νδρας δ[.]	[- -]ον παῖδας	παῖδας	[- - - - - - - - -]
		[- - -]OK[- - - -]	[ὀλυμ]πικούς	ἰσθμ̣[ικούς]	[- - - - - - - - -]
		[- - - - -]οκλῆς	[- - - -]M[- - -]	Ζωΐλος [- -]	[- - - - - - - - -]
	4	[- - - -]TEN[- -]	[- - -]λόξενος	Ζωΐλου	[- - - - - - - - -]
		[- - - - - - - - - -]	[- - -]οξένου		[- - - - - - - - -]
		crown	crown	crown	crown

C: TENON

[We do not record the minor differences between *SEG* XLVIII 716 ter and A LL. 1-8, Chaniotis] || A 1. year 59 of the Macedonian provincial era, edd.pr. || 5. the homonymy of father and son is indicated by a symbol (><); M.Ampius Alexandros may have been a freedman; the gentilicia Ampius and Maenius belong to old and important Roman families; they are attested for Italian immigrants (e.g. Delos, Eretria); these are their only attestations in Macedonia, edd.pr., who comment on the integration of Italian immigrants into Greek society || 6-8. the expenses for setting up the honorary inscription were paid by two of the priests, edd.pr. || C. read by Edson, now illegible; a personal name? (Τένων), edd.pr.

418 bis-quater. Amphipolis. Epitaphs. Three marble stelai; found in and around grave 51 in the Hellenistic cemetery; now in the Archaeological Museums of Kavala (our lemmata nos. 418 bis/ter) and Amphipolis (our lemma no. 418 quater). (Re)published by K.Rhomiopoulou, *AE* 152 (2013) 143-145.

418 bis: 143 no. Α202. **Epitaph of Dorotheos, 4th cent.** B.C. Marble moulded stele with akroteria; the moulding is decorated with a floral motif; found re-used in a grave: Δωρόθεος Καλλία

418 ter: 144 no. Α199. **Grave epigram for Amyntas, ca. 300 B.C.** *SEG* XXXV 708.

418 quater: 144 no. Λ203 (ph.). Epitaph of Nikasippos, early 4th cent. B.C. Marble stele with rounded top decorated with an elaborate anthemion; in a recessed panel a relief representing a seated young man who offers a bird to a boy: Νικάσιππος | Δόρκωνος

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419. Amphipolis. Stamped vase, Hellenistic. Base of a red-glazed skyphos; found in an ancient house. Edd.pr. K.Peristeri, S.Garoufa, *AEMΘ* 25 (2011) [2015] 457 (ph.) : Σεύ|θου

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420. Amphipolis. Thasian amphora stamps, 4th cent. B.C. An undetermined number of Thasian amphora stamps; found in an ancient house. Mentioned by K.Peristeri, S.Garoufa, *AEMΘ* 25 (2011) [2015] 457 and 459 (ph.). They provide the text of two of them [on a ph. we read a third one, Chaniotis]: 1) Θασίων | amphora | Ἀρχῆναξ; 2) Θασίων | crab | Σώδικος; 3) [Θα]σίων | symbol | Ἀριστεΐδ[ης]

[1. Cf. *SEG* XLI 576 (b); XLII 618 (3); L 576; LIII 712 bis (2) || 2. cf. *SEG* XLVIII 975 bis (43-45); LV 810 (9) || 3. cf. *SEG* XXX 848 (29); XXXVI 665 (17), Sverkos.]

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421. Amphipolis. Graffito on a vase (trademark?), late 4th cent. B.C. Amphora with graffito [engraved before firing?, Chaniotis]; found in an ancient house. Mentioned by K.Peristeri, S.Garoufa *AEMΘ* 25 (2011) [2015] 459 (ph.) [we read the text from the ph., Chaniotis]: MMIII

[The two mus join to form a single zig-zag line, followed by three vertical lines, Chaniotis.]

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421 bis. Amphipolis. Graffito on vase, Hellenistic. Small skyphos with stamped decoration on the base (four anthemia); a graffito inscized after firing on the base; found in a grave in the Hellenistic cemetery. Ed.pr. K.Romiopoulou, *AE* 152 (2013) 159 no. 598 A (dr.): ΙΠ

[Probably an abbreviated name (Ἱπ(π.)), Chaniotis.]

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422. Beroia. Prosopography. Ju.N.Kuzmin, *Aristokratija Beroi v epokhu ellinizma* (Moscow 2013) (in Russian; detailed English summary, 140-158), provides a discussion of key aristocratic families of Hellenistic Beroia, based mostly on epigraphic evidence. On 124-127, stemmata of key families (ph. of *I.Beroia* 3, 16/17, 29, 45, and 391). For an earlier publication of some of his arguments see *SEG* LX 635 [now in *Aristokratija Beroi* 76-81].

Id., in *Ruthenia Classica Aetatis Novae* 123-132, collects the epigraphic evidence for men with the names Ἅρπαλος and Πολεμαῖος in Beroia and argues that they belonged to the same family: 1) Ἅρπαλος, possibly the ἐπιστάτης of Antigonos Gonatas and Demetrios II in 248 B.C.: *I.Beroia* 3; 2) Πολεμαῖος Ἁρπάλου, officer (ἡγεμών) in 223 B.C.: *I.Beroia* 4; 3) Ἅρπαλος Πολεμαίου, ἱερομνήμων in Delphi in 178 B.C.: *Syll.*³ 636 LL. 5-7 [new edition: *CID* IV 108, Chaniotis]; the same man was sent as envoy to Rome: Diod. 29.37; Livy 42.14.3; Appian, *Mac.* 11.3; 4) Ἅρπαλος, descendant of famous ancestors and priest of the Θεοὶ Εὐεργέται in ca. 100 B.C.: *I.Beroia* 2; he may have been a grandson of Harpalos the hieromnemon; 5) Ἅρπαλος Ἁρπάλου, responsible for the erection of a statue of Claudius in ca. 41-44 A.D.: *I.Beroia* 60 L. 3. These men may be descendants of Πολεμαῖος, a nephew of Antigonos Monophthalmos (Diod. 19.57.4; Plut., *Eumenes* 10.5; *Syll.*³ 328; *SEG* XXXI 936, etc.; cf. A.B.Tataki, *Ancient Beroea* [Athens 1988] 422). The family seems to have escaped deportation to Italy after Perseus' defeat and remained influential until the Imperial period [now in *Aristokratija Beroi* 66-76].

Id., *VDI* 280 (2012.1) 147-154 (in Russian; English summary), argues that Καλλίππα, a concubine of King Perseus (not in *LGPN* IV), is related to Ἱππόστρατος Καλλίππου (*I.Beroia* 4 LL. 11/12) and Κάλλιππος Ἱπποστράτου (*I.Beroia* 1a LL. 4/5 and 18; Livy 44.28.1) [see now *Aristokratija Beroi* 82-90].

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423. Beroia. Grave epigram for Hadea, late 4th or late 3rd cent. B.C. *I.Beroia* 391; *SEG* XXIV 503; XLVIII 753; LIX 655. Ju.N.Kuzmin, *Aristokratija Beroi* -- (our lemma no. 422) 102-107, rejects the view of O.Palagia, summarized in *SEG* LIX 655, that Kassandros the father of Hadea is to be identified with the companion of Alexander, Kassandros son of Antipatros, and that her mother Κυννάνα is to be identified with an otherwise unknown daughter of Amyntas IV. He notes [similarly, A.Chaniotis in *SEG* LIX 655, Kantor] the unlikelihood that the marriage and the existence of Kynnana would remain unknown to narrative sources, and points out that the names Kynnana (*I.Beroia* 23: priestess of Ennodia) and Kassandros (cf. *LGPN* IV s.v.) are otherwise attested at Beroia.

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424. Dikaia. Dossier of documents concerning the reconciliation of the Dikaiopolitai after a civil war, shortly after 363 B.C. *SEG* LVII 576; LXII 415*. B.Gray, *READ* 115 (2013.2) 369-401, reprints the text of E.Voutiras (see *SEG* LVII 576; 371-376; translation), summarizes the content of the dossier (376-378), and discusses in detail the measures taken in order to achieve the reconciliation between the two factions. The permission of the arbitrators to exclude from the amnesty some outstanding murder suits distinguishes the agreement in Dikaia ('retrospective justice') from other bipartisan reconciliation agreements (cf. *IPArk* 24; Minon, *IED* 30; Rhodes-Osborne, *GHI* 101; *SEG* XXX 1119); the only analogous exclusion of outstanding suits may be an inscription from Alexandria Troas concerning Prienian judges (*I.Priene* 44; 379-384). Although the agreement in Dikaia may have been influenced by the Athenian reconciliation of 403 B.C., civic values must have been instrumental in the design of this agreement: security, advantage, and justice based on reciprocity (cf. the arbitration of Kos in Telos: *IG* XII.4.132; our lemma no. 663). The 'contractual model' of the good polis permitted great sensitivity toward personal entitlements, even when that might undermine perfect harmony and order (385-398).

Stressing the difference between the right of asylia granted to sanctuaries and cities and supplication at a public altar, F.S.Naiden, *ZPE* 188 (2014) 136/137, argues that the reconciliation agreement of Dikaia that allows the removal of suppliants from altars if they had violated the oath (L. 74: καὶ ἀπὸ τῶμ βωμῶν καθελέω) does not concern the right of asylia (contra A.Chaniotis, *EBGR* 2008) [2010], no. 156: 'The oath explicitly excludes from the right of supplication (taking refuge at an altar) those who violated the amnesty agreement; this confirms the assumption that there were legal mechanisms for the limitation of asylia in Greece'). N. provides examples of suppliants rejected or

removed from altars because they were a threat to public order. The purpose of the oath was not to create a mechanism for the removal of suppliants, but to ensure that citizens use the power of removal against enemies of the community. [The 'power of removal' was not a right that the citizens of Dikaia automatically had; it had to be granted to them. The removal of suppliants from altars or sanctuaries was always regarded as a violation of custom. And although modern historians should distinguish between the ἀσυλία of cities sanctuaries and individual supplication, the right of a suppliant to be protected from seizure is part of the general Greek concept of protection from seizure which is called ἀσυλία. The asylia documents from Nysa (early 3rd cent. B.C.) associate ἀσυλία and ἱκεσία (Rigsby, *Asylia* p. 185); and under the heading ἄσυλον κατὰ πρόσταγμα, Rigsby, *Asylia* no. 221 (93 B.C.) deals with suppliants (LL. 12/13: τοὺς εἰς τοῦτο καταφεύγοντας ἱκέτας), Chaniotis].

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425. Dion. Dedication to Zeus Olympios by King Philip V, late 3rd cent. B.C. Marble fragment re-used in a late antique house; found in 2011; now in the museum of Dion (inv. no. 8130). Edd.pr. S.Pingiatoglou, K.Vasteli, E.Pavlopoulou, D.Tsiafis, *AEMΘ* 25 (2011) [2015] 138/139 (ph.), with references to other dedications made by Macedonian royalty in Dion.

[Βασιλεὺς] Φίλιππος
[βασιλέω]ς Δημητρίου
[Διὶ Ὀλυ]μπίωι

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426. Dion. Inscribed game piece, early 1st cent. A.D. *SEG* LXII 416. This object is presented by S.Pingiatoglou et alii, *AEMΘ* 25 (2011) [2015] 134 (ph.).

427-445. Edessa. Epitaphs, 1st-6th cent. A.D. Nineteen epitaphs; found in the cemeteries of the Imperial and early Byzantine periods; now in the Museum of Edessa. Ed.pr. A.Chrysostomou, *Ἀρχαία Ἔδεσσα. Τα νεκροταφεία* (Volos 2013). A selection of these epitaphs has been republished by M.Sève, *An.Ép.* (2013) [2016] 534-537 nos. 1371-1380. Now included in *EKM* IIa (ph.).

427: 280 no. 816 (ph.) = *EKM* IIa 201. **Epitaph of Hermias and Paraskeue, 1st cent. A.D.** Marble pedimental stele with akroteria; a round shield in the pediment, an inscription under the shield; in a recessed panel a funerary banquet scene in relief: a seated woman (left), a female servant (middle), and a reclined man (right); found in the area of Κλησοχώρι (inv. no. AKE 95).

Ἑρμίας {Α} καὶ Παρασκευὴ
ζῶντες ἐποίησαν

428: 208 no. 464 = *EKM* IIa 256. **Epitaph, 2nd/3rd cent. A.D.** Four marble fragments, three of them joining (B); fr. A is from the top right corner; found in a grave of the Macedonian type in the north cemetery (inv. no. AKE 359).

A: [- - -]ΠΝ
[- - -]ΝΗ

B: [- - -]ΗΘΟ[- - -]
[- - -]ΗΜΗΤ[- - -]
[- - -]ΚΕΡΩ[- - -]

[A. 1. Perhaps a form of ὕπνος (part of an epigram?) || B. 2. [Δ]ημήτ[ριος?], Chaniotis.]

429: 208 no. 465 = *EKM* IIa 233. **Epitaph of Philo[- -], 2nd/3rd cent. A.D.** Marble fragment; found in a grave of the Macedonian type in the north cemetery (inv. no. AKE 444), together with the inscription in our lemma no. 428.

Φιλο[- - -] | Διον[υσ- - -]

2. Διον[- - -], ed.pr.; Διον[υσ- - -], *EKM*.

430: 220/221 no. 507 (ph.) = *An.Ép.* (2013) no. 1371 = *EKM* IIa 190. **Epitaph of Alexandros, 3rd cent. A.D.** Marble stele; engraved drawing of a man holding a jug in his right hand and a caduceus (?) in the left; inscription above the drawing, the last two lines around the head; found in 1969 on the Hill of Agios Loukas (inv. no. AKE 278). Mentioned by P.Petsas, *AD* 24 B (1969) 306 (ph.); J.P.Michaud, *BCH* 95 (1971) 958 (ph.); cf. A.B.Tataki, *Macedonian Edessa: Prosopography and Onomasticon* (Athens 1994) 53.

Κοΐντα Ἀλεξάν-
δρῳ τῷ γλυκυτά-
τῳ ἀν head δρεὶ μνί-
ας χά head ριν

431: 221 no. 509 = *EKM* IIa 253. **Epitaph, 3rd cent. A.D.** Fragment of the upper part of a marble imago clipeata; remains of two figures, an adult and a child; inscription on the frame; found in a grave in the area of Κλησοχώρι (inv. no. AKE 266).

[- - -] χάρειν

432: 221/222 no. 511 (ph.) = *An.Ép.* (2013) no. 1372 = *EKM* IIa 239. **Epitaph of M. Aurelius, a praetorian soldier, 3rd cent. A.D.** Marble stele with rounded top and acroteria; in a panel four relief busts; the busts of a man (left) and a woman (right) flank the busts of a girl (top) and a boy (bottom); found in a grave in the area of Κλησοχώρι (inv. no. AKE 223).

[- - - - - - -]Α Μάρκῳ Αὐρη-
[λίῳ - - -, σ]τρατιώτῃ π-
[ραιτωριανῷ?] ἐκ τῶν ἰδ[ί]-
ων
[μνή]μης χάριν

1. Initio, not in ed.pr.; possibly the name of the soldier's wife, *EKM*.

433: 230 no. 548 = *EKM* IIa 371. **Epitaph?, Imperial period.** Two joining fragments of red marble; found in a grave in the area of Κλησοχώρι (inv. no. AKE 229).

[- -]ΙΠΗΡ[- -|- -]ΠΑΡ[- -|- -]ΠΝΑCΤ[- -]

1. [- -]ΙΠΡ[- -], ed.pr.; [- -]ΙΠΗΡ[- -], *EKM* || 3. [- -]ΠΑC[- -], ed.pr.; , *EKM*.

434: 258 no. 697= *EKM* IIa 373. **Epitaph?, Imperial period.** Marble fragment (of an altar?); found in a grave in the area of Κλησοχώρι: [- -]Ι[- -|- -]CY[- -|- -]ΜΗ[- -]

435: 258 no. 698 = *EKM* IIa 254. **Epitaph, Imperial period.** Marble fragment; found in a grave in the area of Κλησοχώρι.

[- - μνήμης] χά[ριν] | ❦

436: 318 no. 932 = *EKM* IIa 360. **Epitaph?, 4th/5th cent.** A.D. Rectangular marble fragment, broken on two sides; found re-used in a grave in the southern cemetery: [- -]ΜΜ[- - -]|ΜΟΙΟ.Υ[. . . . .]Ο[- - -]|ΥΤ[- - -]

437: 330 no. 985 = *An.Ép.* (2013) no. 1377 = *EKM* IIa 330. **Christian epitaph of Paulos and Glauka, 3rd/4th cent.** A.D. Schist plaque; at top a cross flanked by two ivy leaves; two ivy leaves under the inscription; found in the southern cemetery (inv. no. AKE 1154).

[Μη]μόριο[ν | Παύ]λου | [καὶ | Γλ]αύκα[ς]

438: 329/330 no. 982 (ph.) = *An.Ép.* (2013) no. 1375 = *EKM* IIa 303. **Christian epitaph of Eutychon, Tryphaina, and Charmosyne, 4th/5th cent.** A.D. Two joining fragments of a schist plaque; damaged on left and bottom; decorated with a cross flanked by two birds; inscription under the cross; found in a grave in the southern cemetery (inv. no. AKE 1181).

Μημόριον | Εὐτύχονο|ς κὲ τῆ<ς> συβ|ίου αὐτοῦ | Τρυφένας· | κὲ Χαρμοσύ|νη

6/7. κὲ Χαρμοσύ|νη<ς>, ed.pr.; κὲ Χαρμοσύ|νη, written by a different scribe, *EKM*.

439: 330/331 no. 986 (ph.) = *An.Ép.* (2013) no. 1378 = *EKM* IIa 285. **Christian epitaph of Andreas and his wife, 4th/5th cent.** A.D. Two joining fragments of a schist plaque broken on all sides; on top, remains of a cross flanked by two birds; found in the southern cemetery (inv. no. AKE 1167).

Μημόριον | Ἀνδρεανοῦ | [.]ΕΑΜΓΑΤΟΡΟ[ς | κ]αὶ τῆς συμ[βίου | - - -]

2/3. Andreas' name may have been followed by a designation of his occupation; or Ἀνδρεανο[ῦ | κ]ὲ Ἀμιάτορο[ς] (cf. Βιάτωρ), ed.pr.; Ἀνδρεανοῦ (ligature of ΟΥ) | [.]ΕΑΜΓΑΤΟΡΟ[ς], possibly a mason's error for <σ>αμιάτορο[ς] (*samiator*, 'sharpener'), *EKM*.

440: 322/323 no. 950 (ph.) = *An.Ép.* (2013) no. 1373 = *EKM* IIa 297. **Christian epitaph of Elpidios, a priest, 5th/6th cent.** A.D. Schist stele, whose upper part has been roughly cut in the shape of a pediment; found in a grave in the southern cemetery (inv. no. AKE 1185), together with the epitaph in our lemma no. 441.

† | Μημόριον | Ἐλπιδίου | πρεσβ(υτέρου) | †

4. in fine, abbreviation sign: ˢ.

441: 323 no. 951 = *An.Ép.* (2013) no. 1374 = *EKM* IIa 329. **Christian epitaph of Paulos, a builder, 5th/6th cent.** A.D. Two joining fragments of a schist plaque; damaged on left and bottom; decorated with a cross and two birds; found in a grave in the southern cemetery (inv. no. AKE 1175), together with the epitaph in our lemma no. 440. There are two more epitaphs for οἰκοδόμοι in Edessa: *EKM* IIa 295 and 337 (*EKM*).

[Μη]μόριον | [Πα]ύλου οἰ|[κο]δόμου

442: 331 no. 990 (ph.) = *EKM* IIa 347. **Christian epitaph, 5th/6th cent.** A.D. Schist fragment; found in the southern cemetery (inv. no. AKE 1176).

† | Μημ[όριον - - -]

443: 330 no. 984 = *An.Ép.* (2013) no. 1376 = *EKM* IIa 286. **Christian epitaph of Aphrodisios and Rhodo, 5th/6th cent.** A.D. Schist plaque damaged on all sides; decorated with a cross; a bird to the left of the cross; found in the southern cemetery (inv. no. AKE 1153).

Μημόρι[ον] | Ἀφροδισ[ίου | κ]αὶ τῆς συμ[βίου | αὐτ]οῦ Ῥοδο[- -]

4. Ῥοδο[ῦς], ed.pr.; or Ῥοδόπης, more common in this period, N.Sharankov apud *An.Ép.*; cf. D.Feissel apud *EKM*, with reference to *EKM* IIa 349.

444: 331 no. 988 = *An.Ép.* (2013) no. 1379 = *EKM* IIa 283. **Christian epitaph of Alexandros, 5th/6th cent.** A.D. Marble fragment; found in the southern cemetery (inv. no. AKE 1178).

[Μημόρ]ιον | [Ἀλεξά]νδρου | [- - ⁷⁻⁸ - -]ΒΗ

3. Not in ed.pr.; added by *EKM*.

445: 332/333 no. 991 (ph.) = *An.Ép.* (2013) no. 1380 = *EKM* IIa 287. **Christian epitaph of the comes Baskilas and his wife Prokle, 5th/6th cent. A.D.** Two joining fragments of a schist plaque; found in the southern cemetery (inv. no. AKE 2056).

† † †
Ὧδε κῖτε ὁ ἐν ὁσίοις τὴν λαμπρὰν μνή-
μην κόμης Βασκίλας μετὰ τῆς συνβίου
αὐτοῦ Πρόκλης ᴧ†ɷ

The Thracian name Βασκίλας is attested in eastern Macedonia (D.Dana, *Onomasticon Thracicum* [Athens 2014] 25); this is its first attestation in western Macedonia, S.

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445 bis. **Edessa. Epitaph of Ioannes, a soldier, and his mother, 5th/6th cent. A.D.** *SEG* LXI 500. Republished by M.Sève, *An.Ép.* (2013) [2016] no. 1381.

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446. **Edessa. Weight, Late Antiquty?** Square bronze weight; found in a late antique building. Mentioned by A.Chrysostomou, *AEMΘ* 25 (2011) [2015] 209 (ph.) [on the ph. one recognizes two letters: ΕΔ? (for Ἐδ(εσσαίων), Chaniotis].

447-449. **Edessa. Inscribed rings, Imperial period.** Three rings; found in graves in the area of Κλησοχῶρι (447/448) and Ριζάρι (449). Ed.pr. A.Chrysostomou, *op.cit.* (see our lemmata nos. 427-445).

447: 252 no. 641. **Monogram on a ring, Imperial period.** Fragment of a silver ring; a monogram on the bezel: ΒΠ

448: 272/273 no. 780 (ph.). **Wish on a ring, 3rd/4th cent. A.D.** Large gold ring with bezel made of glass paste; representation of two clasped hands; a branch above the hands, an inscription with raised letters under the hands: ὁμόνοια

[The mu is engraved upside-down, Chaniotis.]

449: 283 no. 818. **Benediction on a ring, 2nd cent. A.D.** Golden ring with an inlaid semi-precious stone. Mentioned by B.Deppert-Lippitz, *Griechischer Goldschmuck* (Mainz 1985) 283 (ph.); A.B.Tataki, *Macedonian Edessa: Prosopography and Onomasticon* (Athens 1994) 44, who interprets the inscription as the name of the ring's owner (Εὐτυχίς); B.Tsigarida in *Τὸ Ἑλληνικὸ Κόσμημα. 6.000 χρόνια παράδοση, Θεσσαλονίκη 21 Δεκεμβρίου 1997-21 Φεβρουαρίου 1998* (Athens 1997) 147 no. 145 (dated 1st cent. B.C./A.D.): εὐτύχι

450-455. **Edessa. Graffiti on vases, Hellenistic to Imperial period.** Six vases inscribed after firing; found in cemeteries of Edessa. Ed.pr. A.Chrysostomou, *op.cit.* (see our lemmata nos. 427-445).

450: 167/168 no. 302 (ph.; dr.). **Owner's inscription on a vase, late 4th/early 3rd cent. B.C.** Three joining fragments of a small black-glazed skyphos; an inscription engraved after firing along the periphery of the base (A); a second graffito on the wall (B); found in a grave of the southern cemetery, placed on a kline. Mentioned by A.Chrysostomou, in S.Drougou (ed.), *Ἑλληνιστικὴ κεραμικὴ ἀπὸ τὴ Μακεδονία* (Thessaloniki 1991) 130 (ph.). Cf. M.B.Hatzopoulos, *BE* (1990) no. 460; *SEG* XXXVIII 606.

A: Ἱππομάχας B: Χ

451: 175/176 no. 364 (ph.; dr.). **Graffito (owner's inscription?) on a vase, late 4th/early 3rd cent. B.C.** Three joining fragments of a small black-glazed skyphos; inscribed on the base after firing; found in a grave excavated in 1980 during the construction of a road: Κασ.

452: 176 no. 365 (ph.; dr.). **Graffito on a vase, late 4th/early 3rd cent. B.C.** Small black-glazed skyphos; inscribed on the base after firing; found in a grave excavated in 1980 during the construction of a road: Ε vacat Χ

453: 205 no. 455 (ph.). **Monogram on a vase (owner's inscription?), late 4th/early 3rd cent. B.C.** Fragment of a small cup; a monogram engraved on the base after firing; found in a grave of the Macedonian type in the northern cemetery. [The monogram is hard to read; it seems to consist (clockwise) of Ρ or Β, Δ, and Ε, Chaniotis.]

454: 254 no. 658 (dr.). **Graffito on a vase (indication of capacity), 3rd cent. A.D.** Joining fragments of a cup with one handle; inscribed on the wall after firing; found in a grave in the area of Κλησοχῶρι: μονόχ[υ]τρον

455: 264 no. 733 (dr.). **Graffito on a vase (owner's inscription?), late 3rd cent. A.D.** Joining fragments of a jug with one handle; inscribed under the rim after firing; found in a grave in the area of Κλησοχῶρι: Ἀσυνκριτίου

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456. **Edessa. Signature on a lamp, 3rd cent. A.D.** Mould-made lamp decorated with vine leaves and grapes; a potter's signature with raised letters on the base; found in a grave in the area of Κλησο-χῶρι. Ed.pr. A.Chrysostomou, *op.cit.* (see our lemmata nos. 427-445) 251 no. 633, who points out that this is an Athenian workshop [cf. *SEG* XXIII 168 (b); LIV 654, Sverkos]: Ἐλπιδηφόρου

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456 bis. **Epanomi. Epitaph of Phila, Imperial period.** *SEG* LXII 418. Republished by M.Sève, *An.Ép.* (2013) [2016] no. 1385.

457. Herakleia Lynkestis. Epitaph of Eros and Pacata, Imperial period. Lower part of a marble altar; above the inscription the busts of a woman (left) and a man (right) in relief. Ed.pr. V.Kalpakovska, *Systasis* 23 (2013) 1-4 (ph.) [http://www.systasis.org]. Republished by M.Sève, *An.Ép.* (2013) [2016] no. 1383.

Ἑρμησιανὸς τῷ πατρὶ ❦
Ἔρωτι καὶ τῇ μητρὶ Πακά-
τ̣ᾳ ἐκ τῶν ἰδίων μνείμης
4 χάριν ❦

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458. Isar-Marvinci (modern place name; Idomene?). Epitaph of Zoilos, 2nd cent. B.C. Marble pedimental stele; a star within the pediment; an inscription under the pediment; in a recessed panel, relief representation of a soldier with helmet, cuirass, spear, and a small shield. Ed.pr. V.Sokolovska, *Isar-Marvinci* (Skopje 1986) 161 (ph.). Mentioned by K.Liampi, *Das makedonische Schild* (Bonn 1998) 66-68; M.B.Hatzopoulos, *L'organisation de l'armée macédonienne sous les Antigonides. Problèmes anciens et documents nouveaux* (Athens 2001) 71, who identifies the soldier as a peltast and attributes the inscription to Idomene. Cf. N.V.Sekunda, *op.cit.* (see our lemma no. 410) 118/119 (S. erroneously gives the father's name as Ischomachos, Chaniotis]: Ζωΐλος Ἰσχολάου

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459. Kyrrhos. Agreement on the restoration of roads and public space (A) and four dedications to Athena Kyrrhestis commemorating the manumission of slaves (B-E), ca. 300-250 B.C. and ca. 200-150 B.C. Upper part of a marble block; inscribed with a public document on the main face (A; ca. 300-250 B.C.); re-used for the inscribing of four dedications on one of the narrow sides (B-E; ca. 200-150 B.C.); found in 1971 at Palaiokastro Arabissou (ancient Kyrrhos); now in the Archaeological Collection of Edessa (inv. no. ΑΚΕ 100). Mentioned by A.K.Vavritsas in *Ἀρχαία Μακεδονία* II (1973) 7/8 (cf. *SEG* XXVII 258 text B). Edd.pr. M.B.Hatzopoulos, L.Gounaropoulou, *CRAI* (2013) 1369-1396 (ph.), with detailed comments on the localization of Kyrrhos, its history, the archaeological research in this area, and the significance of the text for the topography of this region (Κύρρος, Γένδερρος, Γυρβέα, Νέα Πόλις), for the organization of public space in Kyrrhos, and for economic activities along the roads. The text and comments of edd.pr. are now included in *EKM* II 401 (A), 402-405 (B-E). Cf. M.B.Hatzopoulos, *BE* (2015) no. 431.

Text (A) seems to be an agreement (cf. the references to oaths: A LL. 5, 7/8) between the city of Kyrrhos and the dependent community of Genderrhos concerning the use of roads (L. 13: from Kyrrhos to Gyrbea; LL. 16/17: from Kyrrhos to Genderrhos and from there to Neapolis) and concerning the restoration of public space to its original use. The κώμη Genderrhos (cf. L. 20) had its own territory (Γενδερραία: LL. 17, 20) and ethnic (D/E: Γενδέρριος). This special status may reflect an earlier status of Genderrhos as a small city, at some point absorbed by Kyrrhos.

The first well-preserved section of the text (LL. 10-22) obliges the merchants who were conducting their business along the roads and had appropriated parts of them to restore them to their previous condition and to make them walkable again; it also designates the minimum width of the roads (three ἄκαιναι for the main roads, two for the secondary roads). The next section (LL. 22-50) provides the names of five τέκτονες who were to inscribe measures that aimed at restoring roads and other public spaces in Kyrrhos (ἀγορά, θέατρον) to public use. The measures include the demolition of illicit private constructions (προσκήνια, πρόδομα), the removal of fences (ἑρκάναι, φραγμοί), and the filling of trenches (σκάπετοι). Edd.pr. adduce parallels for similar measures (the law on the duties of the astynomoi from Pergamon: *OGIS* 483; the Thasian law on the upkeep of streets: *SEG* XLII 785; the decree of Sounion on the agora: *IG* II² 1180).

The stone was re-used in the sanctuary of Ἀθηνᾶ Κυρρεστίς for inscribing texts that commemorate the manumission of slaves. Two of the slave owners have Celtic names (B: Ἀμβίκατος; C: Δερκίμαρος; edd.pr.).

A: [....7...]Σ οὔσας ΚΑΙΝΜΟΚΛΟΝΟ[.]Ο[- -]
[.]Ρ[.]ΕΙΓ[.]Ο[.]ΚΑΕΛΟ[....]εμένους [.]Λ[- -]
ΕΚΧΩΡΕΙ[....]ΡΡΙΑΝΜ[..]ΟΥΤΟ[- -]
4 [..]ΧΟΡ[....]ΠΟΣ[..]Ω[..]ΟΝ[- -]
ὀμνύτωσαν δ[ὲ ....7...]ΠΩ[.]Η[- - - - - - - - - - - -]ΕΙΠΩ[- - - - - - - - - - κατὰ τοὺς?]
ἐπάνω χρόνους Λ[..]Ν[..]Ο[....7...] διαγρά[ψαι?] τῶν ΟΝ[..]ΝΕΙΠΑΤ[.]ΕΥ[- - - - - - - -]
τούτων εἶναι τὴγ χώραν τὴν Κυρραίων [- - - - - - - - - - - - - -]Ω μεῖναι [..]Ι [ὀμ]-
8 νύτωσαν δὲ ἐν τῶι [ἱε]ρῶι? Ἀ[θη]νᾶς? [.....]Η[.]Ο[.]ΟΤΟ τὴν ΓΣΥ[.]Χ[- - - - - - κ]-
ατὰ μὲν Γένδερρον [.....]ΜΗ[....]Λ κατὰ [δὲ Κύ]ρρ[ον? .....]ΣΛΧΟ[- - - - - - - ἄ]-
χυρος διὰ παντός· τοὺς δὲ ὠνο[ῦν]τας τῆι ὁδῶι καὶ [- - - -] ἐ[πιβε]βηκότας συγ[χωρεῖ]-
ν ἕκαστον κατὰ τὸ αὑτοῦ καὶ ὁδοποιῆσαι [- -]ΚΑΘ[.]ΗΝ τῆς ὁδοῦ ταῖς κατὰ τὴν Ε[- - τ]-
12 [ὴ]ν ἐγ Γενδέρρωι ὡρισμέν[ην - - - - - - ca. 16 - - - - - -]ΚΑΘΗ[.] κατὰ τὰ καθ' ἕκαστα· — [τὴν?]
ἐκ Κύρρου ἐπὶ Γυρβέαν ὁδὸν ἄγουσαν εἶναι τριά[κ]αινον διὰ παντὸς τὸ εὖρος, τοὺς δὲ
ὠνοῦντας τῆι ὁδῶι ταύτηι καὶ ἐπιβεβηκότας συγχωρεῖν ἕκασ[τ]ον κατὰ τὸ αὑτ[οῦ καὶ]
ἀποδιδόναι τῆι ὁδῶι κατὰ τὰ μέτρα τὰ γεγραμμένα καὶ τοὺς μέν? καθ' ἕκαστο[ν κ]-
16 ατὰ τὸ αὑτοῦ τῆι ὁδῶι· — καὶ τὴν ἐκ Κύρρου ἄγουσαν ὁδὸν διὰ Γενδέρρου καὶ δι-
ὰ Γενδερραίας εἰς Νέαμ Πόλιν εἶναι τριάκαινον τὸ εὖρος διὰ παντός· τοὺς δὲ [.]Μ[- -]
ὠνοῦντας τῆι ὁδῶι ταύτηι συγχωρεῖν ἕκαστον κατὰ τὸ αὑτοῦ καὶ ὁδοπ[ο]ιήσαντας [μὴ ἐ]-
χθεῖναι κατὰ τὸ αὑτοῦ τῆι ὁδῶι· — [...] τὰς ἄλλας vac. ὁδοὺς ΑΡΧΕΓΙ[...] εἴσω {Ι} καὶ τ-
20 ὰς ἐν τῆι Γενδερραίαι εἶναι διακαίνους κατὰ τὴν κώμη[ν] καὶ διὰ τῶν γεωργουμ[έν]-
ων καὶ τὰς συγκεκλειμένας ἀνοιχθῆναι ΟΚ[.]ΑΙ[.] τὰς ὁδοὺς καὶ τὰς ἑτέρας ΚΑΙΧΟ
καὶ τὰς συγκεκλειμένας ἀνοιχθῆναι τὰς ὁδούς· — Υ[.]ΣΑΡΑΣ — Μενέλαον
Αὐγεάτα, Τίταλον Δωροθέου — Ἄ[λκ]ιμον Μενεκράτ[ους], Ἀλέ[ξ]ανδρον ΟΥ[- -]
24 Ἄτταλον Ἀγελάου — τέκτονας — ΙΩΝΑΡΟΥΛΓ[- - - ca. 11 - - -]ΟΥ[.]ΤΕΣ[...]ΤΑΣ[.]ΚΑΡΙ[.]
ἀναγράψαι τὰ ὁρισθέντα τοῖς ὁρισταῖς· — τὴν ὁδὸν τῆς πόλε[ως ....7...] ἀνέργου — τ-
[ο]ῦ καὶ διὰ τῆς Γενδερραίας εἶναι τετράκαινον [- - - - ca. 13 - - - -] τὸν ἐπιβεβηκότα —
τῆς ὁδοῦ τῶι προσκηνίωι Ἀρχέπολιν ἀνελεῖν τὸ πρό[δ]ομον, τοῦ δὲ πρωι[κοδο]-
28 μημένου τῆς οἰκίας συμμένειν [.]Ω[.]ΤΟΥΣΑ[....7...]Ι Ο[..] ᾠκοδόμη[σε?]-
ν κατὰ κεφαλὴν πόδ[ας] ἐννέα μῆκος Μ[.....]Ε[[- - - - - ca. 16 - - - - -]]ΤΡΑ[- - -]-
να τὸ πρόδομον τοῦ καπηλείου ἀνελεῖν ὃ [.....10.....]Η[...]ΟΕΚΠΕΣΑΙΑ
ΟΥΣ λαούς· — Λυσανίας, Πώμφιλον, Βροτάχαν [- - - - - ca. 15 - - - - -] ἐπεβεβήκ[εσαν]
32 τῆς ὁδοῦ κατὰ κεφαλὴν πόδας τρεῖς μῆκο[ς ....7...]ΑΡΩ[....]ΕΙΛΟΚΟ[...]·
Ἀμύνταν συναγαγεῖν τὴν ἑρκάνην Ο[...6...] τῆς ὁδοῦ Τ[.....] προσεπεβ[εβήκει πόδ]-

ας δύο· — καὶ Ἀχαιὸν συναγαγεῖν τὴν ἐρκάνην· — ΟΡΙ[.]ΝΩ[. . .]Ε[. . .]ΕΙΝ — Με[νέ]-
δημον ἀνελεῖν τὸ προσκήνιον τοῦ καπηλείου ΗΔ[. . .]ΤΡ[. . . .]· — Παρμέ-
νοντα ἀνελεῖν τὸ πρόδομον ὡς [.]ΧΟ[. . . .8. . . .]ΤΟΥ[. . .6. . . τὴν] σκάπετον
τοὺς Φιλίππου συγχῶσαι· — Φιλώταν συναγαγεῖν τὴν ἐρκάνην καὶ τὰς? θύρας
ὀρθὸν τῆι ἑτέραι ἑρμᾶι καὶ [. .]ΜΟ[.]· — ΑΝΕ[.]Λ[- - - ca. 12 - - -]ΑΚΙ[.] τὸ προσκήνι-
ον ὃ ἐπεβεβήκει τῆς ἀγορᾶς· — τὸ προσκήνιον ἀνελεῖν ὃ ἐπεβεβήκει
τῆς ἀγορᾶς· — Εὐηθίδην ἀνελεῖν τὸ προσκήνιον ὃ ἐπεβεβήκει τῆς ἀγο-
ρᾶς· — Φίλιππον Ἀερόπου [. . . .8. . . . ἀνε]λεῖν [κ]αὶ [. . .6. . .]α ἃ ἐπεβεβήκ-
ει τῆς ἀγορᾶς παρὰ πάντας· — Συμμίαν τὸ προσκήνιον ἀνελεῖν ὃ ἐπεβεβήκει τ-
ῆς ἀγορᾶς· — Πολέμωνα ἀνελεῖν τὸ προσκήνιον [. .]ΤΟΗΚΟΣ ἐπὶ τῆς ἀγο-
ραίας θύρας· — Λεοννάτον? ἀνελεῖν τὸ προσκήνιον κατὰ τὰ καπη-
λεῖα, ὃ ἐπεβεβήκει τῆς ἀγορᾶς· — Κριτόβουλον ἀνελεῖν τὸ προσκήνιον το-
ῦ καπηλείου ὃ ἐπεβε[β]ήκει τῆς ἀγορᾶς· — Καλλιφῶντα συναγαγεῖν τὴν ἐρ-
κάνην ἣ διακαίνου εἴσω ἐπεβεβήκει τῆς ὁδοῦ· — Ποσείδιππον [.]ΑΡ[. .]ΟΔΟ
[ἀ]νελεῖν τὰ προσκήνια τῶγ καπηλείων ἃ ἐπεβεβήκει τᾶς ἀγορᾶς· — Ἀγάθων-
[α] ἀνελεῖν τὸ καπρεῖον ὡς ἔχει τὸ προσοικοδομη[θέ]ν· — τὸ καπη[λεῖον - - -]
[.]λαν ἀνελεῖν τὸμ φραγμὸν εἰς ὀρθὸν κατὰ τ[ῆς] οἰκ[ί]ας ἣ ἐπεβεβήκει τῆς ὁδοῦ [το?]-
[ῦ θ]εάτρου· — Εὔνομον τὴν ἐρκάνην ἀνελεῖν εἰς ὀρθὸν τῆς ἀγ[ορᾶς? . . .]· — ἐρκάνη[ν]
[. .] κοινόν· — τὴν σκάπετον συγχῶσαι κατὰ τῶν ΝΑ[. . . .]ΣΟ[. .]Μ[. . . .]ΚΑΤΑΤΟ
[. . . .]ΑΒΛΑΨΕΙΑΝ τὴν σκάπετον [.]Λ[- - - - - - - - - - - - - - - - - -]ΝΟ· — Ο[. . . .]ΑΓΡΟΣ[.]
[. . . . .]ΟΣ τὴν ἐρκάνην ἀν[ελεῖν? -]ΣΕΙΑΝ[. .]
[- -]

C: [- - - - - - - - - - ἀπε]λευθερωθεῖσα
[ὑπὸ - - - - - -]ς τῆς Δερκιμάρου

B: Ἀνναία Ξενάνθου,
ἀπελευθερωθεῖσα ὑπὸ
Ξενάνθου τοῦ Ἀμβικάτου
Ἀθηνᾶι Κυρρεστίδι

D: [- - - - - - - - - - - Γε]νδερρίου Ἀντιγόνου
[- - - - - - - - - - - -]ικάτου [- - - - - - - - - - Ἀθ]ηνᾶι Κυρρεστίδι

E: [- - - - - - - -]του Γενδερρίου Ἀθηνᾶι Κυρρεστίδι

A. Dashes introduce new sections, but are superfluous in LL. 26 (in fine), 51 (in fine), and 52 (initio), edd.pr. || 6. or διάγρα[μμα] τῶν ὁδ[ῶν]?; in fine, [ἀπὸ τῶν ὅρων]?, edd.pr. || 9. [- - πρὸ] μη[νός]?, edd.pr. || 31. λαοί: a designation of a dependent population, edd.pr.; or Π<ά>μφιλον?, edd.pr. || 38. the meaning of ἡ ἑρμᾶ is not clear (cf. Hesychios, s.v. ἑρμ: ἔξοδος), edd.pr. || 49. καπρεῖον: pig stall, edd.pr. || B-E. text B was inscribed first, text E last, edd.pr. || B. Annaia was either the daughter of her former master (or of a homonymous slave) or received his name as patronymic after the manu-mission, edd.pr. || D 2. [Ἀμβ]ικάτου?; cf. B L. 3, edd.pr.

460. Plešanci. Dedication to Zeus and Hera, 2nd/3rd cent. A.D. Marble stele, broken below, damaged on top; inscription within a frame. Ed.pr. N.Vulić, *Spomenik* 75 (1933) 46 no. 153 (ph.). Cf. F.Papazoglou, *Les villes de Macédoine à l'époque romaine* (*BCH* Suppl. 16; Paris 1988) (*SEG* XXXVIII 576) 88 note 40. A.Avram, *art.cit.* (see our lemma no. 1882 bis) 276, discusses the term γραδικός (LL. 15-16), which designates a stepped platform [is γραδικόν an adjective (neuter of γραδικός) used attributively with δῶρον or a noun (τὸ γραδικόν)? In the latter case, Ioulios dedicated a γραδικόν as a gift, Chaniotis]. The text has not previously been included in *SEG*.

κυρί-
ωι Διὶ
καὶ Ἥρᾳ
4 Ἰούλι-
ος Ἑσπέ-
ρου Κα-
σαρση-
8 νὸς ὑ-
πὲρ γυ-
ναικὸς
καὶ υἱο-
12 ῦ Ἰουλι-
ανοῦ
δῶρον
γραδι-
16 κὸν
καὶ πα-
ρ[- - -]
[- - - -]

460 bis. Polykarpi Aridaias (Almopia). Epitaph of Nikolaos, Dionysios, and Claudia Doxa, 2nd cent. A.D. *SEG* LXI 511. Republished by M.Sève, *An.Ép.* (2013) [2016] no. 1382.

461. Pydna. Epitaph of Airopos, early 3rd cent. B.C. Stele of local stone; found in a cemetery at the hill of Προφήτης Ἠλίας. Mentioned by M.Besios, A.Athanasiadou, *AEMΘ* 25 (2011) [2015] 183/184 (text in majuscules), who tentatively associate the war mentioned in the text with the Galatian invasion; references to other dedications made by Macedonian royalty in Dion: Ἀίροπος Ἀνδρίσκου ἐμ πολέμωι ἀπέθανα

462. Thessalonike. Building inscription, 2nd cent. A.D. *IG* X.2.1.264. M.Sève, P.Weber, *RA* (2013) 133, report that this inscription is shown in a drawing by Paul Fauvel, now in the Louvre. The inscription is otherwise known only from a drawing of James Stuart and Nicholas Revett. Fauvel's dr. confirms their readings.

463. Vacat.

464. Thessalonike. Building inscription, ca. 250-275 A.D. *SEG* LVI 757. G.Velenis, P.Adam-Veleni, *AEMΘ* 25 (2011) [2015] 277-296, attribute this inscription to the second construction phase of a fountain, which was part of the bath complex known as the 'Incantadas'. They date the text to ca. 250-275 A.D.

465. Thessalonike. Epitaph of C.Veturius Frougis and his family, ca. 150-200 A.D. *SEG* LVI 774. D.Ignatiadou, *AEMΘ* 25 (2011) [2015] 297-308 (text on 302), attempts a reconstruction of the archaeological context in which this sarcophagus was found; an excavation diary is not preserved. The sarcophagus was found in 1972 during excavation in the eastern cemetery (near the north gate of the International Exhibition); now in the Archaeological Museum of Thessaloniki (inv. no. AMΘ 11456). Republished by P.M.Nigdelis, in T.Stefanidou-Tiveriou, *Die lokalen Sarkophage aus Thessaloniki* (Thessaloniki 2014) 167 no. 14.

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466. Thessalonike. Amulet, 2nd cent. A.D. Gold amulet with a stone intaglio (material not specified); on the intaglio a representation of a scarab and a snake (obverse) and two inscriptions (obverse and reverse); found in 1972 during excavation in the eastern cemetery (near the north gate of the International Exhibition; see our lemma no. 465); now in the Archaeological Museum of Thessaloniki (inv. no. AMΘ 11407). Mentioned by H.Philipp, *Mira et magika. Gemmen im Ägyptischen Museum der Staatlichen Museen, Preussischer Kulturbesitz* (Berlin 1986) 9. Ed.pr. D.Ignatiadou, *AEMΘ* 25 (2011) [2015] 299/300, 304 (ph.). The intaglio was made in the 2nd cent. A.D., was placed in a the gold amulet in the 3rd cent. A.D., and was placed in the grave of a (Jewish?) woman in the early 4th cent. A.D. (I.).

A: ΕΩ
ΕΗ

B: ΙΛΙΔΑΘΙΛΙ
ΙΗΣΗΦΙΔΙ
ΩΚΝΗΝΙΩ

B. 1. ΙΛΙΔΑΘΙΛΙ: a reference to the Gnostic god Ιαλδαβαώθ?, ed.pr.

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467 bis. Tremnik. Epitaph of Dastidia Sosipatra and Sextus Damonikos, 2nd cent. A.D. Funerary altar. Ed.pr. N.Vulić, *Spomenik* 71 (1931) 98 no. 231 (dr.); cf. N.Vulić, *Archäologische Karte von Jugoslavien. Kavardaci* (Belgrade 1938) 20; *SEG* LVII 604(1). Republished by E.Sverkos, *Ionios Logos* 4 (2013) 257-286, based on the dr. of the ed.pr. The monument is not a pillar (ed.pr.), but a funerary altar. S. collects evidence for the presence of the nomen Dastidius in Italy and Macedonia; the nomen Dastilius does not exist.

Δαστι<δ>ίᾳ v Σω-
σιπάτρᾳ v τῇ
μόνῃ καλῇ
4 καὶ φιλ<ά>νδρῳ,
Σέξ(τος) Δαμόνει-
κος v ὁ ἀνὴρ καὶ
ἑαυτῷ v ζῶν

1. Δαστιδίᾳ, ed.pr.; ΔΑΣΤΙΛΙΑ, dr., Vulić 1938, *SEG*; Δαστιδίᾳ?, A.Tataki, *The Roman Presence in Macedonia* (Athens 2006) 202 no. 183; 397 no. 566; Δαστι<δ>ίᾳ, S., who collects numerous inscriptions from Macedonia in which the letters

Λ, Δ and Α are confused || 3. ligature of ΗΚ || 4. ΦΙΛΑΝΔΡΩ, dr.; Φιλ<ά>νδρῳ, ed.pr.; φιλ<ά>νδρῳ, *SEG* || 6. ligature of ΝΗ.

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467. Xerolimni. Dedications to Apollo. E.Sverkos, *art.cit.* (see our lemma no. 411) 258-270, summarizes the contribution of new epigraphic finds to the study of cults in Upper Macedonia. He discusses in detail the finds from the sanctuary of Ἀπόλλων Νόμιος and Μεσζωρίσκος at Xerolimni (258-267; *SEG* XLIX 845, 847-850, 852/853; L 656; LII 581). For the epithet Μεσζωρίσκος, which indicates the location of the sanctuary, S. adduces the epithets Ἄρτεμις Μεσοπολῖτις in Arkadia (A. Plassart, G.Blum, *BCH* 38 [1914], 464-466 no. 8 LL. 13-15) and Ἥρως Μεσοπολίτης in Abdera (*I.Thrac.Aeg.* E16; see also B.M.Hatzopoulos, *BE* (2001) no. 265). S. attributes to this sanctuary a dedication to Ἄρτεμις (*EAM* 29) made by Μαμία Μακεδόνος, probably the woman who also dedicated *SEG* XLIX 851 (266; see below). S. publishes new editions of the following texts from Xerolimni, based on autopsy:

SEG XLIX 848 (262-266; ph.): Λεύκιος Κουσώνιος | Εὐκτήμων v Ἀπόλλων[ι] | Μεσζωρίσκῳ vv δῶ[ρον] (no restoration of L. 3 in *SEG*). S. dates it to the second half of the 1st cent. B.C. The gens Cusonia is rarely attested in Greece and Asia Minor (Thessalonike and Kyme). The dedicant is one of the earliest representatives of this gens in the East. Since he has the same praenomen as Λεύκιος Κουσώνιος Ἀγάθων in Chalkis (*IG* XII.9.916 LL. 6-8; ca. 25 B.C.), he may have been his relative or freedman (S.) [on connections between Euboia and Macedonia in this period see *SEG* LX 658, Chaniotis]. The relation of Euktemon to the Cusonii of Thessalonike cannot be determined. S. comments on the economic relations between northern Italy and Upper Macedonia in the early Imperial period.

SEG XLIX 851 (268-270; ph.): Ἀπόλλωνι Μεσ[ζωρίσκῳ] | Ἀρτέμιδι | Μαμία v Μα[κεδόνος? - -] (Ἀπόλλωνι Μεσ[ωρίσκῳ] | Ἀρτέμιδι | Μαμίᾳ [- -], *SEG*). For the name Μαμία S. adduces *EAM* 131 (Μαμία Οὐαλαιρία, i.e. Valeria Mamia; ph.).

SEG XLIX 852 (266; ph.): S. restores L. 3 as follows: Ἀλέξανδρος Φι[λίππ]ου or Φι[λίσκ]ου or Φι[λίστ]ου καὶ Φιλωτέρα (Ἀλέξανδρος .[- - -]ΡΑ[- ca. 4 -] vv Φιλωτέρα, *SEG*).

THRACE

468. **Thrace. Administration under Roman rule.** M.-G.Parissaki, in *Thrakika Zetemata* II, 65-84, discusses the changes in the administration of Thrace after the abolition of the Thracian kingdom and the creation of a province. According to the traditional view, the old system of the στρατηγία changed, first through an increase in the number of στρατηγοί (33 in *I.Thrac.Aeg.* E84; 50 in Pliny, *NH* 4.40, 4.45, and 4.47; cf. *IGBulg* IV 2338 = V 5928), then through advanced urbanization that resulted in a decrease in the number of στρατηγοί (cf. Cl.Ptolemaios 3.11.8-10), and finally through the abolition of the strategia. P. rejects the view that the cities founded in the course of Trajan's urbanization program originally had small territories (discussion of Nikopolis ad Istrum, Ulpia Topeiros; references to *I.Thrac.Aeg.* E395; *IGBulg* II 601; *ILBulg* 184, 357/358, 386, 390, 429; *An.Ép.* [1985] no. 733; [2004] no. 1396a/b) and argues that the urbanization of Thrace resulted in the abolition of the strategia already under Trajan. The last epigraphic reference to a στρατηγός dates to his reign (*IGBulg* III.1.1115). The mention of a *cives Usdicensis, vico Agatapara* (*CIL* VI 32582; 3rd cent. A.D.) attests the existence of a civitas Usdicensis in Moesia Inferior, not the survival of the Οὐσδικησική στρατηγία until the 3rd cent. A.D. On the Δενθηλητική στρατηγία see P.Delev, in *Studies – Dimitrov* 367-377 (in Bulgarian; English summary).

469. **Thrace. Economy: trade and manufacture in the Imperial period.** O.Bounegru, *Mercator. Studien zur antiken Wirtschaft im Pontosgebiet und in der Ägäis* (Kaiserslautern-Mehlingen 2013) 65-68, collects references to Thracian merchants and craftsmen in inscriptions from the Roman provinces of Thrace and Lower Moesia (ἀρτοκόπος, κανδιδάρις, κάπηλος, κουκουλάρις, λανάρις, λεντιάρις, χαλκεύς, χαρκεὺς φαβρικάρεις, μακελλάρις, οἰνοπώλης, πιλοποιός, ῥωποπώλης).

470. **Thrace. Foreign relations of the Greek colonies.** See our lemma no. 513.

471. **Thrace. Funerary monuments: reliefs with funerary banquets.** M.Ivanov, in *Studies – Dimitrov* 394-406, gives an overview of the representation of funerary banquet scenes in 66 epitaphs from Thrace (1st-3rd cent. A.D.; e.g. *IGBulg* I² 340 bis, 467, 475; III.1.1005, 1011/1012, 1095, 1328, 1536; III.2.1741 bis; IV 2346; V 5863). I. recognizes three main groups, influenced by Byzantion (the male figure holds a wreath), Kyzikos (family feasts with several figures), and Thasos (local traditions).

472. **Thrace. Imperial visits.** D.Boteva, in *Thrakika Zetemata* II, 85-98, collects the evidence for visits of Septimius Severus and his family in Thrace. The emperor possibly visited Apollonia Pontica and Histria in early 195 A.D. (cf. *IGBulg* I² 396; *I.Histriae* 79 and 86); his next visit was in late 195 or early 196 A.D. (numismatic evidence; cf. *IGBulg* III.2.1588 = *IGR* I 744). Caracalla was in Thrace in 198 A.D. (cf. *IGBulg* III.2.1553/1554; possibly *IGBulg* II 728 and *CIL* III 7418 = 12337 = 14207), 202 A.D., and possibly 204 A.D. (numismatic evidence).

473. **Thrace. Onomastics.** D.Dana, *RPh* 86 (2012) 17-42, discusses unpublished preparatory work for a Thracian onomasticon. This work includes the use of the manuscript of *Lexique d'onomatique thrace* by Georges Seure (1873-1944), now in the Bibliothèque de l'Institut de France (Ms 6065-6067), and the notes of Louis Robert, now in the Fonds Louis Robert, concerning D.Detschew, *Die thrakischen Sprachreste* (Vienna 1957; cf. L.Robert, *BE* [1958] no. 148; *RPh* 33 [1959] 229 note 5; *Hellenica* 11-12 [1960] 374 note 2; *Villes d'Asie Mineure*² [Paris 1962] 415 note 2; *Monnaies antiques en Troade* [Paris 1966] 81). Dana gives many examples of the analysis of particular names by Seure and Robert, and of their methodology. Seure had presented his methodological principles, notably the refusal to use accentuation 'qui ne correspond à aucune realité' and the consideration of the specific onomasticon of individual areas, in *Bulletin de l'Institut Archéologique Bulgare* 16 (1950) 165-176, endorsed by L.Robert, *BE* (1951) no. 56. In an appendix, D. considers the notes of Olivier Masson preserved in his copy of Detschew's monograph, now in the library of the École Normale Supérieure. [See now id., *Onomasticon Thracicum: Répertoire des noms indigènes de Thrace, Macédoine Orientales, Mésies, Dacie et Bithynie* (Athens 2014), to be summarized in *SEG* LXIV, Kantor.] Cf. A.Avram, *BE* (2014) no. 282.

474. **Thrace. Ovid and Rhoimetalkes I.** I.Karayotov, *Studia Classica Serdicensia* 2 (Sofia 2013) 261-273 (in Bulgarian; English summary), adduces numismatic and epigraphic evidence for the relations between the last Thracian kings and Rome (references to men from Bizye who acquired Roman citizenship in the early 1st cent. A.D.: *SEG* XLVII 1054; *IGBulg* I² 378; II 743; ph.; see also our lemma no. 478). In view of this evidence, K. suggests that Ovid, *Epistulae ex Ponto* 2.9 and *Tristia* 2.10 reflect the poet's relations with King Rhoimetalkes I and his son Kotys, a poet.

475. **Thrace. Religion: dedications to the 'Thracian Huntress'.** M.Deoudi, *Die thrakische Jägerin. Römische Steindenkmäler aus Macedonia und Thracia* (Mainz-Ruhpolding 2010), collects votive reliefs (stelai and rock-cut reliefs) representing a huntress and dedicated to Ἄρτεμις/Diana/Βενδῖς. The reliefs have been found in East Macedonia and Thrace and date to the Imperial period. D. discusses the material, form, construction techniques, and iconography of these monuments, and the information provided by the dedicatory inscriptions (80-92). A catalogue (102-140) contains the following monuments that carry Greek inscriptions: *IGBulg* IV 2113 (S32), 2300 (S16), 2316 (S25). On Bendis, see also our lemma no. 28.

476. **Thrace. Roman citizenship.** F.Camia, in *Thrakika Zetemata* II, 165-218, collects the evidence for ca. 400 Roman citizens in Thrace, mostly soldiers, but also negotiatores and freedmen. Most of the evidence comes from Perinthos, Philippopolis, and Augusta Traiana. The majority of these citizens were of Thracian origin, but also Greeks and Greek-speaking immigrants from the eastern provinces. The evidence is summarized in tables: 1) Greek and Latin inscriptions that mention Roman *cives* (200-203); 2) information on the Roman citizens in inscriptions (numbers per city, date, social status, functions, professions; 204-210); 3) the geographical and chronological distribution of the Roman citizens in Thrace (211); 4) variations of the onomastic formula (tria nomina, nomen + cognomen, praenomen + nomen, omission of the nomen, filiation, tribus, Latin origin of names;

212); 5) praenomina (213); 6) gentilicia (214-216); 7) imperial gentilicia (Iulius: 38 cases; Claudius: 59; Flavius: 70; Ulpius: 29; Aelius: 40; Septimius: 5; 217); 8) cognomina (pre-Greek Thracian: 50 cases; Greek: 118; Roman: 208; uncertain: 6; 218).

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476 bis. Thrace. Territories of cities. See our lemma no. 517.

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477. Ainos. Epitaph (of L.Fabricius?), 1st cent. B.C. White marble relief plaque with funerary banquet; a man is reclined on a kline; a veiled woman is seated to his left; on the wall behind the man's right arm an olive wreath and the inscription ὁ δῆμος (A); above the wreath the man's weapons as a cavalryman (helmet, round shield, armor); to the left a tree with a snake winding around its trunk; in the foreground, left, a small servant figure; in the top left corner of the relief, depiction of a horse protome and an inscription honoring the man's wife (B); found in the Taşaltı necropolis. Ed.pr. S.Başaran, in *Lux -- Atasoy* 13-18 (ph.; Turkish translation), who dates the relief to the 1st cent. B.C. on the basis of the hairstyle and clothes of the figures, and the letterforms [the monument seems to be the epitaph of Lucius Fabricius (and his wife?), and the relief recalls honors awarded to him (A) and to his wife (B), Chaniotis].

A: Ὁ δῆ-
μος

B: Ὁ δῆμος
Φαβρικίαν Μα-
ξίμαν, γυναῖ-
κα δὲ Λευκίου
Φαβρικίου

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478. Anchialos (area of Burgas). Dedication to Dionysos, ca. 12-38 A.D. Statue base; found among the ruins of ancient Anchialos. Mentioned by I.Karayotov, *Studia Classica Serdicensia* 2 (Sofia 2013) 261-273 (in Bulgarian; English summary), who is preparing the ed.pr. [for Ἀπολλώνιος Επταικένθου Βιζυηνός, στρατηγὸς Ἀγχιάλου καὶ Σελλητικῆς καὶ Ῥυσικῆς, see *SEG* LIII 643, Chaniotis].

Βασιλεύοντος Θρακ[ῶ]ν [Ῥοιμ]ητάλκου, Ῥησκουπόρεως δυνάστου
υἱοῦ, βασιλέως δὲ Κότυος υἱωνοῦ καὶ βασιλέως Ῥοιμητάλκου θυγα-
τριδοῦ, ἔτους ιγ', Γάϊος Ἰούλιος Ἀπολλώνιος Επταικένθου Βιζυη-
νός, στρατηγὸς περὶ Ἀνχίαλον, τὸν ἀνδριάντα Διονύσωι

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479. Augusta Traiana. Imperial cult. Z.Gocheva, in *Studies -- Dimitrov* 510-514 (in Bulgarian; English summary), discusses evidence for the imperial cult in Augusta Traiana (*IGBulg* III.2.1552-1580; V 5599).

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480. Augusta Traiana. List of the members of a cult association, ca. 250 A.D. *SEG* LVIII 679. Republished by N.Sharankov, *Studia Classica Serdicensia* 2 (Sofia 2013) 390-402 (ph.; in Bulgarian; English summary), with comments on the names; no significant changes in the text.

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481. Augusta Traiana. Inscribed glass vase, ca. 200-250 A.D. Fragmentary glass skyphos with an inscription in relief; found in 1912 in a grave; since 1922 in the Stara Zagora Museum of History. Mentioned in *Otchet na Arheologicheskoto Drouzhestvo 'Abgousta Trayana' v grad Stara Zagora za izteklite 1915-1921* (Stara Zagora 1921) 16. Ed.pr. M.Kamisheva, in *Studies -- Dimitrov* 481-484 (in Bulgarian; English summary; ph.; dr.), who attributes the vase to a local workshop.

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482. Bizye. Epitaph of Vitalis and Iusta, Imperial period. Rock-cut inscription at the entrance of a tomb. Ed.pr. A.Palaiologos, *Ἡμερολόγιον τῆς Ἀνατολῆς, Πολιτειογραφικὸν καὶ φιλοσοφικὸν καὶ ἐπιστημολογικόν* (Constantinople) 6 (1887) 97; H.J.Polack, *Mnemosyne* 16 (1887) 270; P.N.Papageorgiou, *Berliner Philologische Wochenschrift* (1886) 1030 no. 33; T.Homolle, in A.Dumont, T.Homolle, *Mélanges d'archéologie et d'épigraphie* (Paris 1892) 365 no. 62 A1. Cf. E.Kalinka, *JÖAI* 23 (1926) Beibl., col. 123 no. 6. Republished by A.Avram, *art.cit.* (see our lemma no. 1882 bis) 282, with a discussion of the term χαμάρα (LL. 4/5), which is common in Asia Minor. This epitaph is the only attestation of the name Στλάκιος in Thrace and, more generally, in the west part of the Greek world; but Στλάκιος is attested four times in Lydia and Στλακκιανός in Kyzikos. Vitalis was probably a descendant of an immigrant from Mysia or Bithynia. [On the gentilicium Stlaccius see also Solin-Salomies, *Repertorium* 177; for its use in the eastern part of the Greek world see J.-L.Ferrary et alii in *Les Italiens* -- (see *SEG* LII 754) 217; *I.Smyrna* 480; *I.Ephesos* 999A, Sverkos.]

Βειτᾶλις Στλακ-
κίου ἐν τοῖς ἰδίοις ζῶν ἑαυ-
τῷ καὶ τῇ συνβίῳ ἑαυτοῦ
Ἰούστῃ Ἰούστου τὴν κα-
μάραν κατεσκεύασε

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482 bis. Byzantion. Civic subdivisions. See. our lemma no. 1132.

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483. Byzantion. Incertum, Late Antiquity (?). Fragment of an inscribed marble plaque; cut into a triangle for re-use; found in the courtyard of the Sitti Hatun Camii in the Silivrikapı Caddesi, near the city walls, in today's Cambaziye Mahallesi. Ed.pr. M.Sav, in *Lux -- Atasoy* 377/378 (ph.), who suggests a 'late dating' in view of the cursive epsilon and the broken *hastae* of the alpha.

[- - -]ΑΔΕΚΑ[- - - | - - -]ΜΑΡΙΑΘ[- - -]

[E.g. [ἐνθ]άδε κα[τάκειται | - - -] Μαρία θ[υγάτηρ - - -]; cf. C.Asdracha (see *SEG* XLVIII 887) 316 no. 142, Sverkos.]

484. Byzantion (area of: lake Küçükçekmece). Bronze weight, 5th-6th cent. A.D. Bronze weight of three unciae; on the obverse, depiction of a façade and inscriptions; found in 2012 during excavation at the Küçükçekmece Lake Basin (inv. no. KÇG 2012/ENV 04). Ed.pr. O.Tekin, *Istanbul Araştırmaları Yıllığı/Annual of Istanbul Studies* 2 (2013) 57-67 cat. no. 66 (ph.; dr.).

Θεοῦ Χ-
άρις
Γο † Γ

1/2. Written within the pediment of the façade || 1. ligature of OY.

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485. Constantinople. Monogram of Justinian I, 527-565 A.D. Basket capital with the monogram of Justinian I; found during the surveys conducted in 2009 and 2010 in the district of Eminönü, in the garden of the Taşkonak Hotel in the Küçükayasofya Caddesi/Tomurcuk Sokak 5. Ed.pr. F.Özgümüş in *Lux -- Atasoy* 307 fig. 1. For this type of monogram cf. E.Russo, *Bizantinistica. Rivista di Studi Bizantini e Slavi* 2ª Serie VII (2005) 31 (ed.pr.): (Ἰουστινιανοῦ)

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486. Halmyris. Onomastics and society. M.Zahariade, *Thraco-Dacica* 27/28 (2012/13) 159-182, compiles a list of 60 Greek, Roman, Thracian, and Bithynian/Phrygian names attested for Halmyris in literary and epigraphic sources. He analyzes their etymology and origin and discusses the information they provide for family relations, activities (army, local administration, economic), and religion. Also discussed are imperial gentilicia (174-176) and the age of individuals at death (177-178).

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487. Helis. Amphora stamps, Hellenistic. T.Stoyanov, in *Studies -- Dimitrov* 247-261 (in Bulgarian; English summary), gives an overview of amphora stamps found in the Getic capital Helis. Most of the stamped amphoras come from Thasos (ca. 310-275 B.C.; on 252, a list of 42 Thasian eponyms attested in these stamps). The finds also include stamped amphoras from Akanthos, Mende, Pella, Samothrake, Ainos, an unidentified center in the northern Aegean, and stamps of the 'Parmeniskos Group'.

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488. Isperih (area of: Sborjanovo). Dedication to Phosphoros, late 4th/early 3rd cent. B.C. *SEG* LV 739; LVI 825. Republished by M.Čičikova, *Studia Classica Serdicensia* 2 (Sofia 2013) 382 (ph.; dr.), with discussion of the cult of Phosphoros in Thrace (377-389; in Bulgarian; English summary).

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489. Kabyle. Inscriptions on vases, ca. 250 B.C. Seven fragments of clay vases bearing inscribed clay bands on their walls. Ed.pr. L.Getov, in *Studies -- Dimitrov* 277-281 (in Bulgarian; English summary; dr.). The inscriptions are connected with a system of control of commercial activities

(ed.pr.): 1) Ἐπὶ Εὐκρ[άτου]; 2) [Ἐπὶ] Εὐκράτο[υ]; 3) [Ἐπὶ Ε]ὐκρά(του); 4) Ἐπὶ Κ[άλα]; 5) Ἐπὶ [Κάλα]; 6) [Ἐπὶ] Κάλα; 7) Καβυληνῶν

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490. Maroneia. Grave epigram for Louki(o)s and Pantheia, 2nd cent. A.D. *SEG* LXII 495. Republished by M.Sève, *An.Ép.* (2013) [2016] 1361 (French translation) [with the same corrections that we independently made for LL. 2/3 in *SEG* LXII 495, app.cr.; I take the opportunity to correct my mistake in LL. 3/4; the text should be μεριμνῶν | [λι]πὼν λύπας, μόχθον, πόνον, ἄλγεα; 'ayant quitté les chagrins des soucis, le travail, la fatigue, les douleurs' (Sève), and not μερίμνων | [- - -, λι]πὼν λύπας, Chaniotis].

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491. Perinthos. Epitaph of M. Virius Firmus, 2nd cent. A.D. *I.Perinthos* 133; *SEG* IX 891. Republished with a new reading by G.Petzl, H.von Hesberg, *art.cit.* (cf. our lemma no. 195) 187/188 (ph.). E.Sverkos, in P.Adam-Veleni, E.Tsangaraki, K.Chatzinikolaou (edd.), *Rhaidestos - Thessaloniki. Antiquities in a refugee journey* (Thessaloniki 2016) 123, identified this text with *I.Perinthos* 133, reported as lost. We give the text of P.-v.H.

[- -] Μ(ᾶρκος) Βείριος Φίρμος ζήσα[ς ἔτη . .]

[- -]μβείριος, Φίρμος Χησα, *SEG*, *I.Perinthos* || the relief resembles a relief from a village near Bursa (Prusa), P.-v.H.

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492. Pistiros. Regulations concerning Pistiros issued by a successor of Kotys I, after 359 B.C. *IGBulg* V 5557 ter; *SEG* XLIII 486; LXII 503*. M.B.Hatzopoulos, in *Epigraphical Approaches* 13-21, reprints the text (20/21), summarizes the problems of its interpretation, and makes the following observations: 1) The inscription contains two documents: the ordinance of a Thracian king (LL. 1-27) and unilateral proclamations of King Kotys (383/2-359 B.C.; LL. 27-46) which were incorporated verbatim in the ordinance of his successor. 2) This successor most likely is Amadokos, the king of the central section of the old Odrysian kingdom, who reigned until 353 B.C. [we correct H.'s typo '253', Chaniotis]. 3) Pistiros mentioned in the text should be identified with the finding place of this inscription, not with Pistyros in Aegean Thrace; this trading place in the hinterland of Thrace was probably founded by settlers from Pistyros. 4) The privileges mentioned in LL. 4-20 were granted to all merchants in general (ἐμπορῖται), with particular rights granted to merchants living in Pistiros; the privileges in LL. 20-32 refer to Μαρωνῖται, those in LL. 32-36 only to Θάσιοι and Ἀπολλωνιῆται living in Pistiros. The Ἀπολλωνιῆται were citizens of Apollonia on the Strymonic Gulf. 5) The interpretation of LL. 20-27 depends on where punctuation is placed. H. proposes the following reading and restoration: τέλεα κατὰ τὰς ὁδοὺς | μὴ πρήσσειν, ὅσα εἰς Μαρώνεια[ν | εἰσ]άγεται ἐκ Πιστίρου ἢ ἐκ τῶν ἐ[μ]πορίων ἢ 'γ Μαρωνείης εἰς Πίστ[ιρ]ον ἢ τὰ ἐμπόρια· <ἐπὶ> ἀναπράσε[[ω]ν τοὺς ἐμπορίτας τὰς ἀ<μ>άξ[ας] καὶ ἀνοίγειγ καὶ κλείειν ἅμα, | [καθ]άπερ καὶ ἐπὶ Κότυος (H.: comma after πρήσσειν; semicolon after ἐμπόρια; no interpunct after κλείειν; comma after ἅμα; LL. 24-26 <ἐπὶ> ἀναπράσε[[ω]ν and ἀ<μ>άξ[ας]; ΒΕΛΑΝΑΠΡΑΣΕ[- -||- -]Ν· τοὺς ἐμπορίτας τὰς ΑΠΑΞ[. .], lapis; for other restorations, see *SEG* XLIII 486; XLVI 872; XLIX 911; LXII 503); H.'s translation: 'whatever is imported into Maroneia from Pistiros or from the trading centers shall be exempt from duties along

the roads. Concerning the retail sale of goods, the merchants may open and also shut their wagons exactly as they did under Kotys' (on wagons, cf. Arrian, *Anabasis* 1.1.6-7; Hippokrates, *On Winds* 18; on ἀνάπρασις, cf. Pollux 7.12, H.).
See also L.Ruscu, *art.cit.* (see our lemma no. 513) 18.

493. **Pistiros. Inscribed sling bullet, late 4th cent.** B.C. *SEG* LXI 565. Republished by A.Avram, C.Chiriac, I.Matei, *art.cit.* (see our lemma nos. 1873) 240, with further parallels for sling bullets with the name of Τύρβαχος (see also our lemma no. 539): Τυρβάχο

494-499. **Sostra. Dedications to the Thracian Rider, 2nd/3rd cent.** A.D. Ten dedicatory inscriptions, six in Greek and 4 in Latin; found in 2012 during excavations in the sanctuary of the Thracian Rider at Lomec (ancient Sostra). Ed.pr. S.Torbatov in id. (ed.), *The Sanctuary of the Thracian Horseman by Sostra* (Sofia 2013) 119-140 (ph.; dr.). N.Sharankov, *An.Ép.* (2013) [2016] nos. 1362-1367, republishes three Greek texts.

494: 120/121 no. 1 = *An.Ép.* (2013) [2016] no. 1362. **Dedication to Heros, 2nd/3rd cent.** A.D. Left part of a marble plaque with relief representation of the Thracian rider; only the leg of a horse is preserved; cf. B.Ivanova, *ibid.* 85 no. 2.

Κυρίῳ ["Ηρωϊ?] | Ἰούλ. [- - -]

495: 121/122 no. 2. **Dedication to Heros, 2nd/3rd cent.** A.D. Upper part of the frame of a marble plaque: ["Η]ρῳ

496: 122-124 no. 3 = *An.Ép.* (2013) [2016] no. 1363. **Dedication to the Thracian Rider, 2nd/3rd cent.** A.D. Fragment of the lower part of a marble plaque.

Αὐρ(ήλιος) Θειρ[- - -]ιος, εὐχήν

1. or Θειβ[- - -], S.

497: 124-127 no. 4. **Dedication to Heros, 2nd/3rd cent.** A.D. Lower part of the frame of a marble plaque: [- -] "Ηρον[τι]

[Or "Ηρον[ι], Chaniotis.]

498: 127/128 no. 5. **Dedication to Heros, 2nd/3rd cent.** A.D. Lower part of the frame of a marble plaque: [- -]ΑΠΤΥΙΣ εὐχήν

Initio, cf. the Thracian name Aptasa in *CIL* VI 28848, ed.pr.

499: 128-131 no. 6 = *An.Ép.* (2013) [2016] no. 1364. **Dedication to the Thracian Rider, 2nd/3rd cent.** A.D. Fragment of the marble base of a statuette.

[- - - Μ]ίλων Ἱέρωνο(ς) | [καὶ? - - -] Μίλωνος | [εὐχαρισ]τήριον

1. [Ἀπό]λωνι "Ερωνο, ed.pr., who interprets this as a dedication to ἥρως, the form "Ερωνο being influenced by the Latin Heroni; [- - - Μ]ίλων Ἱέρωνο(ς), S.

500. **Topeiros (area of). Thasian amphora stamp, 4th cent.** B.C. Thasian amphora stamp; found at Melissa Xanthis. See C.Kallintzi, S.Papadopoulos, *AEMΘ* 25 (2011) [2015] 546 (ph.); no text [we read the text from the ph., Chaniotis]: Θασίων | amphora | ΜΕΤΑ⁻[- -]

501. **Topeiros (area of). Stamped tile, 4th/3rd cent.** B.C. Fragment of a stamped tile; found at Melissa Xanthis. See C.Kallintzi, S.Papadopoulos, *AEMΘ* 25 (2011) [2015] 546 (ph.); no text [we read the text from the ph., Chaniotis]: [- -]ων

502. **Unknown provenance. Dedication to Zeus, 2nd/3rd cent.** A.D. Marble relief plaque with a raised frame; in the recessed panel, representation of Zeus offering a libation on an altar; an inscription on the frame, above the relief; of unknown provenance. Offered for sale by *Hermann Historica 65. Auktion: Antiken & Alte Waffen, 15. & 16. Oktober 2012* (Munich 2012), no. 339 (ph.); non vidimus. Republished by D.Dana, *ZPE* 188 (2014) 188/189 (ph.), who observes that the Thracian names suggest a provenance from western Thrace (today's Bulgaria).

Διὶ Δειγειλας
Δραλου εὐχήν

1. Cf. Δινιλας, D. || 2. Δραλης was hitherto unattested (cf. Δαλης and Δρωλης), D.

MOESIA

503. **Moesia. Diplomacy. Role of foreigners in diplomatic transactions, Hellenistic and Imperial periods.** A.Avram, *CCG* 23 (2012) 181-193, discusses the role of foreigners as ambassadors in the diplomacy of the Black Sea region, mainly on the basis of epigraphic evidence. He discusses *inter alia* the historical context of the decree of Kallatis in honor of Στρατῶναξ Λυγδάμιος from Apollonia (*I.Kallatis* 7; 3rd cent. B.C.) and of the honors bestowed on an unknown man, possibly a general of Mithridates VI, by Tomis, Histria, Apollonia, and Mesambria (*IGBulg* I² 320 = V 5097 = *SEG* L 687 bis;

1st cent. B.C.) for his services. Cf. A.Avram, *BE* (2014) no. 312. See also our lemma no. 549 for the evidence on Olbia and Chersonesos in Tauris.

504. **Moesia.** Economy. O.Bounegru, *Mercator* (see our lemma no. 469) 81-86, gives an overview of harbor facilities in Histros, Kallatis, and Tomis (cf. *I.Histriae* 20, 28, 32, 48, 64, 113, 173, 178/179, 314; *I.Kallatis* 111; *I.Tomis* 2). On trade and manufacture, see our lemma no. 469.

505. **Moesia. Foreign relations of the Greek colonies.** L.Ruscu, *Poleis in the Black Sea Area* 11-44 (in Romanian; English summary), gives an overview of the development of the relations between Greek colonies (and their citizens) of the western Shore of the Black Sea (esp. Apollonia Pontike, Dionysopolis, Histria, Kallatis, Mesambria, Odessos) and Greek colonies (and their citizens) of the Black Sea area, as well as with their barbarian neighbors, in the Hellenistic and Imperial periods. She discusses the gradual shift of power in favor of the barbarians, until the establishment of Roman power (15-24), and the influence of foreign relations on the cults of the cities (27-32). Among the numerous inscriptions adduced are *IGBulg* I^2 312, 389; *IGBulg* V 5003; 5557 ter = *SEG* XLIII 486; *I.Kallatis* 72; *I.Tomis* 83, 116.

506. **Moesia. Gymnasium and ephebeia.** M.Dana, D.Dana in *Groupes et associations* 277-305, examine the onomastic material contained in lists of ephebes from Dionysopolis as an indicator of the origin of the ephebes and the integration of members of the indigenous populations into the civic structures of Dionysopolis and Odessos; Greek texts on 299-305 (Dionysopolis: *IGBulg* I^2 14; two inedita; Odessos: *IGBulg* I^2 47, 47 bis, 48, 50/51, 51 bis/ter). The gymnasion is attested in Odessos from the 1st cent. B.C. (*IGBulg* I^2 44/45; cf. *IGBulg* I^2 68, 150), in Dionysopolis only in the Imperial period (*IGBulg* I^2 15 bis, 16). The indigenous names and patronymics of ephebes are a reliable indicator of indigenous origin, since it is unlikely that Greeks would give their children a non-Greek name (284; a list of names on 285/286). In Dionysopolis, ca. 1/3 of the attested ephebes have indigenous names or patronymics, in Odessos only 1/7 (cf. comparanda in Styberra: 12 out of 274; in Lete: 1/3; in Kalindoia: more than 1/3). The integration of people of indigenous origin in Odessos was a slow process. In the lists from Odessos and Dionysopolis, ephebes with names of both Greek and non-Greek origin are mixed and not arranged in groups; their families must have belonged to the citizen body for at least ■ generation. Participation in the gymnasion opened access to magistracies to the scions of families of indigenous origin. The large number of ephebes excludes the possibility that the lists contained only members of the elite. Through integration into the civic structures people of indigenous origin did not maintain an identity based on ethnic origin (299).

D.-D. briefly discuss the name Ἕλλην, arguing (against L.Robert) that this name was borne by Greeks, not by non-Greeks who wished to display a Greek identity (290/291). As regards the thorny issue of whether the ἐφήβαρχος was one of the ephebes or not, D.-D. adduce inscriptions from Odessos (*IGBulg* I^2 47, 47 bis, 48) and argue that the ἐφήβαρχος was an ephebe; in Dionysopolis, the πρῶτος τῶν ἐφήβων and the ἐφήβαρχος were separate offices (294-296; *IGBulg* I^2 47 bis, 48-50).

507. **Moesia. Mobility, Imperial period.** L.Mihailescu-Bîrliba, in G.R.Tsetskhladze, S.Atasoy, A.Avram, Ş.Dönmez, J.Hargrave (edd.), *The Bosporus: Gateway between the Ancient West and East (1st Millenium BC-5th Century AD). Proceedings of the Fourth International Congress on Black Sea Antiquities, Istanbul, 14th-18th September 2009* (Oxford 2013) 185-188, discusses epigraphic evidence (both Greek and Latin) for internal mobility in the province of Moesia Inferior and provides a checklist of attested individuals. Most examples relate to legionary veterans and their dependents. These individuals show ■ different model of local mobility from the one attested in Italy.

508. **Moesia. Relations with Rome, 1st-3rd cent. A.D.** H.Preshlenov, in *The Bosporus* (see our lemma no. 514) 189-195, surveys the epigraphic evidence pertaining to administrative acts of the Roman state and of local *poleis*, contacts of Greek cities with Roman emperors, and imperial visits to Moesia from Augustus to Gordian III. Some inscriptions (*IGBulg* I^2 63 bis, 317; III.2.1581) show Roman respect for local customs 'as long as they did not contradict Roman legal norms'. [The survey does not follow a chronological order, and P. unnecessarily reduces all local enactments to 'customary law'; it is not permissible to use post-212 A.D. evidence to reconstruct earlier conditions, and there is no evidence that even after the *constitutio Antoniniana* Romans issued a *lex civitatis* for Odessos or Mesambria; there is also no need to see ■ Roman enactment behind the expression κατὰ τὸν νόμον τῆς πόλεως in *IGBulg* I^2 317 LL. 7/8, Kantor.]

509. **Moesia. Religion: Dacian cults.** D.Dana, in M.Taufer (ed.), *Squardi interdisciplinari sulla religiosità dei Geto-Daci* (Freiburg 2013) 157-176, exploits the evidence provided by Dacian and Daco-Moesian names for the existence of Dacian deities and epithets in Moesia Inferior. Discussion of 5 Greek inscriptions in which Dacian names are attested: 1) dedication to Ἥρως Εισασημης by Διχήναις, son of Διουρπος (*SEG* XXXII 71 = *IGBulg* V 5281; 164/165); 2) dedication to Θεὸς Ειτιοσαρος by Αβεζειναις, son of Διουρπαναις (*IGBulg* II 771; 166/167); 3) dedication to Θεὸς Καπρηνός (*SEG* XXIV 1010 = *IGBulg* V 5328; 167/168). D. corrects the reading of the name in L. 2: Βατου Δεισδαζι (Βατουδεις Δαζι, *IGBulg*). The other dedicants have Dacian names and patronymics: Ειθια Δικεβαλι, Θιθι Ταρα; 4) dedication to the Thracian Rider by Ζιουρις Αμιαζεν[εος] (*IGBulg* V 5269; 168); 5) dedication to the Thracian Rider by Ζουρας (*IGBulg* V 5319; 168).

A.Panaite, *Pontica* 46 (2013) 343-353, discusses the cult of two deities that were believed to protect roads and cross-roads in Roman Moesia: Ἀπόλλων Ἀγυεύς (*I.Tomis* 116; ph.; *I.Kallatis* 30; ph.) and Quadriviae (Latin inscriptions from Novae, Oescus, and Tomis).

510-517. **Moesia. Sling bullets, 4th cent. B.C.** Eight inscribed lead sling bullets; found in various locations in Dobroudja; originally part of the collection of Ionel Matei, they were acquired in 2007 by the Museum of National History and Archaeology of Constanţa. Edd.pr. A.Avram, C.Chiriac, I.Matei, *art.cit.* (see our lemma no. 1873) 227-250 nos. 1-8 (ph.; dr.), with exhaustive commentary on the historical context and the production and use of sling bullets and the names that appear on them (see our lemma no. 1873). Edd.pr. also publish seven anepigraphic sling bullets of unknown provenance (areas of Histria and Orgame; 231-233 nos. 9-15).

The presence of sling bullets naming Alexander in Thrace and Olbia (*SEG* XLVIII 1021(1)) must be connected with the campaign of Ζωπυρίων, Alexander's general in Thrace, against the Getai in ca. 331 B.C. (239-245, 249-258; on 249/250, the relevant literary sources). Daimenes, Nikodromos, and probably Ni. (if Nι is an abbreviated name; see our lemmata nos. 513-516) were officers (commanders of archers?). The two sling bullets from Kallatis and its territory (nos. 513/514) may be connected with the siege of Kallatis by Lysimachos in 313 B.C. Sling bullets with the Skythian name Τύρβαχος found in the area of Olbia (*SEG* XLVIII 1021(2)), area of Odessos (our lemma no. 539), and Pistiros (our lemma no. 493) can be associated with the same campaign and with the service of Skythian archers in the Macedonian army (239/240).

See also our lemma no. 1873.

510: 230 no. 1. **Sling bullet of Alexander the Great, ca. 334 B.C.** Found at Ciucurova (district of Tulcea): A: Βασιλέ(ως) B: Ἀλεξάν(δρου)

Cf. *SEG* XLVIII 1021(1) from Olbia, edd.pr.

511: 230 no. 2. **Sling bullet of Alexander the Great, ca. 334 B.C.** Found at Gârliciu, ancient Cius (district of Constanţa): A: Βασιλέ(ως) B: Ἀλεξάν(δρου)

Cf. our lemma no. 510.

512: 230 no. 3. **Sling bullet of Alexandros, ca. 336-334 B.C.** Found at Baia (district of Tulcea): A: Στρατη(γοῦ) B: Ἀλεξάν(δρου)

Cf. the auction catalog Gorny and Mosch no. 2618 (unknown provenance); the individual named here is Ἀλέξανδρος Ἀερόπου, a στρατηγός of Alexander the Great in Thrace in ca. 336-334 B.C.; the sling bullet was either used in a campaign against the Getai in that period or by the troops of Zopyrion in 331 B.C., edd.pr.

513: 230 no. 4. **Sling bullet of Daimenes, late 4th cent. B.C.** Found at Kallatis (Mangalia: district of Constanţa): Δαϊμέ(νους)

514: 230 no. 5. **Sling bullet of Daimenes, late 4th cent. B.C.** Found at Vârtop, territory of Kallatis (district of Constanţa): Δαϊμέ(νους)

515: 230 no. 6. **Sling bullet of Nikodromos, late 4th cent. B.C.** Found at Sălcioara, territory of Orgame: Ṇικοδρόμο(υ)

516: 230/231 no. 7. **Sling bullet of Ni., late 4th cent. B.C.** Found in the district of Constanţa: A: Nι. B: N ←

A. Nι: probably an abbreviated name, rather than the word νί(κη), edd.pr.

517: 231 no. 8. **Sling bullet, undated.** Found at Colina (district of Tulcea): Z or H

518. Moesia. Territories of cities. M.Damyanov, in *Studies – Dimitrov* 116-132 (in Bulgarian; English summary), gives an overview of the current state of research on the territories of the Greek colonies in Thrace, Moesia, and Dacia (Apollonia Pontike, Dionysopolis, Histria, Kallatis, Mesambria, Odessos; cf. *I.Histriae* 8, 15, 18, 54, 64, 67/68; *IGBulg* I² 307, 388 bis; V 12, 5011).

519. Abritus. Epitaph of Flavius Beithys, Imperial period. D.Dana, R.Ivanov, *ZPE* 181 (2012) 240, mention a stele in the Historical Museum at Razgrad, now lost, but mentioned in T.Ivanov, S.Stojanov, *Abritus. Histoire et archéologie* (Razgrad 1985) 42 [non vidimus]; 'l'inscription était probablement en grec': an epitaph of Φλάβιος Β(ε)ιθυς or Φλάβιος, son of Β(ε)ιθυς.

520. Dionysopolis. Inscriptions from the sanctuary of Meter Theon Pontia. I.Lazarenko, E.Mircheva, R.Encheva, D.Stoyanova, N.Sharankov, *The Temple of the Pontic Mother of Gods in Dionysopolis* (Varna 2013), give an overview of the architecture of the temple of Meter Theon Pontia and the finds made during the excavation in 2007/8. N.Sharankov, *ibid.* 47-64, summarizes the content of the epigraphic finds and discusses the cult of Μήτηρ Θεῶν Ποντία or Μήτηρ Ποντία or Μήτηρ Θεὰ Ποντία. He assumes that the cult originated in Asia Minor and predates the construction of the temple in the late 4th cent. B.C. The goddess was regarded as a patron of sailors (ποντία; cf. a dedication to Ποσειδῶν Ἀσφαλεύς: *SEG* LX 771). On 48/49, S. collects evidence for the cult of the Μήτηρ Θεῶν and Ἀφροδίτη Ποντία in the Pontic area and Kyzikos.

See *SEG* LX 758-779 for some of the epigraphic finds. In our lemmata nos. 521-526 we present information not included in that report.

521. Dionysopolis. Decree (?), 4th cent. B.C. Lower right corner of a marble block; re-used in the temple of Meter Theon Pontia. Mentioned by N.Sharankov in *Pontic Mother* – (see our lemma no. 520) 47 note 88, who reports that parts of 11 lines survive, probably from a decree. L. 4: [δ]εδόσθαι δὲ [- - -]; L. 7: [Διονυ]σοπολῖται or [Διονυ]σοπολίται[ς]; L. 8: [ἐπὶ τὴν κοιν]ὴν ἑστίαν. LL. 9-11 contained names, written in larger letters: [- - -]άλου | [- - -]ρίχου | [- - -]τίου

522. Dionysopolis. List of members of a cult association, Hellenistic. N.Sharankov in *Pontic Mother* – (see our lemma no. 520) 52, mentions a list found in the sanctuary of Meter Theon Pontia, inscribed with the names of 20 men, probably worshippers of the goddess. Among the names, he mentions the following: Σιληνὸς Μεγακρέοντος, Ἀλκείδης Σιληνοῦ, Φίλων Αἰόλο[υ], Αἴολος Δη[μητ]ρίου, Θεογένης Θεοπόμπου, Ἄττας Διοδώρου, Ἀγαθήνωρ Ἐράτωνος, [Μῦς? Δ]ημοφῶντος (probably a relative of the priest [Δη]μοφῶν Μυός in *SEG* LX 769, S.).

523. Dionysopolis. List of members of a cult association of Neomeniastai, after 212 A.D. *SEG* LX 767. N.Sharankov, in *Pontic Mother* – (see our lemma no. 520) 55-57 (ph.), summarizes the content of this text (see already *SEG* LX 767). [We read the 6 introductory lines from the ph., Chaniotis.]

Ἀγαθῆι Τύχηι
Νεομηνιασταὶ Μητρὸς Θεῶν Πον[τία]ς ἔγρα-
ψαν τὰ ὀνόματα ἑαυτῶν, ἀναστήσαντος τὸν τα-
λαμῶνα καὶ ἐπιγράψαντος Δαλητράλεως ❦
❦Βάκη ἐκ τῶν ἰδίων ἀντὶ πάσης παρα-
[- ca. 6 -] τῆς ἐν τῷ κοινῷ γεινομένης ❦

[5. For the name Βακη see now D.Dana, *Onomasticon Thracicum. Répertoire des noms indigènes de Thrace, Macédoine orientale, Mésies, Dacie et Bithynie* (Athens 2014) 24, Avram.]

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524. **Dionysopolis. Donation, 1st cent.** A.D. N.Sharankov in *Pontic Mother* -- (see our lemma no. 520) 53, mentions an inscription found in the sanctuary of Meter Theon Pontia and recording a donation consisting of two aedicules, a throne, a wreath, figurines (τυπία) and other ornaments (σὺν τοῖς ἄλλο[ις] κοσμίοις), a στοά, a Thracian female slave with the hitherto unattested name 'Zoukegeskos' [Ζουκηγεσκος?; cf. Ζουκηπιστος in Odessos (*IGBulg* I² 171), Chaniotis; see now D.Dana, *Onomasticon Thracicum* -- (see our lemma no. 489) 409, for composita of Ζουκη; this inscription is mentioned as an ineditum, Avram], and her future offspring (τὰ ἐξ ἐκίνης ἐσόμενα τέκνα). The buildings were probably constructed in the sanctuary of the Pontic Mother of the Gods.

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525. **Dionysopolis. Commemorative graffiti, undated.** Numerous graffiti on plaster fragments found near the western wall of the temple of Meter Theon Pontia. Mentioned by N.Sharankov in *Pontic Mother* -- (see our lemma no. 520) 47 note 87, who gives three texts: 1) ἐμνήσθ[η - -]; 2) [ἐμνήσθη - -]α ἐπ' ἀγ[αθῶι]; 3) [ἐμνήσθη - - τ]οῦ ἀδελφ[οῦ - - | - - ἐπ'] ἀγα[θῶι].

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526. **Dionysopolis. Stamped tile, ca. 325-300** B.C. Stamped tile of the Corinthian type; found outside of the temple of Meter Theon Pontia. Edd.pr. E.Mircheva, D.Stoyanova in *Pontic Mother* -- (see our lemma no. 520) 16/17 (ph.); similar stamps have been found in many places in the north-western and western shores of the Black Sea; the tiles were probably produced in the area of Mesambria (edd.pr). Edd.pr. also mention (16; ph.) a tile of the 'Herakleia series' with a monogram [illegible on the ph., Chaniotis].

Μόσχο

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527. **Histria. Territory in the early Imperial period.** F.Matei-Popescu, in *Poleis in the Black Sea Area* 203-233 (in Romanian; English summary), examines the legal status of the territory of Histria after its incorporation into the Roman Empire and the division between the territory of the free city and the *regio Histriae*, which was part of the *ager publicus populi Romani* and was used as a colonization area, at the latest from the reign of Trajan on. He adduces numerous Greek and Latin inscriptions, of which we mention *I.Histriae* 66-68 and *IOSPE* I² 4.

For a discussion of the ὁροθεσία of Laberius Maximus (*I.Histriae* 67/68) see also O.Bounegru, *Mercator* (see our lemma no. 469) 41-63. B. compares this dossier with documents concerning the tax exemption of Oropos (*IG* VII 413 = *I.Oropos* 308 = *RDGE* 23), Aphrodisias (Reynolds, *Aphrodisias and Rome* nos. 15 and 17), and Tyras (*CIL* III 781; 41-52) and with the Customs Law of Asia (*SEG* XLIV 928; 53-58); he also studies the taxation of the trade in salted fish (59-63).

See also our lemma no. 517.

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528. **Histria. Honorary decree of Apollonia Pontike for Hegesagoras, 2nd cent.** B.C. *I.Histriae* 34+64; *IGBulg* I² 388 bis; *SEG* L 661; LVII 651. O.Bounegru, *Mercator* (see our lemma no. 469) 163-179, gives a French translation of *I.Histriae* 64 [without reference to A.Avram's suggestion that *I.Histriae* 34 is part of the same decree; see *SEG* LVII 651, Chaniotis], summarizes its contents, and discusses the historical context of the war between Apollonia Pontike and Mesambria.

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529. **Histria. Rhodian amphora stamps, 3rd/2nd cent.** B.C. A.Avram, in J.-C.Couvenhes (ed.), *L'hellénisme, d'une rive à l'autre de la Méditerranée. Mélanges offerts à André Laronde* (Paris 2012) 425-430, provides a preliminary discussion of Rhodian amphora stamps found at Histria, to be fully presented in *Histria* VIII.3: *Les timbres amphoriques. Rhodes*. More than 600 amphora stamps have been found. The following eponyms are attested [we give an alphabetic list; for the chronology of Rhodian eponyms, see now the list in N.Badoud, *Le Temps de Rhodes. Une chronologie des inscriptions de la cité fondée sur l'étude de ses institutions* (Munich 2015) 249-267, Kantor]: Ἀγέμαχος, Ἀγέμων, Ἀγέστρατος I, Ἀγέστρατος II, Ἄγησις, Ἀγλούμβροτος, Ἀγοράναξ, Ἄγριος, Ἀθανόδοτος, Αἰνησίδαμος I, Αἰνησίδαμος II, Αἰνήτωρ, Αἰσχίνας, Αἰσχυλῖνος, Ἀλεξιάδας, Ἀλεξίμαχος, Ἀναξαγόρας, Ἀνάξανδρος, Ἀναξίβουλος, Ἀντίπατρος, Ἀρατοφάνης I, Ἀριστάναξ I, Ἀριστάναξ II, Ἀρίσταρχος, Ἀριστείδας II, Ἀριστίων, Ἀριστόγειτος, Ἀριστόδαμος II, Ἀριστόμαχος I, Ἀριστομένης, Ἀρίστων II, Ἀρχέμβροτος I, Ἀρχίβιος, Ἀρχίδαμος, Ἀρχῖνος, Ἀρχοκράτης I, Ἀστυμήδης I, Γόργων, Δαμαίνετος, Δαμόθεμις, Δαμοκλῆς II, Δαμοκράτης I, Δάμων, Δορκυλίδας, Ἐπίχαρμος, Εὔδαμος, Εὐκρατίδας, Εὐφράνωρ, Ἐχέβουλος, Ἡραγόρας, Θρασύδαμος, Ἰασικράτης, Ἱέρων I, Καλλιάναξ, Καλλικράτης I, Καλλικράτης II, Καλλικρατίδας I, Καλλικρατίδας II, Κλειτόμαχος, Κλεώνυμος II, Κρατίδας, Λεοντίδας, Λύσανδρος, Μυτίων, Ναύσιππος, Νικασαγόρας I, Νικόμαχος, Νίκων, Ξενόστρατος, Ξενοφάνης, Ξενοφαντος I, Ξενόφαντος II, Ξενοφῶν, Παυσανίας I, Παυσανίας III, Πολυάρατος I, Πολυάρατος II, Πολυκλῆς, Πολυκράτης, Πολύχαρμος, Πυθογένης, Πυθόδωρος, Σθενέλας, Σύμμαχος, Σώδαμος, Σωκράτης, Σωσικλῆς, Σώστρατος, Τεισαγόρας, Τίμαρχος, Τιμασαγόρας, Τιμόδικος, Τιμοκλεΐδας, Τιμόστρατος, Τιμούρροδος, Φαινίλας, Φιλῖνος, Φιλόδαμος II, Φιλοκράτης, Φιλωνίδας I, Χρυσάωρ.

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530. **Kallatis. Honorary inscription for Cn.Cornelius Lentulus Augur, ca. 10-6** B.C. *SEG* LX 783. Republished in *An.Ép.* (2013) [2016] no. 1341.

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531. **Kallatis. Dedication of a stoa(?) and a gymnasium to Augustus, ca. 27-14** A.D. Right upper part of an architrave or moulding; found in 2009 in the ancient city. Edd.pr. S.Ju.Saprykin, I.Pyslaru, *Problemy istorii, filologii, kul'tury* 40 (2013.2) 168-182 (in Russian; English summary; ph.; dr.).

Republished by A.Avram, M.Ionescu, in A.Robu, I.Bîrzescu (edd.), *Mégarika: Nouvelles recherches sur Mégare et les cités de la Propontide et du Ponte-Euxin. Archéologie, épigraphie, histoire* (Paris 2016) 451-454 no. 1 (ph.; dr.). Edd.pr. and A.-I. suggest that the dedication is more likely to date from the later part of the principate of Augustus [for the establishment of Roman rule in this region and the situation there in the early 1st cent. A.D., see now *SEG* LX 783 (Kallatis), and the decree of Histria in honor of Q.Iunius Vestalis in M.Bărbulescu, L.Buzoianu, in V.Cojocaru, A.Coşkun, M.Dana (edd.), *Interconnectivity in the Mediterranean and Pontic World During the Hellenistic and Roman Periods* (Cluj-Napoca 2014) 415-434 (to be summarized in *SEG* LXIV), Kantor]. See also C.Petolescu, *An.Ép.* (2013) [2016] no. 1342. Cf. A.Avram, *BE* (2014) no. 329, who notes that I. Pyslaru had initially accepted his collaboration in the publication of this inscription.

Ὁ δᾶμος
[- - ca. 5 - - τὰν στοά?]ν καὶ τὸ γυμνάσιον Καίσαρι Σεβαστῶι

2. [ὁ Καλλατιανῶν - - -] (cf. *I.Kallatis* 7, 9/10, 12, 30, 57), edd.pr., who leave open the question of what other structure was dedicated to Augustus together with the gymnasion; Avram (in *BE* [2014] no. 329) suggests [τὰν στοὰ]ν καὶ τὸ γυμνάσιον, cf. *I.Kallatis* 58; P. comments that in that case, one should restore further specification of the stoa, since there is space for ca. 12 letters in the lacuna; A.-I. print [τὰν στοά?]ν; cf. *I.Kallatis* 58, dedication to Augustus of columns in a stoa, viewed as a colonnade of the Augusteion by J. and L.Robert, *BE* (1978) no. 324; A.-I. also consider [τὰν βασιλικά]ν; the earliest explicit attestation of the gymnasion is *I.Kallatis* 31 (ca. 50 A.D.), but *I.Kallatis* 18 (a decree of the 2nd cent. B.C.) suggests that a gymnasion existed earlier, A.-I.

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532. **Kallatis. Inscribed sling bullets.** See our lemmata nos. 513/514.

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533. **Nikopolis ad Istrum. Institutions: βουλή.** P.Vladkova, *Studia Classica Serdicensia* 2 (Sofia 2013) 209-216 (in Bulgarian; English summary), collects the epigraphic evidence for βουλευταί and their families (*IGBulg* II 598, 678, 681, 701, 768; *ILBulg* 371, 377/378, 381, 405/406, 413, 431, 433, 438). Fifteen members of the council are attested, 4 of whom were of Thracian origin. One βουλευτής may have originated in Asia Minor; there is also one veteran and one grandson of a veteran. Epitaphs of βουλευταί have been found in the countryside of Nikopolis, where those bouleutai must have resided.

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534. **Nikopolis ad Istrum. Masons' marks.** I.Tsarov, *Studia Classica Serdicensia* 2 (Sofia 2013) 352-376 (in Bulgarian; English summary), presents the results of research on the aqueduct of Nikopolis ad Istrum. He mentions masons' marks with the letters A, Δ, Φ, and ΦΗ (or ΗΦ), which he interprets as numerals (ΦΗ: 508; ΗΦ: 8500). He also presents photos of similar marks from Augusta Traiana (ΔΙ) and Viza (ΚΑ) [these may well be abbreviated names, not numerals, Chaniotis].

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535. **Novae. Latin acclamation for the emperors and Greek dedication to Dionysos Karpodotes, ca. 150-early 3rd cent. A.D. and ca. 300-350 A.D.** Opisthographic limestone altar; a Latin inscription on the front (A); re-used as a base for a statue and inscribed on the back (B); found in 2005 during the excavation of the episcopal complex. Ed.pr. Z.Gočeva in A.Biernacki, R.Czerner (edd.), *Biskupstwo w Novae (Moesia Secunda) IV-VI w. Historia, architektura, Zycie codzienne, I: Historia i architektura* (Poznań 2013) 193-200 (in Bulgarian; English summary; ph.); [non vidimus]. See N. Sharankov, *An.Ép.* (2013) [2016] 510-512 no. 1336 (French translation).

A: Saluis
Augu[stis]
mu[ltis]
ann[i]s ❦

B: Ἀγαθῇ Τύχῃ· τὸν Διόνυ<σ>ον
τουτονεὶ καὶ καρ-
πῶν δώτην Φ[λ(άβιος)]
[- - -]ανός, π[ρ(ιμι)πιλ(άριος)]
ἐπαρχ(είας) Ἑλ[λησ]-
πόντου, θ[ρέψας]
λεγιῶνα π[ρώτ(ην)]
Ἰταλικ(ὴν) μνή[μης]
χάριν ἀνέσ-
τησα·
[εὐτ]υχῶς
❦

A. An acclamation for two emperors, e.g. Marcus Aurelius and Commodus or Septimius Severus and Caracalla, ed.pr. || B. 1. cf. dedications to Liber Pater in Oescus (*ILBulg* 8b) and statues erected by primipilarii *in vultu Dionysi* (*An.Ép.* (2005) [2008] nos. 1328-1330), ed.pr.; cf. a dedication to Liber Pater in Novae (*An.Ép.* (2013) [2016] no. 1336b), S. || 2/3. S.; ed.pr. reads κα[-]ων and restores κα[λ]ῶν or κα[ρπ]ῶν || 4-8. the primipilarii of the province of Hellespontos were responsible for the food supply; cf. *IGLNovae* 178; *An.Ép.* (2005) [2008] 1328, 1330, ed.pr.; [cf. our lemma no. 528, Chaniotis] || 6/7. restored by S. (cf. *post pastum militum* and *pasto milite*: *ILBulg* 8b L. 10; *An.Ép.* (2005) [2008] nos. 1328-1330); Ε[- - -] | λεγιῶνα, ed.pr.

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536. **Novae. Honorary inscription for an emperor?, ca. 350-400 A.D.** Two joining fragments of the lower part of a sandstone statue base; re-worked to be used as a grinder; two inscriptions on the front (I and II); found in 2011 near the principia. Ed.pr. A.Łajtar, *Tyche* 28 (2013) 97-111 (ph.; translation), with detailed commentary on the service of Legio I Italica in Novae, the function of the primipilarii (responsible for the supply of troups stationed on the limes), and the dedicated object. In his interpretation, the two soldiers dedicated a statue of an emperor, which is described in LL. 8-11 (cf. L. 9: σχῆμα). The two primipilarii, responsible for securing the transport of provisions to the army in the limes, made their dedication after their successful mission. LL. 14/15 may allude to the revolt of Procopius (365-366 A.D.) or to the uprising of the Goths in Phrygia (399-400 A.D.). On 109-111, ed.pr. provides a list of dedications by primipilarii in Novae and Oescus; except for the two texts in our lemmata nos. 527 and 529, these dedications are in Latin: *An.Ép.* (1995) nos. 1328-1330, 1332; (1997) no. 1310; (2005) nos. 1328-1330. Reprinted in *An.Ép.* (2013) 510-512 no. 1335 (French translation).

I [- - - - - - - - - -]. . . . . . Ο . Α . [.]
[- - - - - - - - - -]ΔΡΙΣΜΕΝΟΥΣΣ[1-2]

[- - - - - - - - - -]οις δὲ τοῖς κασ[.]
[- - - - - - - - - τ]ῇ λαμπρᾷ Νοβησί-
[ων πόλ(ει) καὶ τ]ῇ λεγιῶνει · α' · Ἰτα-
[λικῇ εὐχα]ρειστοῦντες μνήμ-
[ης καὶ τιμ]ῆς ἕνεκεν τὸν θεσπ-
[έσιον - - -]τα ἀνδριάντα ΘΕΣΤΗ
[- - - - - - -] ἄριστον σχῆμα ἔχο-
[ντα σκευῆς στ]ρατι(ωτικ)ῆς καὶ πανοπλι-
[- - - - - Φλ(άβιος)?] Βάσσος πρ(ιμιπιλάριος) πολε<ί>της <τῆς>?
[Ἀλεξανδρ]έων κολω(νείας) καὶ Φλ(άβιος)
[- - -]ος πρ(ιμιπιλάριος) πολ(ίτης) Εἰλιεὺς θε-
[ὸν - - - οὐ]ράνιον εὐχ(όμενοι) τὸν σώσαντ(α)
[ἡμᾶς - - -]ΔΟΙΕΝΚΙΝΙΣ παρ' Ἑλλήσποντο(ν)

II NAP[- - - - - -]
. . . TE[- - - - -]
. . . PE .[- - - -]

I. The size of letters gradually decreases; numerous ligatures; abbreviated words are followed by a dot, ed.pr. || 1. γεγεότατ[- -]?, ed.pr. || 3. initio, or [- - τ]οῖσδε, ed.pr. || 3/4. κάσ[τροις] or κασ[τρησίοις], ed.pr. || 4. ligature of ΜΠΡ || 5. the numeral is flanked by two dots, ed.pr. || 6. ligatures of NT and MNHM || 7. or [ἀρετ]ῆς, ed.pr.; ligature of NT || 7/8. τὸν θεσπ|[έσιον παρόν?]τα ἀνδριάντα; cf. *AP* 9.799 LL. 3/4: βασιλῆος εἰκόνα θεσπεσίην; Michael Psellus, *Orationes panegyricae* 4 ed. Dennis: θεσπέσιον ἄγαλμα, ed.pr. || 8. ligature of NT and TH; in fine, θεσ. TH, ed.pr. [in L. 8 in fine, the letters ΘΕΣΤ resemble the letters in L. 7 in fine (ΘΕΣΠ); possibly a scribal error: {Θ} ἔστ|[ησαν], Chaniotis] || 10. ΡΑΤΙΗΣ, lapis; ed.pr. rules out the readings [στ]ρατίης and [στ]ρατιῆς || 10/11. πανόπλι|[ον] or πανοπλι|[τικῆς], ed.pr. || 11. ligatures of ΠΡ and ΠΟ; πολε(ίτης) τῆς or πολε<ί>της | [τῆς], ed.pr. [rather πολε<ί>της <τῆς> to resolve the haplography, Chaniotis] || 13. ligatures of ΠΡ and ΠΟ || 14. in the lacuna, either the name of a god (e.g. Δία, Ἄρην, Ἑρμῆν, Μῆνα) or [ὑπερου]ράνιον or [τὸν ἐπου]ράνιον, ed.pr.; in fine, or σώσαντ[α], ed.pr. || 15. ἐν κιν<δύνο>ις or ἐν κιν(δύνο)ις or ἐν κινίσ<ι> = ἐν κινήσει ('in a turmoil'), ed.pr.; B.Bravo (apud ed.pr.) suggests a scribal error for a formulation such as ἐν πολλοῖς ἐφόδοις καὶ κινδύνοις; ligatures of ΠΑΡ and ΗΣΠΟΝΤ (alpha and omicron inscribed within the pi) || II. the relation of this text (Greek or Latin?) to text I is not clear, ed.pr.

537. Novae. Dedicatory epigram, 4th cent. A.D. Statue base; found in 2013 in the legionary fort; unpublished. Mentioned by A.Łajtar, *art.cit.* (see our lemma no. 528) 111 no. 12. The epigram refers to the dedication of the statue of Φοῖβος by a primipilarius who had fed (θρέψας) the soldiers [on this expression cf. our lemma no. 535 B L. 6, Chaniotis].

538. Novae. Amphora stamp, 2nd/1st cent. B.C. Fragment of a stamped amphora handle; found in the fort. Mentioned by M.Chichikova, in *Studies -- Dimitrov* 240 (in Bulgarian; English summary; ph.): Παύλου

539. Odessos (area of). Inscribed sling bullets, late 4th cent. B.C. *SEG* LII 698; LXI 555. Two inscribed lead sling bullets; found at Vodica to the east of Odessos [findspot given as Dragoevo in *SEG* by error, Kantor]. A.Avram, C.Chiriac, I.Matei, *art.cit.* (see our lemma no. 1873) 239/240, discuss these two sling bullets in connection with the service of Skythian archers in the Macedonian army and in connection with the campaign of Zopyrion, general of Alexander the Great, in Thrace and Skythia in 331 B.C. (see our lemmata nos. 510-517). They adduce further parallels for sling bullets with the name of Τύρβακος (see our lemma no. 493).

1) [Τ]υρβάκου 2) [Τ]υρβάκου

[Π]υρβάκου, P.-D.; [Τ]υρβάκου, A.-C.-M.

540. Orgame. Inscribed sling bullets. See our lemmata no. 515.

541. Tomis. Religion: Καγα. S.Olteanu, *Thraco-Dacica* 10 (1989) 216/217 and D.Sluşanschi, *Thraco-Dacica* 10 (1989) 219-224, have associated the name Καγα in *I.Tomis* 36 (Καγα Ἡρω[[δου]]) and 128 (= *SEG* XL 603(2): Ἥρωι Καγα) with the toponym Κωγαίονον (sc. ἱερόν; Strabo 7.3.5: καὶ τὸ ὄρος ὑπελήφθη ἱερόν, καὶ προσαγορεύουσιν οὕτως· ὄνομα δ' αὐτῷ Κωγαίονον, ὁμώνυμον τῷ παραρρέοντι ποταμῷ). C.C. Petolescu, *Thraco-Dacica* 27/28 (2012/13) 213/214 (in Romanian; French summary), regards Καγα as an epithet of the Thracian Rider. P. wonders whether there is a mistake in Strabo (Κωγαίονον for Καγαίονον) and compares Κωγαίονον with names of sanctuaries deriving from names of gods (e.g. Ἡραῖον, Ἰσεῖον etc.) [but Strabo explicitly states that Κωγαίονον, sc. ὄρος, not ἱερόν, derives from the name of a river: Κωγαίονος ποταμός, Chaniotis].

542. Tomis. Territory in the early Imperial period. M.Bărbulescu, L.Buzoianu, in *Poleis in the Black Sea Area* 174-202 (in Romanian; English summary), exploit the epigraphic sources (ca. 120 inscriptions) that pertain to the territory of Tomis and its organization, the existence of rural settlements and *vici*, and land-ownership. This information is summarized in five tables (195-202).

543. Tomis. Epitaph of Fl.Neikylos and Fl.Cocceia, Imperial period. Sarcophagus; local imitation of Bithynian sarcophagi. Mentioned by Z.Covacef, *Arta sculpturală în Dobrogea romană. Secolele I-III* (Cluj-Napoca 2002) 228 (ph.; no text); non vidimus. A.Avram, *art.cit.* (see our lemma no. 1882 bis) 281, presents the text. He observes that the expanded spacing of the letters in L. 4 imitates a practice mainly known in epitaphs from Nikomedeia (cf. L.Robert, *BCH* 102 [1978] 411 [*SEG* XXVIII 1036]).

Φλ(άουιος) Νεικύλος τῇ ἑαυτοῦ
συμβίῳ Φλ(αουίᾳ) Κοκκηίᾳ

καὶ ἑαυτῷ ζῶν κατεσκεύ-
α σ ε ν

544. Tomis. Grave epigram and Christian epitaph for Paula, 3rd and 6th cent. A.D. Limestone stele; originally inscribed with an epigram within a raised frame (A); the stele was later turned upside-down and re-worked as a pedimental stele with akroteria and with a cross and floral decoration in relief in the pediment; a Christian epitaph was added under the pediment (B); a large cross in a smoothed panel under the epitaph; found in 1961 in 'Viile Noi' in Constanţa. B: Mentioned by I.Barnea, *Pontica* 5 (1972) 257; cf. id., *Pontica* 6 (1973) 300. Edd.pr. L.Buzoianu, M.Bărbulescu, *Pontica* 46 (2013) 311-322 (ph.; Romanian translation), publish the two texts. Republished by S.Follet and B.Puech, *An.Ép.* (2013) [2016] 516-518 no. 1343a/b (French translation). We present their text, indicating with | the separation of verses.

A
Ἔλπετο μὲν γενέτης
βιότου τέλος οὔτε τελέσσας |
αἵματος ἐξ ἰδίου τόνδε
λιπεῖν διάδοχον· ❦ |
εἰ δέ τις βασκανίη Μοι-
ρης ἐν❦τὸς ἐς τόδ' ἀπεῖρξεν, |
ἥρπασεν δ' ἐκ μεσόθεν
ἐλπίδος καὶ βιότου, |
κωλύσας κακότητι
ἅπερ πατὴρ ἦεν δοκεύων |
τίπτε πλέον ἐρέω; ἀρχὴν
ΤΗ[- - - - - - - - - - - - -]Σ
[- - - - - - - - - - - - - -]Β
[- - - - - - - - - - - - - - -]

B
† Μνημῖον
Παύλα
συνβία Παύλ-
ου Σύρου
ὑποδιακ(όνου)

Ligatures: L. 1 ΜΕ, ΝΓ, ΝΕ, ΤΗΣ; L. 2 ΤΕ, ΟΥ, ΤΕ, ΣΑ; L. 3 ΟΣ, ΟΥ, ΟΝ; L. 4 ΠΕ; L. 6 ΗΣ, ΟΣ, ΠΕ, ΞΕ; L. 7 ΗΡ, ΜΕ, ΘΕ; L. 8 ΟΣ; L. 9 ΤΗ; L. 10 ΠΕ, ΤΕ, ΗΕ; L. 11 ΠΤΕ, ΝΕ, ΗΝ || edd.pr. give two different versions of the text (312/313 and 314): in the app.cr. we mention only the readings of the second version || 1. ἔλπει, edd.pr.; ἔλπετο, F., P. || 2. ὅτε, edd.pr.; οὔτε, F., P.; τελέσας, edd.pr.; τελέσσας, F., P. || 6. ἔν{Ο}τος ἐς τόδ' ἀπείρξῃ, edd.pr.; ἐν❦τὸς ἐς τόδ' ἀπεῖρξεν, F., P. || 7. the euphonic nu in ἥρπασεν was added by the mason, F., P. || 10. πατέρι ἐνδοκεύων, edd.pr.; πατὴρ ἦεν δοκεύων; the euphonic nu in ἦεν was added by the mason, F., P. || 11. Τίτε, edd.pr.; τίπτε, F., P.; ἐρέω ἀρχήν, edd.pr.; ἐρέω; ἀρχήν, F., P. || 'Son père espérait sans même avoir atteint le terme de sa vie, laisser pour successeur cet être de son sang; mais puisque, par un coup malveillant de la Moire, un homme l'a enfermé au fond de ce tombeau et l'a arraché au milieu de son espoir et de sa vie, l'empêchant, par malignité, (de réaliser) ce que son père attendait – À quoi bon parler davantage ? [- -]', F., P.

DACIA

545. Napoca (Cluj). Mortarium, Imperial period. Fragment of a yellowish-red mortarium; stamp on the band; found during excavations of 1991-2012 in the ruins on Deleu Street. Edd.pr. E.Beu-Dachin, S.Cociş, V.Voişian, *Ephemeris Napocensis* 23 (2013) 300/301 no. 3. Cf. *An.Ép.* (2013) [2016] no. 1296.

[Κλ(αυδίου) Δ]ομιτιαν(οῦ) | [Εὐ]αρέστο(υ)

546. Potaissa. Dedication, Imperial period. Fragment of a limestone plaque; built into the north wall of a church in Luncani. Ed.pr. I.Piso, *Revista Bistriţei* 27 (2013) 39/40 no. 1 (ph.; dr.). Cf. *An.Ép.* (2013) [2016] no. 1300.

Τύχῃ ἀγαθ[ῇ] | Ἀσῖνα εὐ[χὴν?] | ἀνέθηκεν | - - -]

2. Ἀσῖνα: rare name; possibly a slave, ed.pr.; in fine, εὐ[χὴν] or the beginning of the patronymic, ed.pr.

NORTH SHORE OF THE BLACK SEA

547. North Shore of the Black Sea. Knidian amphora stamps, ca. 350-300 B.C. N.W.Jefremow, *Voprosy Epigrafiki* VII.1 (2013) 405-451 (in Russian; German summary; ph.), presents a catalogue of 15 stamps of the 'proto-Knidian' group and 222 stamps (of 30 different types) of the 'ship prow' group found in the Black Sea area, discusses their chronology, and provides indices of names and findspots. We mention only the names of magistrates and fabricants: Ἀκέστωρ, Ἀκη(ς), Ἀλεξίμβροτος, Ἀλεξῖνος, Ἀπολλω., Ἀπολλωνίδης, Ἀριστοφῶν, Ἀρχεκράτης, Ἀρχέμαχος, Δωριγένης, Ἐξάκηστος, Θάλ(λ)ασσο(ς), Θευκλῆς, Ἰταῖος, Κλέανδρος, Κλεόμβροτος, Μεγαλίων, Μοσχίων, Πασικράτης, Παυσανίας, Παυσίμαχος, Περίθυμος, Σωσικράτης, Τροχῖλος, Φαινοκλῆς, Φιλῖνος, Φιλίσκος, Φιλοκράτης, Φίλτατος, Φίλων.

548. North Shore of the Black Sea. Colonization. A.Avram, *Pallas* 89 (2012) 197-215, discusses the role of ἔποικοι and mechanisms used in attracting subsequent waves of settlers to the existing Greek colonies in the Black Sea area, mainly on the basis of epigraphic sources. His case studies include Apollonia Pontike (cf. Arist. *Pol.* 1303a 36-38); the consequences of the fall of Miletos in 494 B.C. for

Milesian colonies in the region; the attraction of additional colonists to the Bosporan Kingdom in the 4th cent. B.C. at royal initiative; and a Hellenistic recolonization of Nikonion (cf. *SEG* XLIX 1051): A. stresses that Nikonion was only a τόπος at that time, and its inhabitants were κατοικοῦντες rather than πολῖται. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 8 (2013) 153/154 no. 2.

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549. **North Shore of the Black Sea. Diplomacy. Role of foreigners in diplomatic transactions, Hellenistic and Imperial periods.** A.Avram, *art.cit.* (our lemma no. 511) 186-189, discusses the employment of foreigners as ambassadors in the Black Sea region. In this context he adduces the honorary decree of Byzantion for Ὀρόντας Ἀβάβου from Olbia (*IOSPE* I² 79 = *SEG* LX 879; 14-37 A.D.), the honorary decree of Olbia for Θεοκλῆς Σατύρου for his φιλανθρωπία toward foreigners, which also mentions honors from other cities (*IOSPE* I² 40; late 2nd/early 3rd cent. A.D.) [see also *SEG* LIX 840, Kantor], and the decrees of Chersonesos in Tauris recording the activities of ambassadors from her metropolis, Herakleia Pontike (honorary decree for C.Iulius Satyros: *IOSPE* I² 691 = *ISE* III 148; 46 B.C.; decree in honor of an embassy to Antoninus Pius: *IOSPE* I² 362; ca. 150 A.D.) [for the latter, see our lemma no. 568, Kantor]. Since Herakleia Pontike was a more prestigious city, her ambassadors carried more weight than the representatives of Chersonesos. At Olbia, Ὀρόντας and Θεοκλῆς are to be seen as somethimg like a 'permanent ambassadors' for Byzantion and other cities. Cf. A.Avram, *BE* (2014) no. 312.

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550. **North Shore of the Black Sea. Economy: trade in the 6th-4th cent. B.C.** M.Oller, in *The Bosporus* -- (see our lemma no. 514) 83-87, discusses the evidence of private letters on ostraka and lead (*IGDOP* 23; *SEG* LIV 694; LIX 834) for trade on the north shore of the Black Sea in the Classical and early Hellenistic periods. The letters show trade to be primarily a family affair, an impression confirmed by the formulations used in proxeny decrees (e.g. *IOSPE* I² 20 = *IGDOP* 15 LL. 7-12). O. asks whether this would not have presented a barrier against the participation of the indigenous population in Greek commerce, in the absence of family relations to the Greeks. [For a detailed assessment of trade networks on the North Shore of the Black Sea in this period, cf. C.Müller, *D'Olbia à Tanaïs. Territoires et réseaux d'échanges dans la mer Noire septentrionale aux époques classique et hellénistique* (Paris 2010) 219-270, Kantor.] The evidence of private letters for the question whether there were 'business agents' in ancient Greece is adduced by E.M.Harris, in U.Yiftach-Firanko (ed.), *The Letter: Law, State, Society, and the Epistolary Format in the Ancient World* (Wiesbaden 2013) 105-124, with discussion of *IGDOP* 23 (*SEG* XXVI 845; LVII 693*; Berezan) and LIV 694 (LXI 636*; Olbia).

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551. **North Shore of the Black Sea. Epigraphical studies: J.G.Vinogradov.** I.A.Snytko, *Voprosy epigrafiki* VII.2 (Moscow 2013) 233-269 (in Russian) publishes a detailed memoir of J.G.Vinogradov and his contribution to the epigraphy of the Black Sea.

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552. **North Shore of the Black Sea. Epigraphic review.** A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 8 (2013) 153-170, publishes the instalment of his epigraphic chronicle covering the year 2012.

A.Avram, *Analele Universitatii di Craiova, Serie Istorie* 15.1 (17) (2010) 7-36, assembles his contributions to *BE* (2006-2009) on inscriptions from Nikonion, Olbia, and Tyras, which we have presented in the respective volumes of *SEG*.

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553. **North Shore of the Black Sea. Foreign relations.** V.Cojocaru, in *Poleis in the Black Sea Area* 87-142 (in Romanian; English summary), studies the relations of the cities of the North Shore of the Black Sea with other Pontic cities and with the barbarians in the Hellenistic and Imperial periods. The main epigraphic sources are presented in a catalogue (105-133; Greek texts). We provide concordances with corpora and *SEG*. For an inscription that was never presented in *SEG*, see our lemma no. 560.

SEG XXVI	Cojocaru
849	72
SEG XXVIII	
632	86
638	79
658	44
SEG XXX	
923	23
SEG XXXII	
791	13
SEG XXXVII	
607	64
674	53
SEG XXXIX	
702	29
SEG XLV	
1000	2
1012	68
SEG XLVIII	
999	81

SEG XLIX	Cojocaru
1051	24
SEG LI	
971	2
SEG LII	
724	34
748	109
SEG LIII	
775	54
785	6
SEG LV	
849 ter	52
SEG LVI	
874	90
IGBulg I²	
13	63
39	47
41	55
228 bis	106
229 107	
399	65

IGBulg V	Cojocaru
5011	64
I.Byzantion	
3	66
I.Histriae	
15	35
65	36
I.Kallatis	
10	40
12	38
13	39
166	46
I.Tomis	
5	58
279	98
313	105
IGDOP	
18	5
19	3
20	4
I.Olbia	
6	4

I.Olbia	Cojocaru	*IOSPE* I²	Cojocaru	*CIRB*	Cojocaru
7	3	202	76	17	15
9	5	203	77	124	59
26	41	204	78	129	60
28+29	29	207	57	130	61
51	102	233	97	131	62
99	26	240	29	134	69
101	96	325	7	194	9
123	29	332	117	208	10
		344	30	237	16
Solomonik,		345	14	243	18
NEPKh		351	56	246	19
I 7	87	357	80	249	20
I 13	91	358	83	250	21
I 76	108	359	84	252	37
II 109	43	362	88	495	67
		364	89	530	70
IOSPE I²		401	17	610	71
3	104	445	114	703a	73
21	22	446	115	705	74
24	1	528	112	709	75
26	26	542	92	732	110
27	31	543	82	733	111
30	32	544	93	923	11
32	33	545	113	925	12
34	42	546	45	1193	13
39	95	670	49		
40	100	671	50	*I.Kalchedon*	
41	101	672	51	4	48
51	94	688	28	16	1
79	66				
96	103	*CIRB*		*I.Sinope*	
174	99	2	8	184	116

554. **North Shore of the Black Sea. Corpus of graffiti and dipinti.** I.A.Emets, *Graffiti i dipinti iz antichnykh gorodov i poselenij Severnogo Prichernomorja (podgotovitel'nye materialy k Korpusu)* (Moscow 2012) (in Russian; dr.), presents a 'preliminary' corpus of 1304 graffiti and dipinti from the European part of the Bosporan kingdom (nos. 1-640 and 1304); the Asiatic part of the Bosporan kingdom (nos. 641-1150); the chora of Chersonesos and Skythian settlements in northwestern Crimea (nos. 1151-1297); and the area of Olbia (nos. 1298-1303). The Introduction (3-76) provides a detailed discussion of the typology of graffiti from the North Shore of the Black Sea. All texts are illustrated

by drawings; no photographs. Some of the texts are printed only in majuscules [frequent misprints, particularly in accents, Kantor]. Most of the texts have been previously published by Emets himself in articles, some of which have been presented in *SEG* [see *SEG* XLIV 661; XLV 983, 991, 1015, 1028, Kantor]; no new readings are offered. No systematic cross-referencing to publications of other scholars, no concordances with his earlier publications, no references to *SEG*, and no indices. There are considerable overlaps with V.P.Jajlenko, *Drevnosti Bospora* 9 (2006) 355-428 [*SEG* LVI 925] and S.Ju.Saprykin, A.A. Maslennikov, *Graffiti i dipinti khory antichnogo Bospora* (Simferopol-Kerch 2007) [summarized in *SEG* LVIII 743]. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 8 (2013) 164-166 no. 20, with severe criticism of E.'s editorial standards. We present the more substantial texts not previously included in *SEG* in our lemmata nos. 577-580, 621-624, and 631/632.

555. **North Shore of the Black Sea. Palaeography of Late Antique inscriptions.** A.Ju.Vinogradov, *VDI* 280 (2012.1) 182-194 (in Russian; English summary), surveys Chersonesitan and Bosporan inscriptions of the 4th-7th cent. A.D., tracing different developments of letter forms in Chersonesos and Bosporos. He gives a concordance with *IOSPE* V³ for all inscriptions referenced in the article and a table of find-spots and palaeographic features of Late Antique inscriptions from Pantikapaion (193). He provides good photographs of the following dated inscriptions [we provide references to *SEG*, Kantor]: **Chersonesos:** *IOSPE* I² 450 (=*IOSPE* V³ 4); 496 (=*IOSPE* V³ 80); V.V.Latyschev, *Sbornik grecheskikh nadpisej khristianskikh vremen iz Juzhnoj Rossii* (St Petersburg 1896) 7-15 no. 7 (=*IOSPE* V³ 5); E.I.Solomonik, *Vizantijskij Vremennik* 47 (1986) 213/214 no. 4 (=*IOSPE* V³ 6). **Pantikapaion:** *CIRB* 67 (= *SEG* XLVIII 993 = *IOSPE* V³ 251); Latyschev, *Sbornik* no. 86 (=*IOSPE* V³ 285); Latyschev, *Izvestija Imperatorskoj arkheologicheskoj komissii* 14 (1905) 131/132 no. 53 (=*IOSPE* V³ 260). **Mangup:** A.Ju. Vinogradov, *Khersonesskij sbornik* 11 (2001) 70/71 (=*IOSPE* V³ 164). **Unknown provenance, probably Pantikapaion:** *SEG* XLVIII 1030 (=*IOSPE* V³ 298). Cf. A.Avram, *BE* (2013) no. 301; A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 8 (2013) 154 no. 3.

556. **North Shore of the Black Sea. Prosopography.** A.Avram, *Prosopographia Ponti Euxini externa* (Leuven 2013), provides a full prosopography of 3,358 people from the Black Sea region attested outside their home community from the 6th cent. B.C. to the 6th cent. A.D., mostly on the basis of epigraphic sources. Following the geographical order of *SEG*, the persons are listed alphabetically under their place of origin. Comments in Latin and detailed indices.

Id., in A.Hermary, G.R.Tsetskhladze (edd.), *From the Pillars of Hercules to the Footsteps of the Argonauts* (Leuven 2012) 279-313, provides an extract from this prosopography that covers individuals from the North and East shores of the Black Sea (307 entries).

Id., in H.Bru, G.Labarre (edd.), *L'Anatolie des peuples, des cités et des cultures (IIᵉ millénaire av. J.-C. – Vᵉ siècle ap. J.-C.)*, vol. 1 (Besançon 2013) 111-132, provides an extract covering individuals from Bithynia attested in Thrace, Moesia Inferior and the North Shore of the Black Sea (109 entries), subdivided into various categories (long-term residents, short-term residents, proxenoi and honorands). He discusses patterns of regional mobility. Cf. A.Avram, *BE* (2013) no. 290 and *BE* (2014) no. 284; A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 317 no. 1; D.Dana, *Antiquité classique* 84 (2015) 415-417.

557. **Bosporan Kingdom. Associations.** N.V.Zavojkina, *Bosporskie thiasy: mezhdu polisom i monarkhiej* (Moscow 2013) (in Russian), presents a detailed study of private associations in the Bosporan Kingdom (1st-3rd cent. A.D.) based entirely on the epigraphic material. Chapter 1 (27-43) discusses the terminology of private associations and their officials in Bosporan inscriptions. Z. rejects the view of S.Ju.Saprykin [cf. *SEG* LIX 845] that σύνοδος was a smaller governing body within a θίασος, as the two terms appear to be interchangeable in *CIRB* 83 and 96. The term τὸ κοινὸν τῶν θιασιτῶν is attested only in *SEG* LV 863, and its meaning cannot be established with certainty. Chapters 2-5 provide detailed discussion of the evidence for private associations in Pantikapaion, Phanagoreia, Hermonassa, Gorgippia, and Tanais. On 125/126, she provides a list of 18 members of the associations of εἰσποιητοὶ ἀδελφοί at Tanais (*CIRB* 1281, 1283, 1285, 1286) who are also attested as members of age associations. Chapters 6-9 discuss the political and institutional structure of the Bosporan Kingdom in the Imperial period, and the position of private associations in it, with a particular focus on Tanais (143-209). She points out that unlike the situation in the Roman provinces, there is no attestation of professional associations in the Bosporan Kingdom with the exception of *CIRB* 1134 (association of ναύκληροι from Gorgippia; see our lemma no. 573). In an epigraphic appendix (252-267), she suggests a number of new readings in *CIRB*; see our lemmata nos. 572-575, 610-613, 633, 636/637. No index; no references to *SEG* and *BE*.

Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014), 318-322 no. 3, provides a list of numerous misprints in Z.'s monograph (318/319 note 9); see also I.Makarov, *An.Ép.* (2013) [2017] no. 1347, who notes that this monograph 'doit être utilisée avec prudence'. A.Avram, *BE* (2015) no. 536, who criticizes the author for not distinguishing between groups of related inscriptions. Based on the consistent titulature of association officials, A. distinguishes the following groups of inscriptions: *CIRB* 79A, 80/81, 88, 90-92, 94, 101 (?), 102, 106 and 108 (Pantikapaion); *CIRB* 82-87, 89, 93, 107 and *SEG* LIX 845 (Pantikapaion); *CIRB* 95-100, 103-105 (Pantikapaion); *CIRB* 987/988, 1016 and *SEG* LVII 739/740 (Phanagoreia).

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558. **Bosporan Kingdom. Cult of Aphrodite Ourania Apatouros.** I.Balena, in *The Bosporus* 39-45, discusses literary and epigraphic evidence for Aphrodite's epithet Οὐρανίη Ἀπατούρου μεδεούσῃ (5th cent. B.C.-3rd cent. A.D.) attested in the following inscriptions: *CIRB* 1234 = *IOSPE* II 469 (5th cent. B.C.); *CIRB* 1111 = *IOSPE* II 343 (389-348 B.C.); *CIRB* 971 = *IOSPE* IV 418 and *CIRB* 972 = *IOSPE* II 347 (ca. 349-310 B.C.); *CIRB* 75 = *IOSPE* II 19 (150-125 B.C.); *CIRB* 35 = *IOSPE* II 28 (243 A.D.). The epithet is connected with the local toponym of the sanctuary of Aphrodite and the festival of the Apatouria: it evidences 'distinctively local variants' in the worship of Aphrodite in Milesian colonies.

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559. **Bosporan Kingdom. Leukon I.** E.A.Molev, *Problemy istorii, filologii, kul'tury* (2013.2) 208-213, discusses the development of the title ἄρχων, first adopted by the Spartokids in the reign of Leukon I. The earliest attestation is in *CIRB* 1111 LL. 5-7: ἄρχοντος | Λεύκωνος Βοσπόρ[ο] | καὶ Θεοδοσίης. M. connects the adoption of the title with the annexation of Theodosia which was the first Spartokid possession too removed from Pantikapaion to be incorporated in the latter's polis structure. He rejects the view of D.V.Gribanov, *Polis na rannjospartokidovskomu Bospori (408-403 rr. do n.e.)* (Kharkiv 2013) (unpubl. Ph.D. dissertation; in Ukrainian) that the archonship was a purely Greek office, noting that the later titulature of Leukon as archon included barbarian tribes (*SEG* LII 741 LL. 2/3) and archonship only developed into a federal magistracy in the Boiotian League at a later date. Cf. A.Avram, *BE* (2014) no. 354.

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560. **Chersonesos in Tauris. Honorary decree for Papias from Herakleia Pontike, 130/131 A.D.** Marble plaque; inscription within a frame (LL. 1-3 written on the frame); found in 1959. Ed.pr. E.G.Surov, *VDI* 73 (1960.3) 153-156 (in Russian; ph.). Republished by B.Lifshitz, *PP* 19 (1964) 357-359; J.B.Hainsworth, *Tituli ad dialectos Graecas illustrandas selecti* I (Leiden 1972) 56 no. 86. An excerpt of the text (LL. 4-16) is included by V.Cojocaru, *art.cit.* (see our lemma no. 553) 126, in a collection of sources concerning the foreign relations of cities in the Black Sea area (cf. p. 101). We present L.'s text.

[Ἀγαθᾶι Τύχαι·]
Πρόεδροι Χερσονασειτᾶν τᾶ<ν> ποτὶ Ταυρικᾶι
εἶπαν·
ἐπειδὴ Παπίας Ἡρακλέωνος Ἀρακλεώτας ἀνὴρ χρασίμωι
ἄθει κεχραμένος σεμνότατον τᾶς ἐπιδαμίας παρ' ἁμὲς
πεπόατ<α>ι χρόνον πάντας τῶν ἁμῶν εὐυπαντήτως
στέρξας καὶ τειμῶν καθάπερ ἀγαθὸς καὶ ἐκ φύσιος
πολείτας, ἀνθ' ὧν τὸν ἄνδρ' ἀμοιβαίως ἀντιτειμα-
θῆνα<ι> καθᾶκον εἶμεν· δεδόχθαι τᾷ βουλᾷ καὶ
τῷ δάμῳ ἐπαινέσαι μὲν ἐπὶ τούτοις Παπίαν
Ἡρακλέωνος Ἀρακλεώτ<α>ν· δόμεν δὲ αὐτῷ προξενίαν, πο-
λειτείαν, ἔσπλουν τε καὶ ἔκπλουν ἐν εἰράνᾳ καὶ πολέμωι ἀσυ<λ>ε<ὶ> τ' ἀσ-
πονδεί, αὐτῷ τε καὶ ἐκγόνοις καὶ χράμασιν αὐτοῦ, μετοχάν
τε πάντων τῶν ἐν τᾷ πόλει ὧν καὶ Χερσονασείταις μέτεστι·
τὸ δὲ ψάφισμα τοῦτο ἀναγραφάμεν <ἐν> λευκολίθου στάλᾳ καὶ θέ-
μεν ἐν ἐπισαμοτάτωι τᾶς ἀκροπόλιος τόπῳ· ταῦτ' ἔδοξε βου-
λᾷ, δάμῳ, βασιλευούσας Παρθένου, ἔτεος ρνε', ἱερέως
δὲ Τίτου Φλαυίου Ξάνθου υἱοῦ Φλαυίου Νάσωνος, μηνὸς
Λατόου ι', γραμματεύοντος Ἡροΐδου Ζήθου· ἐσφρα-
γίσαντο α' στίχωι : θεὰ βασίλισσα Παρθένος,
Φλάουιος Ἀγέπολις υἱὸς Φλαουίου Ἀρίστωνος, πρωτάρχων,
Ζῆθος Ἀρίστωνος, Τίτος Φλαούιος Ἀρίστων υἱὸς Φλα<ου>ίου Ἀρίστω-
νος τοῦ Ἀγεπόλως, Ἀθήναιος Διογένους, Ἑρμοκλῆς Ἀπολλω-
νίου, Νεικαγόρας Δαμοκράτους· β' στίχῳ : Φιλόμουσος Ἀπολλωνί-
δου, Λούκιος Ἀντώνιος Ῥοῦφος, Δημοκράτης Βοΐσκου, ἄρχων, Ἀρίσ-
των Ἀπολλωνίου, ἄρχων, Λούκιος Ἰλάρου, Ἀντίλοχος Ἀντιλόχου,
Ζῆθος Πυθοδότου, Ἀσκληπιάδης Ἀσκληπιάδου, ἄρχων· γ' στίχωι :
Πετρώνιος Μαρεῖνος, ἄρχων, Μητρόδωρος Διοσκουρίδου, Ἀρίστων Ἀντι-
λόχου, Καλλικλῆς Ἡδύλου, ἄρχων, Ἡροΐδας Ἡροΐδου, νομοφύλαξ, Ἱκέσιος
Ἱκεσίου, ν<ο>μοφύλαξ, Ποντικὸς Ἰλάρου, νομοφύλαξ, Βοΐσκος Διοσκου-

ρίδου, πρόδικος, καὶ ὁ γραμματεὺς τῆς βουλῆς Ἡροΐδας Ζήθου

Numerous ligatures, L. || 1. ΤΑ, lapis || 3. [emendation by ed.pr. without indication of what is on the stone, Kantor] || 6. ΠΕΠΟΑΙΤΑΙ, lapis || 8. τὸν ἄνδρα μοιραίως, ed.pr.; τὸν ἄνδρ' ἀμοιβαίως (cf. *IOSPE* I² 71 LL. 17/18), L. || 9. ΘΗΝΑ, lapis || 11. ΑΡΑΚΛΕΩΤΑΝ, lapis || 12. in fine, ΑΣΥΔΕ, lapis || 15. ἐν, omitted by the mason (haplography), L.; λευκολίθο‹ι›, ed.pr.; λευκολίθου, L. || 19-31. cf. *IOSPE* I² 359 (129/130 A.D.), ed.pr., L. || 22. ΦΛΑΙΟΥ, lapis || 30. ΝΜΟΦΥΛΑΞ, , lapis

561-565. **Chersonesos in Tauris. Epitaphs, ca. 350 B.C.-125 A.D.** Five epitaphs; found in 2008 during conservation work on the defence wall 19 and Tower XVI; now in the Chersonesos Museum. Edd.pr. I.A.Makarov, V.G.Samojlenko, *VDI* 287 (2013.4) 62-73 (in Russian; summary in English; ph.). Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 330-332 no. 17; A.Avram, *BE* (2015) no. 530.

561: 65/66 no. 1. **Epitaph of Aba, ca. 350-275 B.C.** Limestone stele.

Αβα | Νεομηνίου | Ὑπίου | γυνά

1. Αβα probably is of Thracian origin; cf. D.Detschew, *Die thrakischen Sprachreste* (Vienna 1957) 1 s.v., edd.pr. [not in D.Dana, *Onomasticum Thracicum* (our lemma no. 473); rather a *Lallname*, Avram] || 3. Ὕπιος was hitherto unattested; possibly connected with the name of a river in Bithynia near Herakleia Pontike; cf. Steph. Byz. υ40 Billerbeck; Ps.-Skylax, *Peripl.* 91, edd.pr.

562: 66/67 no. 2. **Epitaph of Metrodoros, ca. 325-250 B.C.** Two joining fragments of a limestone stele, broken at the bottom.

Ματ[ρόδω]ρος | Γλαύκωνος

2. First attestation of Γλαύκων on the North Shore of the Black Sea, edd.pr.

563: 67-69 no. 3. **Epitaph of Soteria, ca. 225-150 B.C.** Limestone stele, broken at the top and bottom.

Σωτηρία
χαῖρε
Φορμίωνος
[γ]υνά

1. First attestation of Σωτηρία on the North Shore of the Black Sea, edd.pr. || 2. probably the earliest Chersonesitan epitaph using χαῖρε, edd.pr.

564: 69/70 no. 4. **Epitaph of Pasion, ca. 250-200 B.C.** Two joining fragments of a limestone stele, broken at the bottom. For other epitaphs of Herakleotai at Chersonesos in Tauris, cf. *IOSPE* I² 544/545 (Imperial period) [cf. A.Avram, *Prosopographia* -- (our lemma no. 556) 149 no. 1869; 150 no. 1880, Kantor].

Πασίων
Διοτίμου
Ἡρακλεώτας

1/2. First attestation of the names Πάσιων and Διότιμος from Herakleia Pontike; well-attested at Chersonesos; cf. *LGPN* IV s.vv., edd.pr.

565: 70-72 no. 5. **Epitaph of Geminius, ca. 50-125 A.D.** Two joining fragments of the upper part of a marble pedimental stele. Cf. I.A.Makarov, *An.Ép.* (2013) [2016] no. 1350.

Γεμίνιος Γεμινίου Οὐάλεντος
υἱός, ἐτῶν γ'

1. The father of the deceased was probably an enfranchised immigrant from Asia Minor, rather than a Roman veteran from the *vexillatio Chersonesitana*, whose presence is not firmly attested until a later date; all known inscriptions of its soldiers are in Latin; it is also possible that he was an enfranchised local; Roman citizens with non-imperial *nomina* are otherwise unattested at Chersonesos before the 130s A.D.; cf. *SEG* XLVIII 999 (Gaius Valerius from Sinope); LVI 932 (P. Servilius from Amastris), edd.pr.

566. **Chersonesos in Tauris. Citizen oath, ca. 300-250 B.C.** *IOSPE* I² 401; *Syll.*³ 360; *SEG* LVI 869*; LIX 812; LX 807. I.A.Makarov, in M.D.Bukharin (ed.), *Scripta antiqua: Voprosy drevnej istorii, filologii, iskusstva i material'noj kul'tury*, vol. 2 (Moscow 2012) 304-326 (in Russian); id., *ACSS* 20 (2014) 1-38 (English version of the previous article; ph.), addresses the key features of the document as a constitutional oath: obligations to support ὁμόνοια; to defend the polis from external threats; to preserve the existing political order; and to abstain from extra-legal conflict resolution. References to both internal and external threats remain very general and make no reference to specific threats, by contrast e.g. with the oath from Dreros (*I.Cret.* I.IX.1) which singles out Lyttos as the enemy. In LL. 32 and 39, the introduction of the participial phrase with the negation μή renders the condition hypothetical. This speaks against the widely accepted view of S.A.Zhebelev, *Severnoe Prichernomorje* (Moscow/Leningrad 1953) 221-223, developed by Ju.G.Vinogradov, A.N.Scheglov, in Je.S.Golubtsova (ed.), *Ellinizm: Ekonomika, politika, kul'tura* (Moscow 1990) 336-361, that the oath was introduced on the occasion of a *stasis* and possibly a seizure of part of the Chersonesitan territory by the exiles. [For a possibility of *stasis*, see now B.Gray, *Stasis and Stability: Exiles, the Polis, and Political Thought, c. 404-146 B.C.* (Oxford 2015) 142/143; M., who discusses other parallels to the Chersonesos oath in detail, was not aware of the oath from Dikaia (*SEG* LVII 576; our lemma no. 424), Kantor.] Rather, the context was the appearance of new ἔποικοι in the late 4th cent. B.C. [for ἔποικοι on the North Shore of the Black Sea, cf. our lemma no. 548, Kantor]. In the second part of the article, M. discusses the meaning of the hapax ΣΑΣΤΗΡ in LL. 24/25, repeating his arguments that we summarized in *SEG* LIX 812. In the final part, he addresses the fragmentary clause of the oath in LL. 56/57. Re-examination of the fragment with the letters ΘΑΝΑ assigned by

Latyschev to the end of L. 57 shows that it does not belong to this inscription. M. suggests restoring in L. 57 μήτε π[ρόβατα εὐθηνοῖ - - -]. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 12 (2015) no. 26; A.Avram, *BE* (2015) no. 528.

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567. **Chersonesos in Tauris. Honorary decree for Diophantos of Sinope, ca. 110 B.C.** *IOSPE* I[2] 352; *Syll.*[3] 709; *SEG* XXX 963; XXXI 681; XXXVII 653; XXXIX 692; XLII 695; XLVI 925; LI 957. A.K.Gavrilov, in *Bosporskij fenomen: Greki i varvary na evrazijskov perekrestke* (St. Petersburg 2013) 195-202 (in Russian), discusses the clause τὸν μὲν ἐκθρέψαντα αὐτόν in col. 2 L. 34. Adducing the usage of cognate words in literary sources, he suggests that this phrase may not refer to Diophantos having been brought up by King Pairisades, but to the fact that he had been 'provided' with the conditions that allowed him to become a general, i.e. he had been hired by the king as a mercenary. The length of the lacuna at the end of L. 34 recommends the restoration ἐκθρέψαντα αὐτὸν [τὸν βα]|σιλέα (ἐκθρέψαντα αὐτὸν [βα]|σιλέα, *IOSPE*). Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 335 no. 23; A.Avram, *BE* (2014) no. 353.

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568. **Chersonesos in Tauris. Honorary decree for citizens of Herakleia Pontike, 138-161 A.D.** *IOSPE* I[2] 361+362+363; *NEPKh* II 112a and b. I.A.Makarov, *VDI* 284 (2013.1) 104-115 (in Russian; summary in English; ph.; dr.), based on re-examination of the stones, argues that *IOSPE* I[2] 362 is the upper part of the same stone as *IOSPE* I[2] 363+361 (= *NEPKh* II 112 frr. a and b). On the basis of a prosopographical analysis of the list of τῶν σφραγισαμένων in *NEPKh* II 112 LL. 7–21 he argues for dating the Herakleian embassy to Antoninus Pius mentioned in *IOSPE* I[2] 362 to 138-141 A.D. and discusses its broader political context, in the aftermath of a six-year Chersonesitan embassy to Hadrian attested in *IOSPE* I[2] 423. We note the new readings: *IOSPE* I[2] 362 L. 7: γνασίωι (γνασί(α)ι, *IOSPE*); L. 16 in fine: Makarov deletes {ΑΜΕΙ}; L. 20: [μητρόπο]λ̣ι̣ν ([μεγαλόπο]λιν, *IOSPE*). Cf. A.V. Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 328-330 no. 15. A.Avram, *BE* (2014) no. 352, accepts Makarov's suggestions, but notes that a Doric form should be restored in *IOSPE* I[2] 362 L. 20: [ματρόπο]λιν. Cf. I.A.Makarov, *An.Ép.* (2013) [2016] no. 1349.

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569. **Chersonesos in Tauris. Epitaphs of Parmis and Xanthos, ca. 50 B.C.-50 A.D.** *IOSPE* IV 110; I[2] 482. I.A.Makarov, in A.I.Ivantchik (ed.), *Monumentum Gregorianum: Sbornik statej pamiati akademika G.M. Bongard-Levina* (Moscow 2013) 310-326 (in Russian; ph.), republishes the inscription and notes that under LL. 1/2 there is an epitaph for Parmis, son of Apollas, erased to make way for the epitaph of Xanthos; we print the new text below. On palaeographic grounds, it should be dated to no earlier than 50 B.C., whereas the epitaph of Xanthos should be dated to ca. 1-50 A.D. M. discusses the rhetoric of the epitaph of Xanthos in the context of the genre of epitaphs commemorating untimely death, and argues that the expression σοφὸς ἐν Μούσαις refers to his education in the gymnasion rather than to his mature intellectual accomplishments (contra: A.Bielman, in R.Frei-Stolba et al. (edd.), *Les femmes antiques entre sphère privée et sphère publique* [Bern 2003] 84). The circumstances of Xanthos's death in battle suggest that at the time of his death he belonged to the age-class of the νέοι, rather than to that of the ephebes. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 330 no. 16. A.Avram, *BE* (2014) no. 351, notes that other attestations of the names Πάρμις and Ἀπολλᾶς at Chersonesos mostly belong to the 3rd cent. B.C.

Πάρμις
Ἀπολλᾶ

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570. **Chersonesos in Tauris (area of: Chajka). Graffito on an ostrakon, 1st cent. B.C./1st cent. A.D.** Two joining fragments of a red-glazed plate, broken on all sides; acquired on the antiquities market in 2013, now in the Evpatoria Museum. Ed.pr. S.R.Tokhtasiev in V.A.Kutajsov, T.N.Smekalova (edd.), *Ortli. Antichnaja usad'ba i vinogradnik na dal'nej khore Khersonesa* (Simferopol 2013) 263 (in Russian; dr.); republished by S.Ju.Saprykin, *Materialy k archeologicheskoj karte Kryma* XIV (Simferopol 2014) 24-27 no. 2 (in Russian; ph.; dr.). Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 332 no. 18; 12 (2015) 210/211 no. 28, with a number of his own readings; A.Avram, *BE* (2015) no. 531. Ed.pr., followed by others, interprets the text as a list of monetary sums and goods for a group of women. We print Belousov's text (2015).

Ουζάλκου γυνή· Η
Πάτει{ς} γυνά· χρυσόλιθο[ς - - -]
Αζεακος· Α
4 Αγουζακο<υ> γυνή· Β
Λαυθιακου θυγάτηρ· Α
ΚΑΝΘΡΥΠΙΟΝ (?) ΚΤΕΝΩ[- - -]

1. [?Αγ]ουζακου, ed.pr.; lambda written later over the line, S., B.; 'le *lambda* transcris par S. me semble superflu', A. || 2. Πατεις, γυνά· χρυσολίθο[ς], ed.pr.; Πάτεις γυνά· χρυσολίθοι, S.; Πάτει{ς}, B., who interprets it as a genitive and refers to S.R.Tokhtasiev in *ΕΥΧΑΡΙΣΤΗΡΙΟΝ - - - Domanskogo* (St. Petersburg 2007) 108 for the name [cf. *SEG* LVII 690]; 'voir le nom bithynien Πατης', A. || 3. Αζεακος· Α, ed.pr., B.; Αζεκος· Α, S.; second alpha inserted above the line, B. || 6. ΚΑΝΘΡΥΠΙΟΝ (?) ΚΤΕΝΩ[- - -], ed.pr., B.; κα<ὶ> θρύπτον κτενώ|δης, S., who interprets θρύπτον as a participle of θρύπτω and κτενώδης = a 'comb-like' item; 'je n'arrive pas à comprendre la séquence θρύπτον κτενώδης', A. [-δης beyond the end of L. 6 is not visible on the ph. or S.'s dr., Kantor].

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571. **Dzhangul (modern place name). Graffiti on vases (mostly dedications to Tarka/Targa), 2nd cent. B.C.** Fragments of pottery, found during the excavations of A.N.Scheglov in 1983-84. Ed.pr. S.R.Tokhtasiev, *VDI* 284 (2013.1) 193-196 nos. 1-4 (in Russian; ph.), from the notes of the late Ju.G.Vinogradov and photographs kept at the Institute for the History of Material Culture (St. Petersburg); cf. S.Ju.Saprykin, *art.cit.* (our lemma no. 570) 7-24 nos. 1-24 (in Russian; ph.; dr.); Saprykin = no. 23 is anepigraphic; his no. 24 combines fragments of more than one vase. Tokhtasiev provides a detailed discussion of the identification of the sanctuary at Dzhangul with Τράκανα mentioned by Ptolemy, *Geog.* 3.5.27, and comments on the variations Ταργα, Ταρκη, and Ταργώ in the name of the goddess. Saprykin observes that the find of a Rhodian amphora stamp (ἐπὶ

Τιμο|δίκου | Ἀρταμιτί[ου]) confirms the archaeological dating. Cf. A.Avram, *BE* (2014) no. 317; (2015) no. 531; A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 328 no. 14; 12 (2015) 207-209 no. 28. We omit the more speculative restorations of names by Saprykin. **1)** [- - -]ται Ταργα[ι - - -] (T. 195 no. 3 = S. 10 no. 1; fr. of a Megarian bowl); **2)** [- - -]ΚΟΝΤΟ[- - - | - - -]ΙΗΣΠ[- - -] (S. 10/11 no. 2; fr. of a Megarian bowl); **3)** Ἀφροδί(τηι) (S. 11 no. 3; shoulder of a Chersonesitan amphora); **4)** Ἡρωΐδας | Ὕμνου | Ταργαι εὐχήν (S. 11 no. 4; neck and shoulder of an amphora); **5)** [- - -]ΛΛΩ[- - - | - - -]ΝΟΣ | [- - -]ΑΙ | ΑΠΑΙ[- - -] (S. 11/12 no. 5; fr. of an amphora); **6)** Σώπο[λις - - -] | ὑπὲρ [- - -] | Ταργ[αι] (T. 195 no. 2 = S. 12-14 no. 6; fr. of an amphora wall); **7)** Πα[- - -] | Ἡφ[- - -] | Ταρ[γαι] | ἐπὶ χα[- - -] (S. 14 no. 7; fr. of a neck of a Rhodian amphora); **8)** Ταργο<ῖ>. σοί, Ἀρε[- - -] (T. 195 no. 4 = S. 14/15 no. 8; fr. of an amphora shoulder); **9)** [Ταργ]αι Σιλη[νός] (S. 15 no. 9; fr. of an amphora shoulder); **10)** [- - - Ταρ]γαι (S. 15 no. 10); **11)** ΑΓΕ[- - -] | Θ[- - -] | Λ ΓΑΙΑ (S. 15/16 no. 11; fr. of an amphora wall); **12)** Λ (S. 16 no. 12; fr. of an amphora wall); **13)** [Τ]αρ[γ]α[ι] (S. 16 no. 13; fr. of an amphora wall); **14)** [- - -]ΙΩΝΥ[- - - | - - -]ΡΙΣΤ[- - -] (S. 16/17 no. 14; fr. of an amphora wall); **15)** ΑΧΤΑ[- - -] | ΤΑ[- - -] | Ε[- - -] (S. 17 no. 15; fr. of an amphora wall); **16)** Δια[- - - | - - -]Ν Ἀχ<ι>λλεῖ Σω[τῆρι (καὶ)] Ταρκη Σωτ[είραι | ἀνέθη]κεν (?) (T. 195 no. 1 = S. 18/19 no. 16; fr. of a shoulder of a Rhodian amphora); **17)** [- - -]ΓΑΘΑΡ[- - - | - - -]ΑΝΑ[- - -] (S. 19/20 no. 17; fr. of an amphora); **18)** [- - -]ΟΥ[- - - | - - -]Α Η[- - -] (S. 20 no. 18; fr. of an amphora); **19)** Α[- - -]|ΑΣΑ[- - -] (S. 20/21 no. 19; fr. of a wall of a bowl); **20)** [Τα]ργα[ι | ἀνέθηκε]ν (S. 21 no. 20; fr. of a wall of a bowl); **21)** [- - -]ΝΟΣ (S. 21 no. 21; fr. of a wall of a bowl); **22)** ΗΡ (S. 21 no. 22; fr. of a foot of a black-glazed cup); **23)** [- - -]ΑΚΟΥΝΤΙ[- - -] (S. 21/22 no. 24; fr. of a Megarian bowl); **24)** [- - -]ΕΙΔ[- - - | - - -] Ταρ[γαι- - -] (wall), ΗΡΑ (foot) (S. 21/22 no. 24 [second item assigned to this cat. no.]; fr. of a black-glazed bowl).

1. [- - -]ται Ταργα[ι - - -], T.; Σάϊττα Τα[ργαι - - -], S. [T.'s reading seems to be confirmed by the ph., Kantor] || 2. e.g. [ὑπὲρ τε]κόντο[ς], S.; no parallels for this restoration, B. || 5. e.g. [Ἀπο]λλώ[νιος | - - -]νος | [Ταργ]αι | ἀπ' αἴ[σας], S. || 8. Ταργο<ῖ> σοί, Ἀρε[- - -], T., who discusses the Hellenized form Ταργώ (on the model of Ἀφρώ, Δηώ; cf. E.Maass, *Hermes* 23 (1888) 615/616); Ἀρέτ[ε], S. || 14. e.g. [Ἀμφ]ίων Ὑ[περόχου], S.; cf. E.I.Solomonik, *VDI* 137 (1976.3) 122/123; Ju.G.Vinogradov, M.I.Zolotarev, in *Le Pont-Euxin vu par les Grecs* (Paris 1990) 104 no. 2, S. || 15. e.g. Ἀχτα[λίων] | Τα[ργαι] ε[ὐχήν], S., who suggests that the Boiotian name Ἀχταλίων (cf. *LGPN* IIIB s.v.) is possible in the Chersonesos, which had received Boiotian settlers || 16. Achilles Soter was not worshipped at the sanctuary; the joint dedication may have been made by people who survived a shipwreck near northwestern Crimea, S. || 17. [Ἀ]γαθαρ[χίδης] vel [Ἀ]γάθαρ[χος], S.

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572. Gorgippia. Dedication by a synodos, ca. 175-225 A.D. *CIRB* 1129. N.V.Zavojkina, *Bosporskie fiasy* (see our lemma no. 557) 259-262 no. 3.1, proposes a new text on the basis of her reconstruction of the standard format of Gorgippian thiasos inscriptions. We print her text.

[Ἀγαθῇ τύχῃ]
[βασιλεύοντος βασιλέως Τιβερίου]
[Ἰουλίου Σαυρομάτου φιλοκαίσαρος]
[καὶ φιλορωμαίου εὐσεβοῦς ἔτους - - -]
[μηνὸς - - - - - θ]εῷ Π[οσειδῶνι]
[σύν]οδος π[ερὶ ἱερέα]ν Φαρνακίωνα [Πό]-
θου Νεοκλέ[ους, τ]ὸν ἐπὶ Γοργιπ[πί]-

ας καὶ συναγ[ωγὸν Ἀ]θηνόδωρον Πα[ν]-
ταλέοντο[ς Ἀθηνοδ]ώρου, ἐπὶ τῶν
ἱερῶν καὶ φρο[ντιστὴν] Φαρνάκην Ἔ-
ρωτος· θια[σῖται Ἀλέξ]ανδρος Πό-
θου, Νυμφαγ[όρας - - - -δ]ώρου Κονο[ς]
[- - - - - - - - - - - - - - - Δι]όφαντος
[- - - - - - - - - - - - - - - -] Μενέσ[τρα]-
[τος - - - - - - - - - - - - - - - - -]

1. [- -]εωπ[- -], *CIRB* || 2. {ἡ σύν]οδος [ἡ περὶ - -]ν, *CIRB* || 3. Νεοκλέ[α - - τ]ὸν ἐπί, *CIRB* || 4. καὶ συναγ[ωγὸν - - Ἀ]θηνόδωρον, *CIRB* || 5. [- - -οδ]ώρου, *CIRB*; cf. Πανταλέων Ἀθηνοδώρου in *CIRB* 1134 L. 27, possibly the father of the synagogos, Z. || 6. καὶ φρο[ντιστὰς - - καὶ] Φαρνάκην, *CIRB*.

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573. Gorgippia. Dedication of a synodos of naukleroi, 174-211 A.D. *CIRB* 1134. N.V.Zavojkina, *Bosporskie fiasy* (see our lemma no. 557) 262/263 no. 3.2, suggests restoring in LL. 4/5 [ὑπὲρ] β[α]σιλέως Σαυρομάτου ([ἐπὶ] β[α]σιλέως, *CIRB*).

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574. Gorgippia. Dedication of a synodos of naukleroi, 229-231 A.D. *IOSPE* IV 433; *IGR* I 912; *CIRB* 1230. N.V.Zavojkina, *Bosporskie fiasy* (see our lemma no. 557) 263-265 no. 3.3, suggest restoring LL. 6-9 as follows: [- - - μηνὸς Πανή]μου ζ'· θεασεῖται ο[ἱ ὑπὲρ τοῦ ἑαυτῶν| κτίστου? βασιλέω]ς Σαυρομάτου κ[αὶ τοῦ ἑαυτῶν | εὐεργέτου?] βασιλέως Κό[τυος περὶ | ἱερέαν Νουμ]ήνιον (θεασεῖται ο[ἱ - - -| - - - βασιλέω]ς Σαυρομάτου κ[- - - | - - -] βασιλέως Κό[τυος - - - | - - - Νουμ]ήνιον], *CIRB*).

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575. Hermonassa. Dedication by a synodos to Aphrodite, 2nd cent. A.D. *CIRB* 1055. N.V.Zavojkina, *Bosporskie fiasy* (see our lemma no. 557) 255-257 no. 2.1, suggests restoring in LL. 1/2 περὶ [νεωκόρον? τὸν δεῖνα | τοῦ δεῖνος] (no restoration, *CIRB*). The only officer who could preside over an association, apart from the ἱερεύς (listed second in this inscription), was the νεωκόρος, attested at Hermonassa in *CIRB* 1054.

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576. Hermonassa. Boundary marker, 478/479 A.D. *SEG* XLVIII 995. E.Lytle, *AC* 31 (2012) 34, proposes an interpretation of the text τόπος | ἀλιευτικὸ[ς] νέος | διαφέρον Σαυα|γα ('a new fishing location belonging to Sauagos') as a 'legal proclamation' and perhaps a 'tacit acknowledgment' that this fishery will be established to the disadvantage of the neighbors and the customary practices. Ju.G.Vinogradov had assumed that the use of 'new' presupposed that Sauagos–a man of high social standing, perhaps further attested in other inscriptions (*SEG* XLVIII 993-994, LII 739)–owned other locations elsewhere; against that interpretation, L. proposes that this new investment of a fishery on a piece of coastal real estate in his possession indicates instead the profitability of large-scale fishing and salting operations. A.Marzano, *Harvesting the Sea. The Exploitation of Marine Resources in the Roman Mediterranean* (Oxford 2013; see our lemma no. 1777) 114, follows L. in this interpretation.

577. **Kimmerikon. Graffito on a cup, 2nd cent. A.D.** Red-glazed cup with graffiti on the wall on two opposite sides; found in 1949 during the excavations of I.B.Zeest. Ed.pr. T.V.Blavatskaja, *Kratkie soobschenija Instituta istorii material'noj kul'tury* 43 (1952) 69-73 (in Russian; dr.); republished by I.A.Emets, *Graffiti i dipinti* - - (our lemma no. 554) 116 no. 162 (in Russian; dr.), whose text we print. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 8 (2013) 166 no. 20.

A: ΕΠΙΤ

B: Ἀγαθῆι Τύχει Αὐρηλίου
ΕΠΙΤΟΥΑΣ
Ἐπίκτητος

B.2. An unsuccessful attempt to spell Ἐπίκτητος, E.; ἐπὶ τοῦ ἀσ(θενοῦς) or ἐπὶ τοῦ ἀσ(φαλοῦς), Belousov.

578. **Myrmekion. Graffito on a kantharos, late 6th/early 5th cent. B.C.** Fragment of a black-glazed kantharos with graffito around the rim; found in 1972. Ed.pr. I.A.Emets, *Epigraphicheskij vestnik* 7 (2002) no. 162 [non vidimus]; id., *Graffiti i dipinti* -- (see our lemma no. 554) 151 no. 399 (in Russian; dr.): [- - -]ΣΚΥΘΙΟΝ[- - -]Π[- - -]

ΣΚΥΘΙΟΝ: a misspelling of the name Σκυθιανός, E. [not in *LGPN*, Kantor; an name ending in -ιανος is impossible in the Archaic period; probably [redacted] attribute of the wine (σκύθιον); the personal name Σκύθιος is attested in Athens, Chaniotis].

579. **Myrmekion. Graffito on a cup (dedication to Meter), late 5th cent. B.C.** Fragment of a foot of a black-glazed cup; found in 1958. Edd.pr. V.F.Gajdukevich, T.Mikhalovskij, in *Issledovanija po arkheologii SSSR* (Leningrad 1961) 135 (in Russian; dr.); republished by I.A.Emets, *Graffiti i dipinti* - (see our lemma no. 554) 148 no. 379 (in Russian; dr.).

[- - - ἀ]νέθηκεν τῇ Μητρί vacat

580. **Myrmekion. Graffiti on vases (owners' inscriptions), 4th cent. B.C.** Two fragments of black-glazed cups; found in 1964. Ed.pr. I.A.Emets, *Epigraphicheskij vestnik* 7 (2002) nos. 158 and 161 (in Russian; dr.) [non vidimus]; republished by id., *Graffiti i dipinti* -- (our lemma no. 554) 150 nos. 392 and 394 (in Russian; dr.): 1) Μενίππου (no. 392); 2) Πα|ρα|μό|ν(ου) (no. 394).

2. Owner's inscription of Παράμονος, E.

581. **Olbia. Burial rituals.** A.S.Rusjaeva, *Bosporskie issledovanija* XXVIII (2013) 47-72 (in Russian), discusses Olbian burial rituals on the basis of epigraphic evidence (cf. *IOSPE* I² 34, 44, 226, 687; *SEG* XXVII 444; XXXVIII 726). A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 326 no. 10, notes that key points were anticipated by S.E.Andreeva, in *Bosporskij fenomen: pogrebal'nye pamiatniki i sviatilishcha* II (St. Peterburg 2003) 30-36.

582. **Olbia. Epigraphical studies: V.V.Krapivina.** In an obituary of V.V.Krapivina, I.A.Snytko, *Voprosy epigrafiki* VII.2 (Moscow 2013) 270-282 (in Russian), discusses the contribution of V.V. Krapivina to Olbian epigraphy and gives a full list of her publications.

583. **Olbia. Onomastics: names of Iranian origin.** S.R.Tokhtasiev, in *Commentationes Iranicae: Sbornik statej k 90-letiju V.A. Livshitsa* (St. Petersburg 2013) 565-607 (in Russian), provides a comprehensive discussion on this topic. Prior to the mid-1st cent. B.C. only about 15 names of Iranian origin are attested in Olbia, mainly in the 6th-4th cent. B.C. The two graffiti with names ending in -ακης, adduced for the 1st cent. B.C. by Ju.G.Vinogradov, *Pontische Studien* (Mainz 1997) 160, may refer to Greek names such as Πιτθάκης (attested at Olbia; cf. *LGPN* IV); there are no names of Iranian origin in the list of eponyms in *IOSPE* I² 201. The situation changes radically after the refoundation of the city of Olbia by King Burebista in ca. 55 B.C.

In T.'s view this change is to be connected with the migration of Sarmatians to Olbia and their integration into the Olbian city elite. He argues against the view of V.V.Krapivina (summarized in *SEG* LXI 629) that this change is to be explained by the migration of a late Skythian population from the Lower Dniepr area, perhaps facilitated by the temporary migration of the Olbiopolitai there after the Getic sack of the city, and by earlier integration of the Greek and Skythian population in the Olbian chora. Archaeological evidence does not show any strong Skythian connections for the late Hellenistic settlements in the Lower Dniepr area of the chora; Greek names dominate in the epigraphic record for these settlements; of the three attested non-Greek names (Χιμυνακης; Κοκονακος; Φανισαλ[- - -]) none is identifiably Skythian. Iranian names were now considered equally prestigious and were used by otherwise Hellenized members of the city elite; the onomasticon is remarkably stable across the 1st-3rd cent. A.D. Detailed linguistic analysis and comparison with names of Iranian origin attested in the same period in the Bosporan Kingdom shows their linguistic homogeneity and allows for their attribution to the Sarmatian rather than Skythian dialect.

Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 326/327 no. 11; A.Avram, *BE* (2014) no. 316.

584. **Olbia. Prosopography.** N.I.Nikolaev, *Gileja. Naukovij visnik* 57 (2012) 158-167; 58 (2012) 203-209; 60 (2012) 299-303; 61 (2012) 211-215; 65 (2012) 188-190; 67 (2012) 159-167; id., *Voprosy epigrafiki* 6 (2012) 445-514; id., *Istorichnyj arkhiv. Naukovi studii* 8 (2012) 150-158, continues his series of studies on the identification of Olbian eponyms attested in *IOSPE* I² 201 and their absolute chronology [summarized in *SEG* LVIII 763]; his chronology provides approximate dates (± 15 years) based on the calculation of a person's floruit. [See now in full detail id., *Prosopografija Ol'vii Pontijskoj, V v. do n.e. - I v. n.e.* (Kiev 2016), to be summarized in *SEG* LXVI, Kantor.] Cf. A.Avram, *BE* (2013) no. 302, who notes that 'si les connexions prosopographiques établies par N. sont plutôt convaincantes, les dates éponymiques

pour lesquelles il plaide le sont moins'; (2013) no. 305; A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 8 (2013) 156/157 no. 10.

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585. Olbia. Incertum (decree?), Hellenistic. Fragment of a white marble block, broken on all sides; chance find, now in the private collection of V.S.Ustinov. Ed.pr. N.I.Nikolaev, *Voprosy epigrafiki* 7.1 (Moscow 2013) 452-463 (in Russian; summary in English; ph.), who interprets it as a fragment of a decree, possibly a non-joining fragment of *SEG* XXVIII 649. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 325/326 no. 8; A.Avram, *BE* (2014) no. 346.

[- - -]Θ[- - - - τῶν ὀφειλόντων?]
[εἰ]σέπρα[ξεν? - - - - - - - - - - -]
τὴμ π[ρόσοδον? - - - - - - - - - - -]
4 Ọ[- -]

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586. Olbia. Dedication to Zeus Soter, 4th cent. B.C. *I.Olbia* 71; *IGDOP* 11. V.F.Stolba, *Mnemosyne* 66 (2013) 293-302 (ph.; dr.), provides a new edition and discusses the prosopography. The dedication was made by an association of the priests of Heuresibios, a local hero; nothing is known about Heuresibios and the circumstances of his heroization (S.). Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 327/328 no. 13; A.Avram, *BE* (2014) no. 345. We print Stolba's text, noting differences with *I.Olbia* and *IGDOP*.

[Ζε]ὺς Σωτ[ήρ]·
[ἱ]ερεῖς Εὐρησιβ[ίου]

	[Θι]ασῖται	Λεωκράτης Π̣[ολυχάρμου?]
4	[Εὐ]ρησίβιος Λεωκράτεος	Ἡραγόρη[ς] Πρα̣[- - -]
	[Πο]λυκράτης Λεωκράτεος	Ἀρρενείδης Α̣[- - - - -]
	[Πο]λυμήδης Λ[ε]ωκράτε[ο]ς	Εὐμένης Λεω[πρέπεος?]
	[Πολ]ύστρατος Λεωκράτεος	Εὐρησίβιος Ε̣[ὐμένεος?]
8	[Πολ]ύχαρμος Λεωκράτεος	Λεωπρέπης Εὐμ[ένεος]
	[Πολύδ]ημος Λεωκράτεος	Συρίσ̣κο̣ς Ε̣[ὐμένεος?]
	[Πολυμέ]δων Λεωκράτεος	[Πο]σ̣[ειδώνιος? - - - -]

Col. A: left side of LL. 3-10; col. B: right side of LL. 3-10 || A. 2. [ἱ]ερεῖς Εὐρησιβ[ιάδαι], *I.Olbia*; [ἱ]ερεῖς Εὐρησιβ[ιάδαι] or Εὐρησιβ[ίου], *IGDOP*; not enough space on the stone for the longer name, S. || 3. [καὶ θι]ασῖται, *I.Olbia, IGDOP* || 8. [Πολύ]χαρμος, *I.Olbia, IGDOP* || 10. [Πολυμέδ]ων, *I.Olbia, IGDOP* || B. 3. Λεωκράτης Ἱ[πποκράτεος?], *I.Olbia*; Λεωκράτης Ἱ[- - -], *IGDOP* || 4. Πρα[ξαγόρεω] *I.Olbia, IGDOP* || 5. Ἀρρενείδης [- - -], *I.Olbia, IGDOP* || 6. Λεω[κράτεος], *I.Olbia, IGDOP*; 7-9. three brothers, sons of Εὐμένης Συρίσκου (*IOSPE* I² 201, col. II L. 26), S. [see now for the same suggestion N.Nikolaev *Prosopografija Ol'vii Pontijskoj V v. do n.e.-I v. n.e.* (Kiev 2016) 267, Kantor] || 7. Ε[ὐρησιβίου?], *I.Olbia, IGDOP* || 8. Εὐ[ρησιβίου?], *I.Olbia, IGDOP* || 9. Συρίσκ[ος - - -], *I.Olbia, IGDOP* || 10. read by Stolba.

587. Olbia. Dedication by the molpoi. *IOSPE* I² 307 + *I.Olbia* 58; *SEG* XXXIV 769; *IGDOP* 2. N.I. Nikolaev, in V.V.Dementieva (ed.), *Antichnaja tsivilisatsija: politicheskie struktury i pravovoe regulirovanie* (Yaroslavl 2012) 46-55 (in Russian; ph.; dr.); id., *Ancient West and East* 16 (2017) 291-295 (updated English version of the preceding [non vidimus]), argues that *IOSPE* I² 307 (reported by P.O.Karyshkovskij as lost, but possibly in museum storage in St. Petersburg) belongs to the same stone as *I.Olbia* 58. *IOSPE* I² 307 is the right-hand part of *I.Olbia* 58 LL. 4-6. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 8 (2013) 156 no. 8; A.Avram, *BE* (2013) no. 303. We present N.'s text.

[Μ]ολ[πο]ί με ἀνέθεσαν {Ε} stoichedon
Ἀπόλλωνι Δ[ε]λφινίωι
ἐπὶ Διονυ[σο]δώρο τὸ Λη-
4 ναίο Μολπ[ῶν α]ἰσυ[μνῶν]-
τος· στεφ[ανηφ]όροι vacat
Ἑκατ[- - ca. 8 - -]ΜΟ[- - -]

4-5. Μολπ[αγόρεω ἄρχον]|τος στεφ[ανηφόρο? - -], *I.Olbia*; μολπ[ῶν αἰσυμνῶν]|τος, στεφ[ανηφορόντων? - -], *SEG*; *IGDOP* || 6. Εκατ[- - -], *I.Olbia, SEG, IGDOP*.

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588. Olbia. Dedication to Achilles Pontarches, 2nd/3rd cent. A.D. *IOSPE* I² 140; *SEG* LXI 635. A.V.Belousov, in M.Manoledakis (ed.), *Exploring the Hospitable Sea: Proceedings of the International Conference on the Black Sea in Antiquity held in Thessaloniki, 21-23 September 2012* (Oxford 2013) 181-186, presents an English version of his arguments already summarized in *SEG* LXI 635. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 323 no. 6; A.Avram, *BE* (2014) no. 347; I.Makarov, *An.Ép.* (2013) no. 1348, who prefers to recognize an indirect influence of an imperial formula and refers to L.Robert, *Hellenica* 10 (1955) 103/104.

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589. Olbia. Epitaph of Artemidoros, ca. 450-350 B.C. Limestone stele; there is a cutting from secondary use under the inscribed field; chance find of unknown exact provenance; now in the private collection of E.R.Dzhumadzhanov. Edd.pr. N.I.Nikolaev, E.R.Dzhumadzhanov in *IX Mikolaivs'ka kraeznachna konferentsija. Istorija, Etnographija, Kul'tura: Novi dostizhenija* (Nikolaev 2013) 73-76 (in Russian; ph.; dr.). Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 326 no. 9; A.Avram, *BE* (2015) no. 523.

Ἀρτεμί-
δωρος
Διονυσ-
4 έρμου

3-4. The rare name Διονύσερμος is restored in *IOSPE* I² 216 at Olbia, edd.pr.

590. Olbia. Private letter or defixio on a lead tablet, ca. 450 B.C. *SEG* XLVIII 1029. Republished by B.Bravo, *Palamedes* 8 (2013) 68-73 no. 2, who argues that the text is a defixio and not a private letter. Cf. A.Avram, *BE* (2015) no. 543; A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 324/325 no. 7, who rejects this interpretation and is skeptical about Bravo's readings of this text. Belousov provides ■ detailed app.cr. [but with errors in line-numbering from L. 4 on (for his L. 5 read 4 etc.), Kantor]. We give Bravo's text.

Πρωταγόρης ἄν {αν} τι ἔχε[ι]
κατ' ἐμὲο ἀμελέω, ἔχω περισὸ[ν]
λόγ[ο]ν, πάρεστι καὶ ἂν ἐσκέαχε ὤ-
[δ]ε ἀντιπρή[σ]σειν· ὅτι τάχος τά-
χιο<ν> οἰχέ[σθ]ω παρ<ὰ> τοῦτον· χάρι-
ζε ἄγεν αὐτὸν <σ>ήμερον vacat
[- - - - - - - - - - - - - - - - -]

1/2. ἂν ἀντιμη[χα]|νᾷ τ' ἐμοί, ἀμελέω, *SEG* || 2. ἀμελέω: 'non me ne preocuppo', similar in sense to ἠρεμέω, Bravo || 2/3. ἔχω περὶ σο|ὺς ὃ ἂν πάρεστι καὶ ἀνεσκε(ό)αχ' εὖ, *SEG* || 3. ἐσκέαχε: 'trattando l'*epsilon* finale come lungo, perché mi pare evidente che abbiamo a che fare con un congiuntivo del perfetto ἐσκέακα (< ἐσκεύακα)', Bravo || 4. ἐὰν ἢ σπεόσῃν, *SEG* || 4/5. τ[ά]χους (sic), τ[ά]|χιο(ν), *SEG* || 5. οἰχέτω πὰρ το<ύ>το<υ> χάρι[ν], *SEG* || 6. δὲ ἄγεν αὐτὸν ἥμερον, *SEG* || 7. [- - -]ΕΙ[- - -], *SEG*; 'probabilmente due lettere illegibili', Bravo.

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591. Olbia. Curse tablets. A.V.Belousov, *Aristeas: Studia Classica* V (2012) 11-20 (in Latin), provides a brief account of the study of curse tablets from Olbia and a detailed bibliography as a prolegomenon to a new corpus of magical inscriptions from the North Shore of the Black Sea; for an updated English version see id. in M.Manoledakis (ed.), *The Black Sea in the Light of New Archaeological Data and Theoretical Approaches* (Oxford 2016) 41-44. Cf. id., *Aristeas: Philologia Classica et Historia Antiqua* 8 (2013) 155/156 no. 7; A.Avram, *BE* (2013) no. 309 [for new curse tablets from Olbia, see now M.Dana, A.Belousov, N.Nikolaev, *ZPE* 197 (2016) 167-177; A.V.Belousov, *Eminak* 4 (2016) 113-128, Kantor].

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592. Olbia. Corpus of graffiti. As announced in *SEG* LXI 643, A.S.Rusjaeva, *Graffiti Ol'vii Pontijskoj* (Simferopol 2010) (in Russian; ph.; dr.), presents a corpus of Olbian graffiti: 35 from the Eastern Temenos (23-41 nos. 1-35), 302 from the Western Temenos (42-101 nos. 1-302), 313 from the upper city (102-162 nos. 1-312, 166a), 163 from the northwestern part of the lower city (163-197 nos. 1-163); she provides a short history of the study of Olbian graffiti (10-22); no indices or concordance [we note numerous misprints, Kantor]. We provide a comparatio numerorum with *SEG* and *IGDOP*. For the more substantial new graffiti see our lemmata nos. 593-598.

SEG XXVIII	Rusjaeva	*SEG* XXX	Rusjaeva
659	33/34 no. 29	915	39/40 no. 35
660	34 no. 30	938	36/37 no. 33
661	34 no. 31	975	73 no. 137

SEG XXX	Rusjaeva
976	70-72 no. 134
977	49-51 no. 13
978	107 no. 6
979	27 no. 6
SEG XXXII	
796	33/34 nos. 29-31
SEG XXXIV	
770	118-120 no. 53
771	70-72 no. 134
SEG XLI	
1833.2	37-39 no. 34
SEG XLIV	
668	57 no. 35
SEG XLV	
1005	175-178 no. 44
SEG XLVI	
954	70-72 no. 134
SEG XLVII	
1189	37-39 no. 34
SEG LI	
979	70-72 no. 134
SEG LIII	
788(2)	44/45 no. 2
788(4)	46 no. 6
788(6)	46 no. 7
788(7)	46/47 no. 8
788(8)	47/48 no. 10
788(10)	49 no. 12
788(13)	53 no. 21
788(15)	52 no. 16
788(16)	52 no. 19
788(17)	52/53 no. 20
788(19)	53 no. 23

SEG LIII	Rusjaeva
788(21)	53 no. 24
SEG LVIII	
768	33/34 nos. 29-31
SEG LX	
836(1)	165 no. 5
836(2	165 no. 7
836(3	166 no. 10
836(4	166 no. 11
836(5)	179 no. 47
836(6)	179 no. 48
836(7)	179 no. 49
836(8)	179/180 no. 50
836(9	180 no. 51
836(10)	180 no. 52
836(11)	180 no. 55
836(12)	180 no. 54
837	167/168 no. 14
838	168 no. 15
SEG LXI	
643(1)	57 no. 37
643(2)	58 no. 43
643(3)	58 no. 42
643(4)	58/59 no. 45
643(5)	59 no. 48
643(6)	59 no. 52
643(7)	60 no. 56
643(8)	60 no. 61
643(9)	63 no. 79
643(10)	63 no. 80
643(11)	63 no. 82
643(12)	64 no. 86
643(13)	64 no. 91
643(14)	74/75 no. 139
643(15)	75 no. 140
643(16)	75/76 no. 142
643(17)	76 no. 145
643(19)	80 no. 160
643(20)	81 no. 166
643(21)	81 no. 168

SEG LXI	Rusjaeva	*IGDOP*	Rusjaeva
643(22)	80 no. 161	71b	72/73 no. 136
643(23)	81/82 no. 171	78	72 no. 135
		79	104/105 no. 2
IGDOP		81	57 no. 36
28	36/37 no. 33	83b	48/49 no. 11
56	46 no. 6	85	105 no. 3
57	43/44 no. 1	87	39/40 no. 35
61	28/29 no. 12	94a	33/34 no. 29
62	25/26 no. 2	94b	34 no. 30
63	25 no. 1	94c	34 no. 31
64	27 no. 6	95	55/56 no. 34
66a	32 no. 25	96	30/31 no. 20-24
66b	32 no. 26	97	118-120 no. 53
67	32 no. 27	98	70-72 no. 134
68	33 no. 28	99	49-51 no. 13

593. Olbia. Graffito (dedication to Apollo Delphinios), late 6th/early 5th cent. B.C. Fragment of an Attic black-figure kylix; found in the Eastern Temenos. Cf. E.I.Levi, *Ol'vija: Gorod epokhi ellinizma* (Leningrad 1950) pl. 50 (dr.); mentioned by S.R.Tokhtasiev, *Hyperboreus* 5.1 (1999) 192 note 88. Ed.pr. A.S.Rusjaeva, *Graffiti Ol'vii* -- (seeour lemma no. 592) 26 no. 4 (dr.), who notes that this is the first attestation of the name Ἀρχαῖος in the North Shore of the Black Sea.

Ἀρχαῖος Δελφινίωι

594. Olbia. Graffito, ca. 525-500 B.C. Fragment of a foot of blackglazed bowl; found in the Western Temenos in 1973. Ed.pr. A.S.Rusjaeva, *Graffiti Ol'vii* -- (see our lemma no. 592) 79 no. 155 (dr.).

Φανόδικος ἱεροσυλία

595. Olbia. Graffiti on vases, 5th cent. B.C. Fragments of vases with graffiti; found in the Western Temenos. Ed.pr. A.S.Rusjaeva, *Graffiti Ol'vii* -- (see our lemma no. 592) 79-82 nos. 156-174 (dr.). We present the more substantial texts: 1) Πασίκλης Π̣ασίκλ[ου] (79/80 no. 156; fr. of the foot of a black-glazed bowl); 2) Μίκη (80 no. 162; fr. of the foot of a blackglazed bowl); 3) Αἴατος (81 no. 167; fr. of a black-glazed bowl).

1. Πασίκλης Π̣ασίκλ[ου], ed.pr. [Πασικλῆς Π̣ασικλ[έους], Chaniotis] || 3. A hitherto unattested name, ed.pr.

596. Olbia. Graffiti on vases, 5th-2nd cent. B.C. Fragments of vases with graffiti (personal names); found in the upper city. Ed.pr. A.S.Rusjaeva, *Graffiti Ol'vii* -- (our lemma no. 592) 138-141 nos. 151-163 (dr.). We present the more substantial texts: 1) ΗΡΟ|ΕΟΔΩΡΟ εἰμί (138 no. 151; fr. of a black-glazed bowl; 5th cent. B.C.); 2) Βιαλας (138 no. 152; fr. of a black-glazed cup; ca. 350-300 B.C.); 3) Ἐχετοκλ[- -] (139 no. 155; fr. of a black-glazed bowl; ca. 400-350 B.C.); 4) Καλλίας (139 no. 157; fr. of a black-glazed bowl; ca. 350-300 B.C.); 5) Κωμαίο (139 no. 158; fr. of the foot of a black-glazed cup; ca. 350-300 B.C.); 6) Ἀρίστω[νο]ς (140/141 no. 162; fr. of a Herakleian amphora; ca. 350-250 B.C.).

1. Ἡρὸ | Ἐόδωρο, ed.pr. [Ἡρο(ΕΟ)δώρō?; Herodoros is common in Olbia, Chaniotis] || 2. Βιαλας: a hitherto unattested name, ed.pr.

597. Olbia. Graffito on a vase (dedication to Demeter), 4th cent. B.C. Fragment of the foot of a black-glazed bowl; found in the upper city in 1974. Ed.pr. A.S.Rusjaeva, *Graffiti Ol'vii* -- (see our lemma no. 592) 110 no. 21 (dr.), who discusses the unusual formulation of the dedication.

Διονυσίη | δῶρον | Δήμητ[ρι] | ἔδωκ[ε]

598. Olbia. Graffito on a plate (dedication to Demeter and Poseidon), ca. 350-300 B.C. Fragment of a blackglazed plate; found in the upper city in 1949. Ed.pr. A.S.Rusjaeva, *Religija i kul'ty antichnoj Ol'vii* (Kiev 1992) 109-115 (in Russian; dr.); ead., *Graffiti Ol'vii* -- (our lemma no. 592) 105/106 no. 4 (dr.).

[Ἱε]ρὰ ἐς ἱερὰν χώραν Δή[μητ]ρι καὶ Ποσε[ιδέωνι]

599. Olbia. Tile and amphora stamps, 4th-early 3rd cent. B.C. V.I.Nazarchuk, *Arkheologija* (*Kiev*) (2012.4) 86-91 (in Ukrainian; summaries in Russian and English; ph.), mentions the discovery of stamps on tiles and amphoras found in area T-3 during excavations in 2010. They include 31 Sinopean amphora stamps, 2 of which mention the astynomos Ἡφαίστιος and 10 the astynomos Μίκος. No Greek texts are given.

600. Panskoye. Fragment of an epitaph, 3rd cent. B.C. Left part of a limestone block, found in the necropolis during the excavations of 1969. Mentioned by E.I.Solomonik, *Graffiti s khory Khersonesa* (Kiev 1984) 7. Ed.pr. V.F.Stolba, in V.F.Stolba, E.Rogov, *Panskoye I. Vol. 2: The Necropolis* (Aarhus 2012) 317 no. H1 (ph.; dr.).

Ṇ[- - - - -]
ΟΣ[- - - -]
ΔΕΛ̣[- - -]
4 ΣΤΑ̣[- - -]

3. The name Δελ[φός]?, S., ed.pr.|| 4. e.g. [Ἀρι]|στα[γόρας] or [Ἀρι]|στα[γόρου], S., ed.pr.

601. Panskoye. Graffiti, 4th cent. B.C. Graffiti on ceramics found during the excavations of the necropolis. Cf. *SEG* XXXVIII 755. Ed.pr. V.F.Stolba, in *Panskoye I* (our lemma no. 600) 317-322 nos. H2-H35 (ph.; dr.), (re)publishes all graffiti from the site (ed.pr. for nos. H3, H5/H6, H9-H16, H19-H35). We give the texts of the more substantial graffiti not previously mentioned in *SEG*: **1)** A: Ἀγγε(- -) B: Σ(- -) (Attic black-glazed kantharos; graffiti on the underside of the foot [A] and on the thumb-rest [B]; ca. 375-325 B.C.; 317/318 no. H2; edd.pr. S.Ju.Monakhov, E.Ju.Rogov, *Antichnyj mir i arkheologija* 8 [Saratov 1990] 149 no. 77); **2)** Ἀγγε(- -) (Attic black-glazed kantharos; graffito on the underside of the foot; ca. 350-325 B.C.; 318 no. H3; dr. in S.Ju.Monakhov, E.Ju.Rogov, *art.cit.* 150); **3)** [Αἰ]σχρ(ίωνος) (fr. of a foot of a black-glazed kantharos; ca. 325-300 B.C.; 318 no. H4; edd.pr. E.Ju.Rogov, I.V.Tunkina, *Arkheologicheskie vesti* 5 [St. Petersburg 1998] 170); **4)** Δαμο(- -) Εὐπολέ(μου) (black-glazed kantharos; graffito on the underside of the foot; ca. 325-300 B.C.; 318 no. H9; dr. in S.Ju.Monakhov, E.Ju.Rogov, *art.cit.* 150); **5)** 319 no. H18 = *SEG* XXXVIII 755; **6)** Συρί(σκου) (foot of a black-glazed kantharos; ca. 350-325 B.C.; 321 no. H31; dr. in S.Ju.Monakhov, E.Ju.Rogov, *art.cit.* 149; cf. E.Ju.Rogov, I.V.Tunkina, *art.cit.* 170).

1. Beginning of the name Ἄγγελος or Ἀγγελῆς, hitherto unattested in the Crimea, S. || 4. Εὐπόλεμος was hitherto unattested at Olbia and at Chersonesos, S.

602. Panskoye. Amphora stamps, 4th cent. B.C. Eighty-one amphora stamps found in the necropolis. Ed.pr. V.F.Stolba in *Panskoye I* (our lemma no. 600) 245-259 (ph.; dr.), with detailed discussion of the chronology. Of these stamps 74 are of Herakleia Pontike, 1 of Sinope, 2 of Chersonesos in Tauris, 2 of Thasos, 1 of Mende, and 1 unidentified. We list the personal names. **Herakleia Pontike:** Αἰάκης, Ἀλκέτας, Ἀπολλώνιος, Ἀργεῖος, Ἀριστοκλῆς, Ἀρίστων, Ἀρτώνδας, Ἀρχέλας, Ἀρχέστρατος, Βάτων, Βισαν[ός?] (probably a variant spelling of Πισανός, S.), Βλάσθος, Βόταχος, Δαμοφῶν, Δεινόμαχος, Διονύσιος, Ἐπάμων, Εὔαρχος, Εὐκλείων, Εὐρύδαμος, Εὐφρόνιος, Ἡρακλείδας, Θεμισ., Θεόξενος, Κερκῖνος, Κρώμνιος, Κῦρος, Λύκων, Μαλίας, Μνασίθεος, Νόσος, Ὀνάσιμος, Ὄνασος, Πασέας, Παυσανίας, Σάτυρος, Σιλανός, Σπίνθαρος, Στύφων; **Sinope:** Λάμαχος; **Chersonesos in Tauris:** Ἀλέξανδρος, Σώκριτος; **Thasos:** Θεόφιλος, Κλεῖτος, Νικίας.

603. Pantikapaion. Tiles and amphora stamps: history of research. N.F.Fedoseev, *Voprosy epigrafiki* 6 (2012) 371-386, summarizes the history of research on amphora stamps and tile stamps found at Pantikapaion. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 8 (2013) 169 no. 22.

604. Pantikapaion. Honorary inscription, early 2nd cent. A.D. Fragment of ■ marble plaque, broken on all sides; found in Second World War debris near the Royal Mound; now in the Kerch

Museum. Edd.pr. S.Ju.Saprykin, A.V.Kulikov, N.F.Fedoseev, *Voprosy epigrafiki* 6 (2012) 351-360 no. 1 (in Russian; ph.). Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 8 (2013) 162/163 no. 18.1; I.Makarov, *An.Ép.* (2012) no. 1286.

[- -]
[φιλοκαίσαρα καὶ φιλορ]ώμαι[ον, εὐσεβῆ - - - - -]
[- - - - - - - - - - - - - - - -]τος Οὐλ[πίου - - - - - - -]
[- - - - - - - - - - - - - - - καὶ] ταῦτα μαχ[όμενος - - -]
4 [- - - - - - - - - - - - - - - - -] δαμῶν Θρᾳκ[ας - - - - -]
[- - - - - - - - - - - - - - - - -] κἀγαθὸν κατὰ ἑα[υτοῦ - - -]
[- - - - - - - - - - - - - - - - κ]ατὰ τῆς φιλοτιμίας [- - - -]

2. Or Οὐλ[πιον], edd.pr. || 3. or μαχ[όμενον], edd.pr.; ταῦτα μαχ[όμενα], B. || 4. or the personal name Δάμων, B.; or the patronymic Θρακ[ίδου] (cf. *CIRB* 435 and 905), B. || 5. [καλὸν] κἀγαθὸν κατὰ ἑα[υτοῦ], B.

605. Pantikapaion. Funerary oration for a general of King Sauromates II, late 2nd cent. A.D.. *SEG* LV 862; LVI 909; LXII 525. A.I.Ivantchik, *art.cit.* (see our lemma no. 635) 62-65, points out that the mention of the Θρᾳκικὸν τάγμα in L. 37 (also attested in our lemma no. 635 LL. 10/11) points decisively to a date under Sauromates II rather than Sauromates I; the presence of a Roman auxiliary cohort in the Bosporan Kingdom for over a century is implausible.

606. Pantikapaion. Dedication to the Megale Meter, ca. **350-200** B.C. Three joining fragments of a marble pedimental stele; the upper left corner is missing; decorated with a relief of the Great Mother sitting on a throne; an inscription under the pediment; formerly in the collection of I.K.Surutschan (1851-1897); since 1917 in the Kherson Museum (Ukraine); attributed to Pantikapaion by the museum documentation. Ed.pr. A.P.Bekhter, *VDI* 284 (2013.1) 15-19 no. 3 (in Russian; ph.), who notes that this is the earliest inscribed dedication to the Great Mother in the Bosporan Kingdom; for a 5th cent. B.C. dedication to Megale Meter from Myrmekion see V.F.Gajdukevich, K.Mikhajlovkij, in *Issledovanija po arkheologii SSSR* (Leningrad 1961) 135/136 [*SEG* XXXVII 666(20), Richardson]. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 21/22 no. 21; A.Avram, *BE* (2014) no. 359.

[- - -].ιοδορος Φιλίου Μητρὶ Μεγάλῃ

[- - -].ιοδορος: remains of a delta or a lambda before the iota, possibly [Ἡ]λιόδορος or Διόδορος, ed.pr.; first attestation of the name Φίλιος on the North Shore of the Black Sea, ed.pr.; Μεγάλῃ{ι}, ed.pr.; Μεγάλῃι, Avram.

607. Pantikapaion. Incertum, 116/117 A.D. Fragment of ■ limestone plaque, broken on all sides; chance find on the Mithridates Mountain; now in the Kerch Museum. Edd.pr. S.Ju.Saprykin, A.V.Kulikov, N.F.Fedoseev, *art.cit.* (see our lemma no. 604) 360-363 no. 2 (in Russian; ph.), who

interpret it as a list of association members. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 8 (2013) 163 no. 18.2.

[- - - Ἀρχ]έλα[ος - - -]
[- - - - Ἀ]πολλ[ωνίου? - - -]
[ἐν τῶι] γιυʹ ἔτει [καὶ]
[μηνὶ Ἀπε]λλ[αίωι - - -]

3. Year 413 of the Bosporan era = 116/117 A.D., edd.pr.

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608. **Pantikapaion. Epitaph of Doles and Hygiainon, 1st cent. A.D.** *CIRB* 450; *SEG* LX 854. A.P.Bekhter, *art.cit.* (see our lemma no. 606) 9-14 no. 1 (in Russian; ph.) republishes the text from autopsy. Her readings have already been presented in *SEG* LX 854. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 333 no. 21; A.Avram, *BE* (2014) no. 359.

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609. **Pantikapaion. Epitaph of Phannion, ca. 50-100 A.D.** *CIRB* 575. A.P.Bekhter, *art. cit.* (our lemma no. 606) 14/15 no. ■ (in Russian; ph.; dr.), republishes the text from autopsy in the Kherson Museum. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 21/22 no. 21; A.Avram, *BE* (2014) no. 359.

Φαννίων vac. υἱὲ
Εὐίου
χαῖρε

1. Ἀννίων υἱὲ Χ[- - -], *CIRB*; the name Ἀννίων should now be eliminated from *LGPN* IV; Φαννίων is new in this spelling; for the spelling Φανίων, cf. *LGPN* I, IIIB, IV, Bekhter; [cf. also *SEG* LX 836.12 (Olbia), Kantor] || 2. [- - -], *CIRB*.

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610. **Pantikapaion. Epitaph of Arathos, 210/211 A.D.** *CIRB* 97. N.V.Zavojkina, *Bosporskie fiasy* (see our lemma no. 557) 255 no. 1.4, suggests restoring ■ longer formulary at the beginning of the text: [ἡ σύνοδος ἡ περὶ | ἱερέα - - | - - καὶ πατέρα συ|νόδου - - | - - καὶ συνάγωγον | - - καὶ φιλά]|γαθον ([ἡ σύνοδος ἡ περὶ | - - καὶ φιλά]|γαθον, *CIRB*). Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 319 no. 3.1.

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611. **Pantikapaion. Epitaph of ■ thiasos member, 221/222 A.D.** *CIRB* 100. N.V.Zavojkina, *Bosporskie fiasy* (see our lemma no. 557) 252/253 no. 1.1, notes that there is no space for the name of the deceased in the lacuna in LL. 9/10, as it would leave a maximum of 4 letters for both his name and the name of the παραφιλάγαθος. She suggests that the name of the deceased stood at the beginning of the inscription. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 320 no. 3.2.

612. **Pantikapaion. Epitaph of Gaios Phourtas, 3rd cent. A.D.** *CIRB* 101. N.V.Zavojkina, *Bosporskie fiasy* (see our lemma no. 557) 253/254 no. 1.2, reads in L. 1 [- - - καὶ συνάγω]|γον Ζάβαργο[ν] ([- - -]|γον Ζαβάργο[υ], *CIRB*, who read L. 1 ■ the end of a name and a patronymic). She suggests restoring a standard list of association officials at the beginning. She points out that Γάϊον | Φούρτα in LL. 9/10 is the name of the deceased in the accusative (cf. *CIRB* 86 L. 1) and not a name and patronymic. Cf. A.V. Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 320 no. 3.3.

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613. **Pantikapaion. Epitaph of Hermes, 3rd cent. A.D.** *CIRB* 102. N.V.Zavojkina, *Bosporskie fiasy* (see our lemma no. 557) 254/255 no. 1.3, suggests restoring Ἀθην[όδωρον] in L. 5 in fine (Ἀθήν[ιον τοῦ δεῖνος, *CIRB*) as best fitting the length of the line. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 321 no. 3.4.

614/615. **Pantikapaion. Inscriptions on lead tablets, 4th cent. B.C.** Two fragments of lead tablets; chance finds. Edd.pr. S.Ju.Saprykin, A.V.Belousov, N.F.Fedoseev, *Drevnosti Bospora* 17 (2013) 265-271 nos. 1-2 (in Russian; summary in English; ph.; dr.), who interpret the first as a commercial document and the second as a curse tablet. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 338 no. 31; A.Avram, *BE* (2014) no. 360.

614: 265-269 no. 1. **Commercial document (?), ca. 400-350 B.C.**

ⱶⱶ(| τιμὴ | ΕΝ τιμὴ | [ἅ]λης ἡθημ<έν>ος | [- - -] | ΘΟΜΟΥ

1. ⱶⱶ(= 3 half-drachmae and 1 obol, edd.pr. || 3. ΕΝ written above the line, edd.pr. || 4. [ἅ]λης ἡθημ<έν>ος: filtered salt, edd.pr.

615: 269-271 no. 2. **Defixio (?), ca. 300 B.C.**

[- - -] πά[ντα - - - | - - -]πάν[τα - - - | - - -] πάντα π[άντα]| [- - -] πάντα πά[ντα]

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616. **Pantikapaion. Curse tablet, 3rd cent. B.C.** Lead tablet, folded five times; an inscription in two columns; found in the necropolis on the Mithridates Mountain in 2011 [for another curse tablet from seemingly the same find spot, see now A.V.Belousov, N.F.Fedoseev, *VDI* 76.1 (2016) 135-140; id., *ACSS* 22.1 (2016) 18-25 (to be summarized in *SEG* LXVI), Kantor]. Ed.pr. A.V.Belousov in N.N.Kazanskij (ed.), *Indoevropejskoe jazykoznanie i klassicheskaja filologija* XVII (St. Petersburg 2013) 59-65 (in Russian; ph.; dr.). Republished by A.V.Belousov, N.F.Fedoseev, *ZPE* 190 (2014) 145-148 (ph.; dr.). Ed.pr. and B.-F. point out the parallel with the formula ἄωροι κὲ ἀνώνυμοι as a designation of the deceased in curse tablets from Kourion (*I.Kourion* 127 L. 36; 129 L. 21; 131 L. 25; 134 L. 24; 135 L. 29; 136 L. 23; 137 L. 24; 138 L. 28; 139 L. 27; 140 L. 23; 142 L. 25). Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 332/333 no. 19; 12 (2015) 216/217 no. 38; id., in M.Manoledakis (ed.), *The Black Sea in the Light of New Archaeological Data and Theoretical Approaches* (Oxford 2016) 42; A.Avram, *BE* (2015) no. 542.

I: ἀνώνυμος
ἀνώνυμο[ς]
ἀ[ν]ώνυμος
4 ἀ[ν]ώνυμ[ος]
ἀνώνυμος
ἀνώνυμος

II: ἀνώνυμος Α
ἀνώνυμος
ἀνώνυμος ΟΡ ἀνώνυμος
ἀνώνυμος [. . ἀνώνυμ]ος ΡΑ
ἀνώνυμος [. .] ἀνώνυμ[ος]
ἀνώνυμος [. .]Σ
ἀνώνυμος ΜΑΑΡ
ΟΡ ἀνώνυμος †
Α† ἀνώνυμο[ς] ΡΑ

II. The meaning of the isolated letters and symbols is not clear, B.-F. || [3. in fine μος above the line (dr. in ed.pr.) || 4. ἀνώνυμος ΤΙ on the dr. in ed.pr., Kantor; see now B.Bravo, in B.Bravo, A.Wolicki, *BCH* 139-140 (2015-2016), appendix I, 235: 'l'opérateur était convaincu de l'existence de plusieurs personnes' but he did not know their name: 'il a écrit dix-huit fois ἀνώνυμος, étant convaincu que la puissance chthonienne saurait quels étaient les ἀνώνυμοι qu'il fallait punir', Avram.]

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617. **Pantikapaion. Inscribed lead weight, late 2nd/early 3rd cent. A.D.** Lead weight weighing 1/2 of a libra; inscriptions on four sides; of unknown provenance; now in the Kerch Museum. Edd.pr. S.Ju.Saprykin, A.V.Kulikov, *VDI* 284 (2013.1) 158-166 (in Russian; summary in English; ph.; dr.), who discuss its significance for the monetary reforms of Sauromates II. On their interpretation, each of the four inscriptions indicates 192 ounces (= 1 denarius). Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 338 no. 32. [The interpretations are uncertain, particularly since they are based on the assumption that the same abbreviations had different meanings within the same text, Kantor.]

1) λεῖτ(ρα) Ἰταλι(κή) <
2) ΔΜΗΧΑΛΚΟΥ
3) Δ_ΙΧΧ
4) ΔΗΙΙΙΔ

1. A monogram understood by edd.pr. ■ λεῖτ(ρα) Ἰταλι(κή); one-half of an Italian litra = 192 ounces, edd.pr. [the decipherment of the monogram appears fanciful, Kantor] || 2. four copper sesterces = 192 ounces; ΜΗ is a sign for sestertius, edd.pr. || 3. 1 drachm, 1 dupondius, 2 chalkoi (144 + 24 + 24 = 192 ounces), edd.pr. || 4. 1 drachm, 1 obolos, four times 10 ounces (144 + 8 + 40 = 192 ounces), edd.pr.

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618. **Pantikapaion. Tile stamps, ca. 300-275 B.C.** N.F.Fedoseev, *Drevnosti Bospora* 17 (2013) 363-373, discusses ten tile stamps with the text ἐπὶ Γορ|γίου, and proposes to date them to ca. 300-275 B.C. (cf. V.F.Gajdukevich, *Sovetskaja Arkheologija* 28 (1958) 132, who dates them to ca. 200 B.C.). The same Gorgias is named on amphora stamps from Gorgippia (Γοργίου) and Nymphaion (Γοργία). For his origin, F. adduces Diod. 20.22-25, who refers to settlers from Kallatis in the Bosporan Kingdom. The latter hypothesis is rejected by A.Avram, *BE* (2014) no. 341; see also A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 340 no. 35.

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619. **Pantikapaion. Graffito on an amphora, 4th cent. B.C.** Amphora with a broken foot; graffito on the upper part of the body; of unknown provenance; acquired in the 1980s by the private collection of D.S.Kirillin; now in the Kerch Museum. Ed.pr. S.Ju.Saprykin, in *Monumentum Gregorianum* (our lemma no. 569) 290-309 (in Russian; ph.; dr.), who discusses the onomastics, the units of measurement, and the sea commerce in the Black Sea in the 4th cent. B.C. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 339 no. 33; A.Avram, *BE* (2014) no. 339: 'les désignations des marchandises ne sont que le fruit des spéculations de S.'

Σκύθαι ΝΜΑΛΗ
ΟΝΟΧ καὶ Ἡριᾶι θύν(νων) πλ(έ)ο-
ν ἡμ(ι)χῖα ΠΔΠ Ι·
4 χοῶ̣ν̣ Σ̣κ̣ύ̣θ̣α̣ι̣
Ἡρι̣ᾶι̣, Μ̣ά̣λ̣ηι
πλῆτο ΔΔΔΔΔΔΠ Ι Ι Ι
πλέων

1. Σκύθαι ν(εοκρᾶτος οἴνου?), Μάλη(ι), ed.pr.; Σκύθαι: Doric dative; the name Σκύθας in Chersonesos was not given to ethnic Scythians but was a Greek name adopted from Herakleia Pontike; cf. V.I.Kadeev, *Sovetskaja arkheologija* (1974.3) 56-63. ed.pr.; first attestation of the name Μάλης in the Black Sea region, ed.pr. || 2. Initio, ὀνοχ(ειλέος): possibly ὀνοχειλές (small-flowered bugloss, *Echium parviflorum*); for its medical qualities cf. Dioscurides 4.23; Pliny, *NH* 22.51; 'malgré les références botaniques données par l'auteur plus que suspecte', A.; Ἡριᾶι: first attestation of the name Ἡρίας in the Black Sea region, ed.pr. || 3. ἡμ(ι)χῖα ΠΔΠ Ι: 56 hemichia, ed.pr.

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620. **Pantikapaion. Graffito on a Sinopean amphora, 4th cent. B.C.** Neck of a Sinopean amphora; formerly in the Kerch Museum; now lost. Ed.pr. S.Ju.Saprykin, *art.cit.* (our lemma no. 619) 304/305 (in Russian; ph.).

Θεύγ(ειτος)
Κύρου
Σιν(ωπεύς)

1. Vel Θεύγ(νητος), ed.pr. || 3. vel Σιν(ωπίτης), ed.pr.

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621. **Pantikapaion. Graffito on a salt-cellar, 4th cent. B.C.** Black-glazed salt-cellar with graffiti on the wall (A) and on the underside (B); found in 1945 during the excavations of V.D.Blavatskij; now in the Kerch Museum. Mentioned by V.D.Blavatskij, *Pantikapej: Ocherk istorii stolitsy Bospora* (Moscow 1964) 93 (in Russian; ph.). Ed.pr. I.A.Emets, *Epigraficheskij vestnik* 5 (1999) no. 11 [non vidimus]; republished by id., *Graffiti i dipinti* -- (our lemma no. 554) 79 no. 1 (in Russian; dr.), who interprets it as a dedication by two men for victory in a poetic agon, following Blavatskij. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 8 (2013) 166 no. 20, who points out that the abbreviated name in L. 3 is more plausibly interpreted as a patronymic.

A: ΕΠΟΣ
B: Νίκη
Γύγνητος
Παταίκο(υ)

Underside: 2. gen. of Γύγης, Emets (2013) || 3. Πάταικο(ς), Blavatskij; Emets (1999, 2013) (followed in *LGPN* IV); Παταίκο(υ), Belousov.

622. Pantikapaion. Graffito on a vase, 2nd cent. A.D. Fragment of the wall of a red-glazed vase; found in 1979 on the Mithridates Mountain, now in the Kerch Museum. Ed.pr. I.A.Emets, *Epigraficheskij vestnik* 5 (1999) no. 41 [non vidimus]. Republished by id., *Graffiti i dipinti* -- (our lemma no. 554) 89 no. 55 (in Russian; dr.), who notes that the graffito was written by two different hands; L. 1 written later than L. 2.

ΑΤ Ἰδησου
Ἰδες

1/2. Perhaps variant spellings of the name Ἶδος, E. || 2. the last two letters in retrograde, E.

623. Pantikapaion. Graffito on a cup, 6th cent. A.D. Red-glazed cup; a graffito on the foot inside the cup; found in 1936 on the Mithridates Mountain, now in the Kerch Museum. Ed.pr. I.A.Emets, *Epigraficheskij vestnik* 5 (1999) no. 45 [non vidimus]. Republished by id., *Graffiti i dipinti* -- (our lemma no. 554) 89 no. 59 (in Russian; dr.). Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 8 (2013) 166 no. 20, with comments on the spelling.

Χαρὰ | Θειοτήμου

[For the meaning of the word χαρά see S.R.Tokhtasiev, in V.D.Kuznetsov, M.Ju.Trejster (edd.), *Zoloto Fanagorii, Fanagorija, Rezultaty arkheologicheskikh issledovanij* 2 (Moscow 2015) 202-206, Avram.]

624. Pantikapaion. Graffito on an amphora, 6th cent. A.D. Fragment of the shoulder of a red clay amphora; found in 1964 during the excavations of the Institute for the History of Material Culture; now in the Kerch Museum. Ed.pr. I.A.Emets, *Graffiti i dipinti* -- (our lemma no. 554) 81 no. 11 (in Russian; dr.).

ΠΑΝ Α ΑΡ

ΠΑΝ: beginning of an owner's name rather than of the city name, since Pantikapaion was by this time known as Βόσπορος, ed.pr.

625. Patrasys. Private letter, ca. 450-425 B.C. Lead tablet; chance find of 2012; now in a private collection. Mentioned by N.V.Zavojkina, N.A.Pavlichenko, in *Bosporskij fenomen* -- (our lemma no. 567) 111-115 (in Russian; ph.; no text). The letter deals with fulfillment of financial obligations. It lists sums of money in descending order and a slave. Z.-P. discuss the identification of the find-spot with ancient Patrasys. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 336 no. 27; A.Avram, *BE* (2014) no. 361, who reads from the ph. ἀνδράποδον καὶ σῖμον ἥμισυ (L. 3). Edd.pr. N.V.Zavojkina, N.A.Pavlichenko, in N.V.Zavojkina (ed.), *Materialy po arkheologii i istorii Fanagorii, Fanagorija, Rezultaty arkheologicheskikh issledovanij* 4 (Moscow 2016) 230-249 (in Russian) [we will present this publication in *SEG* LXVI; here we only reprint the text, Avram]: Ὠρ[ι]στώνυμε ἐπιστέλλε το[ι] : Πιστο[ς τ]ὰς ἀποτέσασθαι : Σαπασιν : στατῆρα : χρυσõ καὶ ἀνδράποδον : καὶ Σῖμον : ἡμιστάτηρον χρυσõ χάραχλείδην : τρε̃ς τετάρτας ἀρ[γ]υρõ καὶ Δημώνακτα : τρίτην : ἀργυρõ

Σαπασις is new name, edd. pr.

626. Phanagoreia. Epigraphical studies: V.D.Kuznetsov. The issue of *Problemy istorii, filologii i kul'tury* 40 (2013.2) (in Russian) is dedicated to the work of V.D.Kuznetsov at Phanagoreia and includes a biography and full bibliography until 2012 (5-11).

627. Phanagoreia. Epitaph (or posthumous honorary inscription) for Hypsikrateia, the wife of King Mithridates VI, 63 B.C. or late 1st cent. B.C./early 1st cent. A.D. *SEG* LVI 934. O.L.Gabelko, in *Ruthenia Classica Aetatis Novae* 173-183, republishes the text, observing that the last letter in L. 2 is partly preserved (Μιθριδάτου). The statue base was not broken but shaped for re-use.

G. discusses in detail the possible historical circumstances of this monument, which he interprets as the epitaph of Hypsikrateia, set up shortly after her death, and not a later honorary inscription (cf. *SEG* LVI 934). In G.'s interpretation, Hypsikrateia arrived at Phanagoreia from Pantikapaion in 63 B.C., during the uprising of Phanagoreia against Mithridates VI, and found a heroic death in battle. From differences in the spacing between the letters in L. 1 and LL. 2-4 he infers that L. 1 Ὑψίκρατες γύναι was added later than LL. 2-4, on surface that had been left uninscribed. G. assumes that the court waited for the king's instructions concerning the way Hypsikrateia's name and title should be stated on the stone. It is possible that Mithridates ordered that Hypsikrateia, his concubine, be posthumously designated his wife; his affection and admiration for her heroic death is expressed through the use of the male Ὑψίκρατες. From the vocative γύναι, which corrects the γυνή originally carved on the block, G. infers that the text was formulated by a highly educated courtier.

628. Phanagoreia. Private letter, ca. 500-450 B.C. *SEG* XLVIII 1024. B.Bravo, *art.cit.* (our lemma no. 590) 64-68 no. 1 republishes the text, offering new readings in LL. 4-6. Cf. A.V.Belousov, *Aristeas: Historia Antiqua et Philologia Classica* 10 (2014) 334/335 no. 10; A.Avram, *BE* (2015) no. 543.

ὁ παῖς : οὗτος
ἐ Βορυσθένεος

ἐπρήθη : ὄνομα :
αὐτῶι : Φαϋλλῆς
π[ά]ντω[ς] ι θέλομεν :
vacat ἀπ[οδόσ]θαι

4. Φαῦλλης, *SEG* || 5. πάντα : θέλομεν, *SEG* || 6. [χρὴ (?) ἀπο]δ[όσ]θαι, *SEG*.

629. Phanagoreia. Epitaph of Gaios, ca. 75-150 A.D. Two joining fragments of a limestone stele, broken at the top and bottom; inscribed field at the top; found during the excavations of the eastern necropolis in 2003, now in the Taman Museum; the lower part is currently lost. Ed.pr. N.V.Zavojkina, *Voprosy epigrafiki* 6 (2012) 365-370 (in Russian; ph.), who considers the possibility that the word χαῖρε is broken off after the end of the inscription. [The inscription is within a clearly delineated field, followed by a vacat, Kantor.] Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 8 (2013) 161 no. 16; I.A.Makarov, *An.Ép.* (2012) no. 1288.

Γάϊε, υἱέ vacat
Ἀγαθοκλέους
vacat

1. Γάΐε, ed.pr. by misprint; Γάϊε υἱέ, χ[αῖρε], M.

630. Phanagoreia. Christian epitaph of Theodotos, ca. 350-500 A.D. Limestone slab; found during the 1971 excavations; now lost. Edd.pr. A.Ju.Vinogradov, V.N.Chkhaidze, *VDI* 282 (2012.3) 51-57 (in Russian; ph.). Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 8 (2013) 170 no. 25; A.Avram, *BE* (2013) no. 322. B.Puech, *An.Ép.* (2012) no. 1289.

Κύ(ριε), βο-
ήθι
Θεό-
δοτο-
ς

3-5. First attestation of the name Θεόδοτος in Late Antique Bosporos; for the use of the nominative with βοήθει, cf. C.E.Haspels, *The Highlands of Phrygia* (Princeton 1971) 301 no. 24, edd.pr.

631. Phanagoreia. Graffito with ■ list of names, 4th cent. B.C. Fragment of the wall of ■ Chian amphora; found in 1960. Ed.pr. I.A.Emets, *Graffiti i dipinti* -- (see our lemma no. 554) 194 no. 649 (in Russian; dr.).

Πολέμαρ-
χος Ἡγησα-
γόρη(ς) Παιαλα-
ων Ἀθην<ο>δώρου
ΑΓ[- - -]ΣΟΝΤΟΣ
[- - - - - - - - -]ΗΣ

[2/3. Or a female name Ἡγησαγόρη, cf. *LGPN* VA s.v., Kantor] || 3/4. the name Παιαλαων is otherwise unattested and may be a misspelling of Παλαῖος, ed.pr.; [Παλαῖος is not attested on the North Shore of the Black Sea, Kantor].

632. Phanagoreia. Graffito on a vase, ca. 550-675 A.D. Fragment of the wall of a brown clay amphora; found in 1989. Ed.pr. I.A.Emets, *Graffiti i dipinti* -- (our lemma no. 554) 199/200 no. 687 (in Russian; dr.), who interprets it as a list of names.

ΙΕΥΣΤΙΝ[- - -]
ΙΕΡΜΙΝ[- - -]
ΚΑΡΟ[- - -]
ΕΡΕΜ[- - -]
ΒΑ[- - -]
ΑΣ[- - -]
Μ[- - -]
ΜΓΥ[- - -]
vacat O vacat

1. Ἰουστινιανός or Ἰουστῖνα, ed.pr. || 2. e.g. Ἑρμῖνος, ed.pr. || 4. possibly (Ἰ)ερεμίας, ed.pr.

633. Tanais. Prosopography and onomastics. N.V.Zavojkina, *Bosporskie fiasy* -- (see our lemma no. 557) 268-285, provides a list of all individuals attested epigraphically at Tanais (570 entries, arranged in chronological order), with some comments on names of non-Greek origin.

634. Tanais. Building inscription of Sauromates III, 228/9-231/2 A.D. *IOSPE* IV 446; *IGR* I 922; *CIRB* 1254. A.I.Ivantchik, *art.cit.* (our lemma no. 635) 61, points out a similarity of letter forms and royal titulature to those in our lemma no. 635 (see app.cr. to LL. 3-8 there); he dates this inscription to the reign of Sauromates III rather than Sauromates I.

635. Tanais. Honorary inscription for Sauromates III, 228/9-231/2 A.D. Upper part of a limestone stele; inscription in a sunken field surrounded by a double frame in high relief; LL. 1/2 within a relief pediment; found re-used in a 4th-cent. A.D. house in 1998 during the excavations of the Russian-German Archaeological Expedition. Ed.pr. A.I.Ivantchik, *VDI* 284 (2013.1) 59-76 (in

Russian; summary in English; ph.); id., *ACSS* 20 (2014) 165-194 (ph.), discusses the historical context. The Θρᾳκικὸν τάγμα (LL. 10/11; also known from *CIRB* 666 and *SEG* LV 862) should be interpreted as a Roman auxiliary *cohors Thracum* rather than a unit of the Bosporan army and is probably identical with the *cohors I Thracum Syriaca* attested in Moesia Inferior in A.D. 125-158 (*RMD* I 50; IV 235; 241; 270; V 399; 414); its presence in the Bosporan Kingdom probably goes back to the *bellum Bosporanum* in the 190s A.D., for which ed.pr. cites T.Sarnowski, *ZPE* 87 (1991) 137-144. [But this war seems to date to a few years before 220 rather than in the 190s; it is, therefore, closer to this inscription; see now C.C.Petolescu, *Il Mar Nero* 8 (2010-2011), 277-279, with *BE* (2014) no. 362, Avram]. Cf. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 336/337 no. 28; A.Avram, *BE* (2014) no. 363; (2015) no. 546; I.Makarov, *An.Ép.* (2013) no. 1356.

Ἀγαθῇ
[τ]ύχῃ·
τὸν ἐκ προγόνων βασει-
λέα βασειλέων [μ]έγαν Τιβ-
[έριον Ἰο]ύ[λι]ον Σ[α]υρομ[ά]την
[υἱὸν βασε]ι[λέ]ως Ῥησκου-
[πόριδος φιλο]καίσαρα καὶ
[φιλορώμαιον] εὐσε[β]ῆ vacat
[.]ΑΛ[- - -]Ο[- - -] Ἀσάνδρου
[- - -]ς τοῦ Θρᾳκικοῦ τά-
[γμ]ατος [κ]αὶ τοῦ π[λιν]θίου τῶν
[ὁπλειτ]ῶν [τὸν] ἴδιον [σ]ωτῆρα {Σ}
[καὶ εὐεργέτην? - - -]ΠΕ καθίδ[ρ]υ- vacat
[σεν - - -]ν καὶ ΒΗ[. .]Δ[. .]ΑΝ
[- - - δι' ἐπιμε]λητοῦ Πατια Ῥαδαμ[ει]-
[στου? vacat ἐν τῷ . .φ'] ἔτει vacat

3-8. For the royal title cf. *CIRB* 1254, ed.pr || 9. the only Ἄσανδρος, apart from the homonymous king, so far attested in the Bosporan Kingdom is Ἄσανδρος Θαυμαστοῦ, recorded as an association member in Tanais in 220 A.D. (*CIRB* 1278 L. 9) and in 225 A.D. (*CIRB* 1280 L. 12); alternatively, another patronymic ending in -ασανδρου, e.g. Κασάνδρου (cf. *CIRB* 1262 L. 4), ed.pr. || 10. initio, perhaps [πρόοδο]ς in the sense of 'commander', as in *SEG* LV 862, L. 37, ed.pr. || 15/16. vel Ῥαδαμεφουρτου vel Ῥαδαμασεως, ed.pr. || 16. a date according to the Bosporan era, ed.pr.

636. **Tanais. Dedication by ■ synodos of Theos Hypsistos, 155/156 A.D.** *IOSPE* II 438; *IGR* I 916; *CIRB* 1260. N.V.Zavojkina, *Bosporskie fiasy* (see our lemma no. 557) 266 no. 4.1, suggests that *CIRB* editors have underestimated the length of lines in the document in their restorations. The omikron in L. 11 does not belong to the title of the official ([καὶ φιλάγαθ]ο[ν - - -], *CIRB*), but to a name following it.

637. **Tanais. Dedication of a synodos of Theos Hypsistos, ca. 154-171 A.D.** *IOSPE* II 439; *CIRB* 1260a. N.V.Zavojkina, *Bosporskie fiasy* (our lemma no. 557) 266/267 no. 4.2, suggests restoring in LL. 13/14 ὡς ὑπ[έγραφον ἐπὶ ὁ δεῖνος | Ῥοδ]ώνος ἐλλ[ενάρχην καὶ ἱρεὺς Πάτεις] (ὡς ὑπ[ογέγραπται ? | - -]ωνος ἐλλ[ηνάρχης? - -], *CIRB*) [read: ὡς ὑπ[έγραφον - -| Ῥόδ]ωνος ἐλλ[ηνάρχης καὶ ἱερεὺς Πάτεις], Chaniotis]. The name Ῥόδων is well attested among the elite of Tanais in that period (*CIRB* 1237; 1239; 1242).

638. **Theodosia. Private letter, ca. 50-200 A.D.** Lead ingot with a text on four sides; chance find in 2012. Ed.pr. V.A.Sidorenko, in V.N.Zin'ko (ed.), *Bospor Kimmerijskij i varvarskij mir v period antichnosti i srednevekovja* (Kerch 2013) 421/422 (in Russian) [non vidimus]; S.Ju.Saprykin, *Aristeas: Philologia Classica et Historia Antiqua* 10 (2014) 308-316 (in Russian; ph.), prints ■ substantially different text. A.V.Belousov, *Aristeas: Philologia Classica et Historia Antiqua* 12 (2015) 214/215 no. 35 and A.Avram, *BE* (2014) no. 364; (2015) no. 547, doubt both editors' restorations and suggest that we are dealing with a magical text. We present S.'s text.

Ἴσ<ου>ος· ἅπας ἅρμα
ἀνομεῖ κατὰ Ἄρι-
ον αἶρο(ι)· πάρα καταγι-
νεῖς ἅρμα· ἀνομ-
εῖ κατὰ Ἀξι-
δάρι
κατακαῖς ἀποκτ-
ῇς
ἅμα καταζῇι

1-9. σοῦ ὅσα πᾶς ἅρμα | ἀνομει κατὰ ἄρι | ἄρο παρὰ καταγι|ναῖς ἅρμα ἀνομ|ει κατὰ ἄρι | ἄρι | ἄλλα κάτα ἢ Ν|[. . .]Ρ[. . .]|α καὶ σά ποκά, ed.pr. || 1. 'il est surtout bizarre que le premier nom soit au génitif', Avram (2015).

DELOS

639. **Delos. Accounts of the hieropoioi.** V.Chankowski, *CRAI* (2013) 917-953, presents an overview of the accounting practices in Delos based on information contained in the accounts of the ἱεροποιοί. She discusses the following aspects: features of the stelai of the hieropoioi (size, placement, reuse of the stelai for the inscribing of other texts, the price of letter-cutting), the relation of these accounts to archival practices (registration of information on δέλτοι, πέτευρα, and λευκώματα), the use of labels for στάμνοι that contained coins, and the sophisticated accounting methods of the hieropoioi.

640. Delos. Fortification. S.Maillot, M.Fincker, *BCH* 136/137 (2012/13) 636, report that four inscribed blocks that refer to the Roman fortification of Delos (now designated 'la ■uraille de Triarius') will be republished: *I.Délos* 1855 (inv. no. E558), 1856 (inv. no. E774; ph.; dr.), 1857, 1858.

641. Delos. Associations. M.-F.Baslez, in *Groupes et associations* 227-249, discusses associations in Delos in the period of Delian independence (314-167 B.C.). She notes that, unlike the period after 167 B.C., in the early Hellenistic period there is little evidence for organized communities of foreign immigrants (οἱ ἐν Λαοδικείαι τῆι ἐν Φοινίκηι ἐγδοχεῖς καὶ ναύκληροι: *IG* XI.4.1114; κοινὸν τῶν θιασιτῶν τῶν Σύρων τῶν εἰκαδιστῶν: *SEG* LII 761; [σύνοδο]ς τῶν ἐν Δήλωι Ἀρ[αδίων]: *I.Délos* 1543. B. attributes the rise of such associations after 167 B.C. to Athenian influence and to the presence of people involved in international networks. In independent Delos, in contrast, religious associations are well known (Serapeion A and B, worshippers of the Egyptian gods and the Thea Syria, θεραπευταί). An important factor in the creation and activities of an association was the sharing of financial means.

642. Rheneia. Epitaph of P.Vicerius Phronimos, late 2nd cent. B.C. *SEG* LV 898. K.Hallof informs us per ep. that the text of this epitaph can be read on the ph. The same reading was proposed independently, by E.Sverkos in the International Symposium 'Interconnectivity in the Mediterranean and Pontic World during the Hellenistic and Roman Periods' (Costanţa 8-12 July, 2013).

Πόπλιε Οὐι|κέριε Φρόνι|με χρηστέ, | χαῖρε

Ποπλιέου [.] | ΚΕ[..]Ε[.]Π[.]ΗΙ | ΜΕ χρηστή, | χαῖρε, F.Mainardis, *Aliena Saxa* -- (see *SEG* LV 2015) no. 6; Vicerii are attested on Delos; the stone's provenance must be Rheneia, H.

RHODES

643. Rhodes. Economy. Adducing literary sources, papyri, and inscriptions, V.Gabrielsen, in *The Ptolemies, the Sea, and the Nile* 66-81, examines the economic relations between Rhodes and Ptolemaic Egypt, applying the model of 'merchant's transaction costs'. Despite high risk transaction costs, due to taxes and raiding, the trade route Rhodes-Alexandria was used because of Rhodes' efforts to protect this route and to acquire naval bases in Crete (reference to *Staatsverträge* III 551/552; *SEG* XXIII 547; XLI 768) and because of the development of a new trade model, involving close co-operation between dispatchers, redistributors, and recipients of shipments.

644. Lindos. Lindian 'Anagraphe', 99/98 B.C. *I.Lindos* 2; *Syll.*³ 715; *SEG* LXI 679*. In a discussion of bronze volute-kraters of the Archaic period, J.Gaunt, *BABesch* 88 (2013) 47-49, argues that the κρατήρ allegedly made by Daidalos and dedicated to Athena Lindia by Phalaris (*I.Lindos* 2 no. XXVII) was ■ bronze volute-krater. G. suggests that Phalaris commissioned his krater for Lindos being aware of an earlier krater dedicated by Gela (*I.Lindos* 2 no. XXV); Phalaris included a false inscription that identified it ■■ ■ gift of Daidalos to Kokalos, in order to emulate his mother city and founder. 'By associating himself culturally with patrons of a legendary Greek craftsman and historically with a native born king of Sicily, he appropriated for himself and for the very young city of Agrigento, the aura of a remote history that did not in fact exist' (49).

645. Rhodes. Posthumous honorary inscription for Astyanax, 3rd cent. B.C. Marble block with two cuttings on top for the support of a bronze statue; re-used as building material in the early Christian basilica at the plot Hatziandreou; now in the Archaeological Museum of Rhodes (inv. no. 1497). Ed.pr. V.Kontorini, *BCH* 136/137 (2012/13) [2014] 341-347 (ph.). K. comments on names composed with ἄστυ (342-344) and the praise of men killed in battle (see also our lemmata nos. 646-648). This Astyanax is not otherwise known.

Ὁ δᾶμος ἐτίμασε Ἀστυάνακτα
Ἀστυμήδευς Πεδιῆ εἰκόνι χαλκέαι
ὅτι στραταγήσας κατὰ πόλεμον
4 ἀγωνιζόμενος ὑπὲρ τοῦ δάμου καὶ
ἀνὴρ ἀγαθὸς γενόμενος ἐν τῶι
πολέμωι ἐτελεύτασε

1. Astyanax is not otherwise known, K. || 4-6. For the praise of heroism in battle and the expression ἀνὴρ ἀγαθός cf. *IG* V.2.16; XII.7.387; *Syll.*³ 533, 567; *Tit.Cal.* 64; *I.Priene* 11; *SEG* LVII 820 + LX 944; *TAM* II 589; *I.Lindos* 292, 702, ed.pr.

646. Rhodes. Epitaph for three sons of Timakrates, ca. 300-250 B.C. *Syll.*³ 1225; *GV* 41; *SEG* LVII 763. In a study of Rhodian inscriptions in honor of war dead, V.Kontorini, *art.cit.* (see our lemma no. 645) 354-361 (ph.), reprints the text without the restorations proposed by W.Peek (*GV*); the only significant difference from the text in *Syll.*³ is [τετρήρε]ι in L. 7 ([ναυαρχίδ]ι, *Syll.*³). After detailed study of the letterforms, K. proposes to date this text to ca. 300-250 B.C. (ca. 320-281 B.C., A.Bresson; see *SEG* LVII 763). One of the sons of Τιμακράτης probably had the same name as his father (359). The text is inscribed on ■ revetment plaque placed on a funerary monument (cf. our lemma no. 647).

647. Rhodes. Epitaph of Antenor and Phanias, 1st cent. B.C. Two joining fragments of a marble revetment plaque; found in the city of Rhodes. A: Left part of a marble plaque; now in the Archaeological Museum in Rhodes (inv. no. 2278). Ed.pr. *Suppl.Epigr.Rh.* I no. 14. B: Right fragment of a marble revetment plaque with anathyrosis. Ed.pr. A.Maiuri, *ASAA* 2 (1916) 145 no. 14 (dr.); now in

the Archaeological Museum in Rhodes (inv. no. 2281). V.Kontorini, *art.cit.* (see our lemma no. 645) 348-354 (ph.), publishes the two fragments together, noticing that they belong to the same stone, part of a funerary monument for two brothers from the deme of Σιβύθιοι (LL. 1/2). K. comments on the honors (crown, honorary statue).

Ἀντήνορος καὶ Φανία
Ἀντήνορος Σιβυθίων
[τ]ιμαθέντων ὑπὸ τοῦ δάμου
[χρυ]σέωι στεφάνωι καὶ ἀνδριάντι
[χαλ]κέωι [κ]οινᾶι μετὰ τῶν συνστρα-
τευσαμένων ἐν ταῖς καταφρά-
[κ]τοις ναυσί, ὅτ[ι ἄ]νδρες ἀγαθοὶ
[γε]νόμενοι ἐν [το]ῖς κινδύνοις
μετάλλαξ[αν] τὸν βίον

1. This is the first attestation of the name Ἀντήνωρ in Rhodes, K. || 3-7. the two men were honored with a single crown and a single statue together with their companions in the warships; cf. *IG* XII.1.41 LL. 1-8 (our lemma no. 648); *Tit.Cam.* 71 LL. 4/5: [καὶ τι]μαθεὶς ὑπὸ τοῦ [σύμπαντος δάμου | ἐπαίνωι καὶ ἀνδ]ριάντι μετὰ τῶ[ν συνστρατευσαμένων]), K.

648. Rhodes. Posthumous honorary inscription for Timokrates, 1st cent. B.C. *IG* XII.1.41. V.Kontorini, *art.cit.* (see our lemma no. 645) 351/352, restores LL. 7/8 as follows: καὶ τιμα[θέ]ντα ὑπ[ὸ τοῦ δάμου κ]ο[ινᾶι] | μετὰ τ[ῶν συ]νστρατευσαμένων (καὶ τιμα[θέ]ντα ὑπ[ὸ τοῦ κοιν]ο[ῦ τῶν] | μετ' α<ὐ>τ[οῦ συ]νστρατ[ευσαμ]έν[ω]ν, *IG*). Cf. our lemma no. 645.

649. Rhodes. Honorary inscription for an anonymous athlete (runner), beginning of the 3rd cent. A.D. *SEG* LIV 724 (J.-Y.Strasser's text). W.Slater, *art.cit.* (cf. our lemma no. 1754) 151-163, reprints Strasser's Greek text and a translation of Strasser's French translation, and comments in great detail on the text. The notorious expression in L. 9 (θεματείτας στεφανείτας ἀγῶνας) refers, according to Sl., to thematic games. Like all other agonistic inscriptions, this text mentions two categories: the sacred eiselastic and the θεματικοί/θεματεῖται ἀγῶνες [but all other texts use 'thematic' only; Sl. does not explain why here στεφανείτας is added. He does believe in victors of the θεματεῖται getting crowns and cash (versus crowns and pensions for victors of the στεφανεῖται) and points to the iconography of prizes on coins, without noticing that such coins sometimes pertain to sacred agones; why not assume that θεματεῖται στεφανεῖται is the verbal expression of the iconography?: sacred games, with a θέμα?, Pleket].

In LL. 1/2, Sl. suggests restoring [καὶ ἐν Ταρσῷ] νεικήσαντα [Ἀδρ]ιάνεια Ὀλύμπια | [κατὰ τὸ ἑξῆς ('or something similar')] παίδων στάδιον, in LL. 6 and 8 initio [δὶς στάδ]ιον and [δὶς στάδι]ον repectively, arguing that κατὰ τὸ ἑξῆς refers to more than one victory in the same contest [in note 53 he refers to 'the logic of Pleket's comment'; but it is Strasser's, not Pleket's comment, Pleket]. In L. 10 initio, Sl. assumes a number denoting the number of victories gained in the category of θεμ. στεφ. ἀγῶνες; as to LL. 10-12, he finds it 'arguable that there was only one victory at Ephesos, which has been recorded, once in a short form and once with rhetorical flourish'; the mason carved two versions from the manuscript which

the composer gave to him before he changed his mind. In L. 12 initio, he dismisses [Ἀσίας], suggesting [παίδων] instead, and finds the problem of these Κοινά just as insoluble as in LL. 12/13, where we have a non-eiselastic agon, whatever it is called: Ὀλύμπια, Δεῖα Ὀλύμπια (so Strasser) or Ἀλεῖα (Μικρά) [see now P.Fröhlich, *REA* 116 (2014) 758/759, for criticism of Sl.'s approach]. In L. 15, Sl. rejects initio [παίδων]; 'on the same day' refers to the victory in the stadion and the hoplite-race; if we reject [παίδων], there is room for more than the supplement Πά|[νεια: Πα|[ναθήναια] is not to be excluded [but it violates the rule of syllabic division, closely applied in this text, Pleket]; as a result the idea that Caesarea Panias was the athlete's hometown becomes highly problematic. The Πάνεια in *I.Didyma* 179 (Greek text; translation; comment on the age of the young χειρονόμος, on 159 note 67) may have been 'an unknown gymnasium (contest) closer to Didyma' (168). In LL. 21/22 Sl. rejects the restoration Και|[σαρέων πόλεως], suggests that the statue mentioned in L. 21 is the same as the one in L. 27 and proposes in LL. 21/22 [νῦν ἀνδριάντο]ς ἀναστάσει τειμηθέντα ὑπὸ τῆς και | [ὥστε κ]αὶ μετὰ τὴν ἄθλησιν ('now honoured with a statue by the [??? so that] (even?) after his athletic efforts ---'); the first και may have been the beginning of the name of a Rhodian college, athletic or civic/political [but see P.Fröhlich, *art.cit.* 759/760: 'Rien de tout cela ne tient debout', Pleket].

KARPATHOS

650. Karpathos. Dedication to Poseidon Porthmios, 3rd/2nd cent. B.C. Block of grey stone; found at Tristomo (ancient Porthmos). Ed.pr. M.Segre, *Historia* 7 [1933] 584-587 no. 7. Republished by V.Patsiada, *art.cit.* (see our lemma no. 651) 29 (same text as the ed.pr.). The text was not previously included in *SEG*: Παμφιλίδας καὶ | Νικαγόρας καὶ | Ἀρίστανδρος | Νικαγόρα || [α]ἱρεθέντες ἐπὶ τὰν | θυσίαν ὑπὸ τοῦ δάμου | [Ποτ]ειδᾶνι Πορθμίωι

651. Saros. Topography and history. V.Patsiada, *Karpathiaka* 4 (2012) 22-71, discusses the epigraphic and archaeological evidence for ancient settlements on the small island of Saros/Saria, north of Karpathos. According to Strabo (10.5.17), Karpathos was a τετράπολις and one of its cities was Νίσυρος. This has led some scholars to believe that the ancient name of Saros was Nisyros and that the Νισύριος ἱεραγωγός for the cult of Poseidon Porthmios, who is mentioned in a dedicatory inscription found at Tristomo (ancient Πορθμός, opposite Saros), was a man from Saros and not from the island of Nisyros (*IG* XII.1.1035; Museum of Karpathos inv. no. KP 125). P. agrees with those who reject this view and who attribute the attestation of a second Nisyros to a mistake of Strabo. First, the inhabitants of Saros are called Σάριοι in both the Athenian Tribute Lists (*ATL* I 397 and 497/498) and in epitaphs of the Imperial period (*IG* XII.1.1010/1011); second, if there were two communities by the name of Nisyros, the Nisyrians of Saros would have been distinguished from the Nisyrians of Nisyros; thirdly, the ἱεραγωγοί were elected from the entire Rhodian state (e.g. Lindians in our lemma no. 650); the Νισύριος in *IG* XII.1.1035 was, therefore, a man from the Rhodian deme of Nisyros. The ancient settlement of Saros is usually located at Palatia; however, the archaeological remains are limited, and two inscriptions (*IG* XII.1.1039/1040; on 58, ph. of *IG* XII.1.1040, which is still

located on the beach at Palatia) may be *pierres errantes*. A citadel at Kastellos, with extensive archaeological remains (33-52), may well be the ancient settlement; in that case Palatia was its harbor.

LESBOS

652. Lesbos. Germanicus. C.Blonchem, A.Gangloff, *CCG* 24 (2013) 120-124, discuss epigraphic evidence concerning the journey of Germanicus and Agrippina Maior to the East (17/18 A.D.) and their visit to Lesbos. Honorific inscriptions for Germanicus, honored as Θεὸς νέος, for Agrippina Maior, honored as Θεὰ Αἰολὶς Καρποφόρος, and for their children date to the period of their stay on Lesbos and also later: *IG* XII.2.540 (honors for Germanicus); *IG* XII.2.212/213 (honors for Nero and Drusus, 18 A.D.?); *IG* XII.2.208, 258 and *IG* XII Suppl. 690 (honors for Agrippina Minor). Lesbos was eager to highlight its relations with Augustus, Agrippa, and Germanicus. See also our lemma no. 32.

653. Lesbos. Koinon of the Λέσβιοι. K.Buraselis, in *Greek Federal States and Their Sanctuaries* 177-179, gives an overview of the Lesbian Koinon, its sanctuary, and its history. Brief discussion of *IG* XII Suppl. 120 and 136 (178).

654. Eresos. Dossier of documents concerning the tyrants, ca. 306-301 B.C. *IG* XII.2.526 (+ *IG* XII Suppl. pp. 65-67; *OGIS* 8; Tod, *GHI* 191); A.J.Heisserer, *Alexander the Great and the Greeks* (Norman 1980) (cf. *SEG* XXX 1039); Rhodes/Osborne, *GHI* 83; *SEG* LIII 828*. A.Ellis-Evans, *Chiron* 42 (2012) 183-212, discusses in detail the sequence of tyrannies in Eresos in the 330s and the arrangement of the dossier of relevant documents (decrees of Eresos and royal letters) on the stone (on 204-208, Greek text; translation; ph.). He argues that the entire dossier was inscribed at the same time, some time after the latest document, the letter of Antigonos Monophthalmos (contra A.Heisserer, according to whom the fragments belong to two separate inscriptions inscribed in stages, by two or three masons, over a period of 30 years). The people responsible for inscribing this dossier chose to monumentalize a particular interpretation of events of recent history.

Using squeezes made by C.Newton, W.Paton, and W.Peek (now in Oxford and Berlin), E.-E. rejects Heisserer's view that the surface of fragments A and B was shaved and that 1-2 cm was lost in the process; the surface was only polished. The two fragments fit together perfectly and belonged to a stele with a height of more than 1.3 m; originally, all sides would have had text on them. The various documents were not arranged in a strictly chronological order. E.-E. proposes the following sequence of documents on the stone: A1 (= *IG* Ad; Heisserer γc); A3 (= *IG* Aa; Heisserer γa); B4 (= *IG* Bb; Heisserer βa); A4 (= *IG* Ac; Heisserer γb). From E.-E.'s copious app.cr., we mention the following significant editorial choices:

A1 L. 32: τᾶ στάλλα τᾶ ἀ[ρχαί]α (suggested to E.-E. by S.Lambert; [π]α[λαί]α, Tod).

A3 L. 2: E.-E. confirms the reading ἀνοικοδόμησε (ἀνοικοδόμ[η]σε, Tod; [ἀ]νοιγο[μ]ό[λη]σε, Heisserer).

A4 L. 17: δικαίτατα (δικαι<ό>τατα, Heisserer; E.-E. observes that δικαίτατα is possible in the Aiolic dialect).

E.-E. also discusses the evidence offered by this dossier for the complex and ambiguous relations between an independent city and kings (190-200); given the rhetoric of the Eresian decrees, it is possible that 'Alexander ordered the Eresians to do what they had in fact asked that they be ordered to do' (195). The return of the exiles was rejected both because of outrage for crimes committed during the tyrannies and because of property issues connected with the return of exiles.

D.A.Teegarden, *Death to Tyrants* -- (see our lemma no. 78) 115-141, reprints the texts and translations of Rhodes/Osborne (116-118, 130-132, 135/136) and discusses the historical background of the tyranny in Eresos, the promotion of anti-tyranny ideology by Alexander, and the evidence provided by these texts for the efforts of the pro-democrats to maintain credibility. For the use of emotional language in these texts see A.Chaniotis, in *Parole in movimento* (see our lemma no. 1786) 346; for a discussion in connection with ancient amnesty regulations see A.Chaniotis, in *Amnestie in der Antike* 59/60.

ANAPHE

655. Anaphe. Dossier of documents (oracle, decree, oracular inquiry) concerning the construction of a temple of Aphrodite in the sanctuary of Apollo, 2nd cent. B.C. *IG* XII.3.248; *Syll.*³ 555; *LSCG* 129. D.Quadrino, in *Epigrammata* 2 329-372, reprints the Greek text (333-335; Italian translation) and provides an exhaustive commentary on its content. She discusses inter alia the permission given to the founder of the cult to re-use building material from the sanctuary (cf. *IG* XII.5.1097; *LSCG* 72; *MAMA* VIII 498 LL. 10-23), the topography of the sanctuary (comments on αἱμασιά, 'terrace', and οἶκοι named after donors, probably buildings for the placement of dedications), and the anticipated construction work (demolition and reconstruction of a wall, construction of a πάροδος, relocation of an altar and a ξοάνιον, preservation of as many στῆλαι as possible and of an ἀπόρανθρον, a lustral basin). The origin of the epithet of Apollo Ἀσγελάτας (cf. *IG* XII.3.249, 256; cf. the personal name Αἰγλάτας in Sparta: *IG* V.1.222; cf. Apollo Αἰγλάτας in Thera: *IG* XII.3.412) and of Αἰγλάτας/Αἰγλήτης (*IG* XII.3.259/260) remains obscure.

KOS

655 bis. Kos. Decrees concerning the public archives, 1st cent. B.C./A.D. *IG* XII.4.1.84/85. In a study on archives, K.Harter-Uibopuu, in M.Faraguna (ed.), *Archives* -- (see our lemma no. 1759) 274-280, discusses the fragmentary decrees *IG* XII.4.1.84/85 (German translation). H.-U. proposes to restore in *IG* XII.4.1.84 L. 7 in fine [περὶ τῶν χρημα]|τιζομένων (cf. *SEG* XXXIII 1177 LL. 15/16: ἡ περὶ τῶν χρηματιζομένων διαταγή).

656. Kos. Associations. S.Maillot, in *Groupes et associations* 199-226, gives an overview of various types of 'voluntary' or 'private' associations in Kos (on 222-226, a list of 67 attestations). Most of the evidence dates to the period from the 2nd cent B.C. to the 1st cent. A.D. Important factors that determined the establishment of associations were religious activities and the use of shared cemeteries, particularly important for foreigners. In the majority of the associations (κοινόν, σύνοδος, θίασος), the association's name indicated that they were dedicated to the worship of a god (Aphrodite: 6 cases; Athena and Agathoi Daimones: 3 cases each; Apollo and Homonoia: 2 cases each: Bakchos, Hekate, Herakles, Hermes, Nike, Poseidon: one case each; Egyptian gods: 8 cases). One observes a preference toward Rhodian deities (Ἀθηνᾶ Λινδία, Ἅλιος, Ζεὺς Ἀταβύριος and Ὑέτιος), but unlike Rhodes, the associations avoided the accumulation of cults. The founder of the association is often mentioned in the association's name (οἱ σὺν NN); connections with members of the elite can be detected. The members were of diverse social origins and legal status. The migration of Italian negotiatores in the 1st cent. B.C. contributed to the creation of professional associations (210-214). The sacrifices by traders, mercenaries, and other professionals that were prescribed by regulations concerning the sale of priesthoods (*IG* XII.4.293, 302, 319, 325) are not related to associations (215-221).

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657. Kos. Christian mosaic inscriptions. L.M.De Matteis, *Mosaici tardoantichi dell'isola di Cos. Scavi italiani 1912-1945* (Oxford 2013), gives an overview of the archaeology and history of Kos in Late Antiquity (7-14), presents a catalogue of 66 mosaics found during the Italian excavations in the years 1912-1945 (15-68), and discusses discusses technical and iconographical aspects of these mosaics (69-100). On 101-104, she presents the mosaic inscriptions and summarizes the evidence they provide for social history. Cf. ead. in M.Şahin (ed.), *11th International Colloquium on Ancient Mosaics* (Istanbul 2011) 339-351. For the texts see our lemmata nos. 666-671. Cf. M.Sève, *BE* (2014) no. 41.

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658. Kos. Cults and sanctuaries. Exploiting the very rich epigraphic material from Kos, S.Paul, *Cultes et sanctuaires de l'île de Cos* (Liège 2013), presents an exhaustive, systematic study of the organization and practice of religious worship in the city and demes of Kos (divinities, sale of priesthoods, cult officials, cult foundations, rituals, dedications, festivals, cults of the demes and the gymnasion). The individual chapters are dedicated to the following subjects: the divinities worshipped in Kos (29-165; 29-54: Ζεύς (Πολιεύς, Μαχανεύς, Ἄλσειος, Σωτήρ); 55-58: Ἀθηνᾶ; 59-63: Ἥρα; 63-72: Ἀπόλλων (Δάλιος, Κάρνειος, Πύθιος); 72-79: Δαμάτηρ; 79-95: Ἀφροδίτη (Πάνδαμος,Ποντία); 95-117: Ἡρακλῆς (Καλλίνικος, Διομεδόντειος); 117-127: Διόνυσος (Σχυλλίτας, Θυλλοφόρος); 127-136: Ἑρμῆς Ἐναγώνιος; 136-140: Ποσειδῶν; 140-145: Ἄρτεμις (Τοξῖτις, Λοχία); 145-150: Ὁμόνοια; 150-153: Νίκη; 153-156: Ἀδράστεια, Νέμεσις; 156-158: Δᾶμος; 158-161: Δωδεκάθεον; 161-163: Νύμφαι, Χάριτες) [on Apollo Dalios see *SEG* LX 896, Chaniotis]; the Asklepieion and the cult of Ἀσκλαπιός (167-187); the cults of Halasarna (189-220: Ἀπόλλων, Ἡρακλῆς, Ἀφροδίτη); the cults of Isthmos (221-235: Ἀσκλαπιός, Ὑγιεία, Ὁμόνοια, Ἑστία Φαμία, Ἀφροδίτη, Ἀπόλλων Οὔλιος); the cults of other demes (237-257); the 'configurations panthéoniques', i.e. the associations of divinities and their various properties (261-326); sacrificial rituals and sacrificial calendars (327-365). On 382, she presents the calendar of Kos. On 383/384, a list of the Koan divinities and their epithets.

We do not list all the inscriptions that are quoted, translated, and discussed in this book. We mention a selection of texts, especially cult regulations (bold-faced all references are to *IG* XII.4): **68** (69-71), **71** (179/180), **103** (196-204), **274** (44-46, 59-61), **276** (76), **278** (30-40, 75, 117-119), **279** (238-244), **280** (223-225), **283/284** (173/174), **302** (79-91, 99-108), **304** (119-124), **315** (147-150), **318** (153-156), **320** (99-108), **325** (153-156), **328** (46-51), **332** (40-43, 63-67), **339** (142-145), **349** (232-234), **355** (247/248), **356** (252-254), **358** (214-219), **406** (108-117), **1146** (250). Cf. the remarks of P.Frölich, *BE* (2014) no. 370.

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659. Kos. Institutions: ἀρχεύοντες. P.Kató, *art.cit.* (see our lemma no. 660) 285, argues that the ἀρχεύοντες were 'Amtsträger', i.e. that they had broader duties, not only religious; they only officiated in cults for which there were no priests. Cf. S.Paul, 34/35, 255, 289: 'les magistrats des tribus'. A.Chaniotis, *EBGR* 2013 [2016] no. 57, observes that the ἀρχεύοντες/ἀρχεύσαντες in Kos are always connected with religious duties, either on behalf of demes or on behalf of tribes (*IG* XII.4.95, 100, 110, 456, 457). In the case of tribes (*IG* XII.4.456-457) several ἀρχεύοντες served at the same time – and this also rules out the interpretation of these men as 'Amtsträger'. Although *IG* XII.4.278 A L. 3 distinguishes between ἱερεύς and ἀρχεύων, there is no evidence that the ἀρχεύοντες had any non-religious duties. The expression αἱρεθεὶς ἀρχεύων παρ' Ἡρακλῆ in *IG* XII.4.95 L. 3 shows that a man was elected as ἀρχεύων specifically in order to serve the cult of Herakles. C. speculates that the term perhaps designated 'chairmen' of religious celebrations (e.g. banquets).

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660. Kos. Religion. Priests. L.Meier, in *Cities and Priests* 41-49, adduces the evidence provided by the Koan διαγραφαί for the sale of priesthoods and financial contributions of priests to the construction and upkeep of buildings (references to *IG* XII.4.296b, 302, 304b, 311, 315, 319, 325/326). He also adduces evidence for similar contributions by priests in other cities (*IG* II² 1046; V.1.1144-1146; *I.Oropos* 290, 294; *Tit.Cam.* 52; *I.Ephesos* 618; *I.Prusias* 20; *I.Sestos* 1; *Syll.*³ 1015; *TAM* II 550/551).

S.Paul, *ibid.* 247-278, discusses various aspects of civic priesthoods in Hellenistic Kos: the appointment of priests (248-254; attribution of priesthoods to civic subdivisions and γένη, sale of priesthoods; discussion inter alia of *IG* XII.4.278, 310, 332, 348, 350, 721); the consecration of the priest (τελετά; 254/255; see *IG* XII.4.332; cf. *IG* XII.4.304, 311, 315, 318, 319, 326-328); purity regulations for priests (255/256; *IG* XII.4.330, 332, 721); the meaning of δαμοτελεῖς ἱερεῖς, probably the priests of 'public' cults as opposed to the priests of 'private' or family cults (256-260; *IG* XII.4.102, 350; cf. δαμώδεις ἱερεῖς in *IG* XII.4.320); and the cultic duties of priests (261-273; clothing regulations, sacrifices, perquisites; cf. inter alia *IG* XII.4.274, 278, 298, 315, 318, 339).

P.Kató, *ibid.* 279-301, studies the methods of appointment in priesthoods and other cult offices in Kos and the social background of the holders of such offices. Whereas in the demes, the important priesthoods were assigned by lot and were, at least in theory, open to all citizens, the priesthoods of the polis were purchased by members of the wealthy elite, offering them the possibility to publicize their high social status. K. examines in detail the epigraphic evidence for priestly and other cult offices, the finances of Koan cults, extra-ordinary services of cult officials, the purchase of priesthoods and the privileges associated with them, endowments for public cults, and private endowments (references to *IG* XII.4.79/80, 91, 93-95, 100, 102/103, 105, 110, 121, 298, 302/303, 306, 309-311, 314/315, 319/320, 325/326, 328, 330, 348, 356, 358, 364, 451/452, 456, 458, 761). See also our lemma

no. 659. P.Fröhlich, *BE* (2014) no. 372, points out that *IG* XII.4.298 LL. 12-18 does not oblige the cult officials to provide from their own means additional funds for sacrifices; this passage only determines the minimal value of the sacrificial animal, to be paid by the money allocated to the sacrifice.

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661. **Antimachia. Diagraphe concerning the sale of the priesthood of Demeter, ca. 300-250** B.C. *IG* XII.4.356; *LSCG* 175. P.Kató, *ZPE* 187 (2013) 211-214, discusses the mode of appointment of the priestess of Demeter. In accordance with this regulation, the priestesses were to be selected by lot (LL. 1-4). But in reference to financial obligations of women toward the sanctuary, the diagraphe also mentions ■ reform, by the terms of which the priesthood was purchased (LL. 6/7: καθάπερ καὶ πρὶν πωλητὰν γενέσθαι τὰν ἱερωσύναν). Hence earlier scholars have concluded that the appointment of priestesses by lot was replaced by the sale of the office. K. points out that this interpretation conflicts with the detailed description of the process of sortition. He suggests that the sale of the priesthood was replaced by sortition, perhaps because there were not enough wealthy women interested in this office. A.Chaniotis, *EBGR* (2013) [2016] no. 58, clarifies the development: the original practice of appointment by lot was first replaced by sale (cf. πρὶν πωλητὰν γενέσθαι), and then the Antimachians decided to return to the earlier mode of appointment. The topic is briefly discussed by S.Paul, *art.cit.* (see our lemma no. 658) 253.

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662. **Halasarna. Honorary inscription for the kitharode Helenos, 1st cent.** A.D. Now *IG* XII.4.1166. White marble block found in 1902 by R.Herzog (built into a church in Kardamena) and copied by him in his epigraphical 'Tagebuch'; rediscovered by K.Hallof in 2005 among the inscriptions stored in the medieval Kastro of Kos. Ed.pr. D.Summa, *ZPE* 184 (2013) 175-182 (ph. of Herzog's copy and of the stone; German translation). Republished in *IG* XII.4.1166. Republished by J.-Y.Strasser, *REG* 128 (2015) 659-672 (with an exhaustive line-by-line commentary and an argument to date the text to ca. 80/90-120 A.D.) [the letterforms make such a late date less likely, Hallof]. We print ed.pr.'s text, which Strasser also took as his starting-point.

[Ὁ δᾶμος ὁ] Ἁλασ[αρ]ν̣ιτᾶν Σ[- - ca. 9 - -]
[Ἀπόλ]λ̣ω[νι] χαριστήριον ὑπὲρ Ἑλέν[ου]
[τοῦ Ἰά]σονος τοῦ Ἀγήτορος φιλο-
κ̣[αίσαρο]ς ἱερονίκα κιθαρῳδοῦ, νει-
κ̣[ήσα]ν̣τος Ἄκτια, Κλαυδεῖα ἐν Ῥόδωι
[πρά]τ[ο]υ παμψηφεί, Ἴσθμια δίς, Νέμεα
[δ]ί̣ς, [Λύκ]αια, τὴν ἐξ Ἄργους ἀσπίδα δίς,
[- - - ca. 12 - - -] δίς, κοινὸν Ἀσίας, κοι-
[νὸν Θεσ]σαλῶν τρίς, κοινὸν Μακεδό-
ν̣ω̣ν τ̣[ρίς], κοινὸν Ἰώνων δίς, καὶ ἐν
Ἀθ[ήν]α̣ις τοὺς ἰσολυμπίους κα-
τ[ὰ τ]ὸ ἑξ̣ῆ̣ς τετράκις καὶ πολιτείαν,
κ̣α̣ὶ̣ τ̣ο̣ὺς λοιποὺς ἀγῶνας πενταετηρι-

κ[οὺς καὶ τρ]ιετηρικοὺς ὑπὲρ [τ]οὺς ἑβδομή-
κ̣ο̣[ντα] vacat πρᾶτος Ἑλλάνων vacat

Dated by ed.pr. to the reign of Claudius (probably because of the Κλαυδεῖα in L. 5); Strasser prefers a date at the end of the 1st cent. A.D. (ca. 80/90 A.D. 'au plus tôt' and ca. 120 A.D. at the latest); see infra ad LL. 5 and 13-15 || 1. Σ̣[εβαστῶι καὶ], ed.pr.: Σ[εβαστῶι], *IG* || 2. χαριστήριον: dedication of a statue to Apollo, thereby thanking him for Helenos' numerous victories; it may have been a statue of Apollo, ed.pr. || 2/3. the honorand is previously unattested, ed.pr. and Strasser, who comments on the mention of the papponym in L. 3: Helenos presumably belonged either to an elite family, to a dynasty of famous artists/athletes, or to both || 3-4. φιλοκαίσαρος: did Helenos perform in enkomia for the emperor?, ed.pr.; contra, Strasser (664 note 31) || 5-15. ■ hierarchical ordering of the contests, ed.pr.; Strasser rejects ed.pr.'s terminology ('Kaiserspiele' (L. 5), followed by Peloponnesian (LL. 6-7) and provincial (LL. 8-10) contests) and points out that in a hierarchically organized list the Κλαυδεῖα would have been out of place before the Isthmia and Nemea; the latter belonged to the periodos and cannot be 'relegated' to a category of Peloponnesian contests; according to Str. all of the listed contests are ἱεροὶ ἀγῶνες || 5. Ἄκτια: probably the most recent victory, which prompted the erecting of a statue, Strasser, who refers to *IG* XII.4.2.935 and 938; the Κλαυδεῖα occupy place two solely because of the extraordinary character of the victory (παμψηφεί, L. 6). Mention of the Klaudeia provides a terminus post quem but does not imply a date for the statue under Claudius. Ed.pr. adduces various parallels for Κλαυδεῖα from five cities and from later periods. Strasser points out that Helenos is hieronikes (L. 4), not periodonikes: victories in the Nemea, Isthmia, the Argive Ἡραῖα (L. 7; a substitute for the Olympia, which offered no mousikoi agōnes) and in the Aktia (L. 5) did not suffice for calling oneself a periodonikes; this shows that at the time the Aktia did not serve as a substitute for a missing victory in the old, 'classic' periodos (cf. *SEG* LXII 1844) || 7. [Λύκ]αια, W.Slater apud ed.pr.; rejected by Strasser, who argues that at the time of the inscription the Lykaia were a minor contest and not worth mentioning, certainly not between the Isthmia/Nemea and the Argive Shield; τὴν ἐξ Ἄργου ἀσπίδα: another name for the Argive Ἡραῖα, ed.pr.; new name for the Ἡραῖα, emerging in inscriptions ca. 100 A.D., Strasser, who argues that in victory-lists of athletes from the early 1st cent. A.D. the contest held a prominent place right after the periodos but in texts from ca. 100 A.D. was mentioned at the end of the list just before the formula indicating 'all the other contests' won by the honorand, which implies a loss of prestige for the Ἡραῖα. For artists like Helenos the contest continued to enjoy a great reputation, since it was a substitute for the Olympic Games which had no mousikoi agōnes. Strasser wonders whether in L. 7 [Ἡρ]αῖα preceded τὴν ἐξ - - - (a double name because of the *recent* name-change) and refers to *I.Eph.* 2072 (*IAG* 75) where, instead of Ἡρα[ς τὴν ἐξ Ἄρ[γ]ους ἀσπίδα Str. considers restoring Ἡρα[ῖα τὴν] κτλ. || 8. initio δίς corrected from τρίς, ed.pr., who suggests [Παναθήναια]; rejected by Strasser, who argues that the Panathenaia lost prestige in the 1st cent. A.D., before its resurrection ■ eiselastikos agōn in 119 A.D. under Hadrian. Str. briefly discusses *SEG* XXIX 340 (LVI 395) and *I.Napoli* 51; in both texts the Panathenaia held a 'position très secondaire' (669); Str. wonders whether the Neapolitan Σεβαστά or perhaps the Koan Ἀσκλαπιεῖα were mentioned in the lacuna || 8-10. several contests organized by provincial Κοινά (and in one case by a sub-provincial entity: the contest of the Ionian Koinon). Strasser points out that the Thessalian Koina, here a hieros agōn, had lost that status at the end of the 2nd cent. A.D. || 11. τοὺς ἰσολυμπίους: probably 'Kaiserspiele' (Σεβαστά or Σεβάστεια), W.Slater apud ed.pr.; Strasser opts for a non-liquet; he rejects Slater's assumption that Helenos must have performed as κῆρυξ, a discipline allowed in Olympia and, therefore, also in isolympics: however, the isolympics did not necessarily copy the entire Olympic program and may have introduced artistic disciplines in their otherwise Olympic imitation || 13-15. Strasser points out that the formula used here to lump together all the other victories of Helenos (with πενταετηρικούς and/or τριετηρικούς) occurs in inscriptions from the later 1st cent. A.D. to ca. 120 A.D.; in Hellenistic inscriptions expressions such as ἄλλους ἱεροὺς ἀγῶνας or τοὺς λοιποὺς ἱεροὺς καὶ στεφανείτας ἀγῶνας occur; from the Hadrianic period onward one refers to all the other ἀγῶνας (ἡμι)ταλαντιαίους/θεματικούς. Str. suggests that the formula

used before Hadrian probably allowed the athletes to include money-games without using money-words; for the ὑπέρ-formula he refers to *I.Smyrna* 664 and *SEG* XLIII 732 [for the πενταετηρικούς-formula cf. also Strasser, *EA* 49 (2016) 137-139; for a new variant without pentaeteric/trieteric see our lemma no. 960, Pleket] || 15. πρᾶτος Ἑλλάνων: also in *SEG* XXII 350 (XXXVII 360) and *I.Iasos* 111, Strasser, who suggests that Helenos' claim is to be linked with the large number of his victories, the ones in the most prestigious contests included; in *IG* IV 591 (a few years later) a kitharoidos claimed to have won so many contests ὅσους οὐδεὶς τῶν πρὸ αὐτοῦ κιθαρῳδῶν.

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663. Kos. Dossier of documents concerning [redacted] arbitration of Kos in Telos, ca. 300 B.C. Two non-joining fragments of a marble opisthographic stele; found in the Asklepieion; now in the new magazine of the Ephoria. Fr. a: broken on left and bottom; found in 1904 (inv. no. E9). Fr. b: broken on top and bottom; found in 1903 (inv. no. AS 11). Mentioned by R.Herzog, *AA* (1903) 196/197; id., *AA* (1905) 11; id., *Heilige Gesetze* 45 and 51; id., *RFIC* 70 (1942) 15 (Fr. b LL. 85-95). Cf. E.Stavrianopoulou, *Tekmeria* 3 (1997) 81; C.Habicht, *Chiron* 37 (2007) 129/130. Ed.pr. K.Hallof in *IG* XII.4.132, on the basis of the readings and restorations of R.Herzog and incorporating readings and restorations by G.Thür and C.V.Crowther, who is preparing a critical edition and commentary. The dossier consists of a decree of Telos in honor of the Koan διαλλακταί (LL. 1-16), the verdict of the Koan arbitrators (LL. 37-125), the oath of the citizens of Telos to accept this verdict (LL. 125-138), and a decree of Telos accepting the verdict (LL. 138-141). Five Koans (LL. 8-10) arbitrated in a conflict in Telos that involved lawsuits concerning sacred and public property, fines resulting from them, and confiscations. See also our lemma no. 424.

A: [ἔδοξε τῶι δάμωι, γνώ]μα πρυτανίων· ἐπειδὴ vac. — a
[ὁ δᾶμος δηλόμενος δι]αλυθῆμεν ποτὶ τοὺς δια-
[φερομένους ἐψαφίξ]ατο ἐπιτράψαι Κώιοις ὑπὲρ
4 [ὧν διεφέροντο ποτ' ἀλλ]άλους πάντων, ὅπως ὁμο-
[νοιεῦντες ἐν δαμοκρα]τίαι πολιτεύωνται· ὁ δὲ δᾶ-
[μος ὁ Κώιων μεμναμένο]ς τᾶς εὐνοίας ἐψαφίξατο
[ἐξαποστεῖλαι ποτὶ τὰ]ς διαλύσεις ἄνδρας κα- vac.
8 [λοὺς καὶ ἀγαθοὺς - 3-4 -]γόραν Μίκωνος, Ἀριστω-
[- - - - ca. 15 - - - -, Χά]ρμιππον Χαρμύλου,
[- - - - - - - ca. 20 - - - - - -]γα Ξενοδίκου· τοὶ δὲ
[ἐξαπεσταλμένοι διαλλακτα]ὶ διέλυσαν καλῶς
12 [καὶ δικαίως τὸν δᾶμον vac.], δεδόχθαι τᾶι ἐκ-
[κλησίαι· ἐπαινέσαι μὲν τὸν δᾶμο]ν τὸν Κώιων
[καὶ στεφανῶσαι στεφάνωι χρυσέωι ἀπὸ] δραχμᾶ[ν]
[χιλιᾶν· ἐπαινέσαι δὲ καὶ τοὺς ἄνδρας ἐπὶ] τῶι δ[ι]-
16 [καίως διαλῦσαι τὸν δᾶμον τὸν Τηλίων - - - - -]
lacuna of ca. 20 lines
37 [- - - - - - - τῶν διαφ]ερομένων π[οτὶ τὸν δᾶμον τὸν] — b
[Τηλίω]ν, ὅπως ὁμονοιεῦντες ἐν δαμοκρατίαι π[ολιτεύ]-
[ωνται] ἐλεύθεροι καὶ αὐτόνομοι ὄντες· τυχᾶγαθᾶι· κ[ατὰ τά]-
40 [δε διέλ]υσαν τὸν δᾶμον καὶ τοὺς διαφερομένους Τηλί[ων]

[ποτὶ] τὸν δᾶμον· ὑπὲρ μὲν τᾶν δικᾶν τᾶν ἱερᾶν καὶ τᾶν
[δαμο]σιᾶν, ἃς ὀφλόντες ἐν τοῖς δικαστηρίοις ἀντέλεγον
[μὴ δικ]αίως ὀφλῆκεν, ἀπομισθῶσαι τὸς ταμίας αὐτοῖς τῶγ
44 [χρη]μάτων ὧν ὦφλον τοῖς μὲν τὰς ἱερὰς δίκας ὀφλοῦ-
[σι]ν τὰς ποτὶ τὸ Ἀθάναιον καὶ Κλεισιμβροτίδαι τὰν περὶ τὸ
[Δ]αμάτριον, καὶ Φιλτυλίωι παρασχεῖν ἐς τὰν ἑκατόμβαν τὰν
θυομέναν ἐπὶ μονάρχου Θεαγόρα ταῦρον, κριόν, οἶν θήλειαν·
48 τῶν δὲ τὰς δαμοσίας δίκας ὀφλόντων Ἀρισταγόραν μὲν
[Ἀ]ριστοφίλου ἀποτετείκεν τὸ ἀργύριον ὃ ἐνδειχθεὶς κατέ-
[β]αλε, ο<ὗ> ἔγδεια ἐγένετο πωληθέντων τῶν κτημάτων ποτὶ
[τ]ὰν καταδίκαν· Ἀριστόθεμιν δὲ Ἀριστοφίλου ἀποτεῖσαι δρα-
52 [χ]μὰς πεντακισχιλίας· Νικαγόραν δὲ Νικάνακτος ἀποτεῖσα[ι]
[τᾶ]ι πόλει δραχμ[[μ]]ὰς χιλίας πεντακοσίας· ἀποδόντω δὲ ἐμ μη-
[ν]ὶ Καρνείωι ἐπὶ Θεαγόρα· ποτὶ δὲ τὰ λοιπὰ χρήματα τὰ ἐκ τᾶν κα-
ταδικᾶν ἀπομισθωσάντω τοὶ ταμίαι Ἀριστοθέμι καὶ Νικαγόρα[ι]
56 [κ]αὶ Ἀρισταγόραι τὸν βωμὸν τοῦ Ἀσκλαπιοῦ ἐπισκευάξαι καὶ ἐξαλε[ῖ]-
[ψαι· συ]ντελεσάντων δὲ τῶν μὲν τὰς ἱερὰς δίκας ὀφλόντων τὰν
[ἑκατόμβ]αν, Ἀριστοθέμιος δὲ καὶ Νικαγόρα καὶ Ἀρισταγόρα{ι} τὸμ βω-
[μὸν κατὰ τ]ὰ γεγραμμένα, ἀπολελύσθαι αὐτὸς τᾶν δικᾶν καὶ
60 [τὰς γραφὰς] ἀναιρῆσθαι, καὶ μὴ ἦμεν ἔγκλημα περὶ τᾶν δικᾶν
[τᾶν τε ἱερᾶν καὶ] τᾶν δαμοσιᾶν τᾶν δικασθεισᾶν μήτε τοῖς
[ὀφλοῦσιν ἐπιφέρειν] μηθένα μηθὲν μήτ' ἄλλωι μηδενὶ ποτ[ι]-
[- - - παρευρέσει μη]θεμιᾶι· τὰν δὲ δίκαν τᾶς ὁδοῦ ἂν ἐξ[[ι]][δια]-
64 [ξαμένους - - - - Ἀριστο]μένη καὶ Ἀρισταγόραν Ἀναξισ[τρά]-
[του ἐζαμίωσαν τοὶ - - - - - - - - - -] ἄρχοντος διαφεροντ[. .]
[- -]

B: [. .]ν δικαν ἐς ὅρκον συνκεχωρημέν[ων καὶ τῶν διαφερο]-
μένων ὑπὲρ τὰς δαμοσίας δίκα[ς φαμένων ἀδίκως ἐζαμιῶσ]-
68 θαι καὶ τῶν δικαστᾶν τὰν ψᾶφον [ἐνεικάντων περὶ ἑκάστας]
δίκας ἔγνωμες τὸ ἀργύριον, ὃ ἔχει [- - - - - - - - - - - - - - - - - -]
ΤΑΣ, ἀποδόμεν Ἀριστομένει ἄτοκ[ον τὸς ἱεραπόλος· ὑπὲρ δὲ]
τᾶν ζαμιωσιᾶν, ἃς ζαμιωθὲν[τες - - - - - - - - - - - - - - - - ἐν κοι]-
72 νῶι ἀναγεγραμμένοι ἐντὶ καὶ ὁμ[ολογούμενοι ὀφλεῖν, ἀπομισ]-
θωσάντω τοὶ ταμίαι καὶ τοὶ ἱεραπ[όλοι ἐκ Ἀριστοθέμιος καὶ Νι]-
[κ]αγόρα καὶ Ἀρισταγόρα συντελέσα[ι τὸν βωμόν· συντελεσθέν]-
των δὲ καὶ τούτων κατὰ τὰ γεγρα[μμένα ἀπολελύσθαι αὐ]-
76 τὸς τᾶν ζαμιωσιᾶν καὶ τὰς ἀνα[γραφὰς τὰς ἐν κοινῶι καὶ]
τῶν ἄλλων πάντων, ὧν ἐνεκάλε[σεν αὐτοῖς ἁ πόλις, καὶ]
τὰς πράξε[ι]ς τὰς πεπραγμένας [κατ' αὐτῶν ἀναιρῆσθαι]·
τὰν δὲ πόλιν πριαμέναν τὰς γᾶ[ς τὰς δαμευθείσας, ἃς ἀπέ]-
80 δοντο τοὶ πράκτορες τοῖς ἰδιώτα[ις - - - - - - - - - - - -, ἀπο]-
δόμεν τοῖς τε τὰς ἱερὰς δίκας ὀφ[λοῦσι - - - - - - - - - - αὐ]-

τοῖς ἢ τοῖς κλαρονόμοις ἐν τῶι μη[νὶ - - - - - - - - ἐπὶ Θεαγό]-
ρα καὶ τοῖς τὰς δαμοσία{ι}ς, οἷς γέγ[ραπται ἐν τᾶι διαλύσει],
ἀπομισθῶσαι τὸς ταμίας τὸν β[ωμὸν τοῦ Ἀσκλαπιοῦ ἐπισκευά]-
[ξα]ι· κατὰ ταὐτὰ δὲ ἀποδ[όμεν τοῖς ἰδιώταις, οἳ τὰς γᾶς τὰς]
[δαμευθ]είσας ἐκαρπε[ύοντο, τὰν τιμάν, ἂν ὑπὲρ τᾶν γᾶν κατέ]-
[βαλον -]

lacuna of ca. 20 lines

[- -] τοὶ βασιλεῖς ὑπ[ό]μνα[μα]
[- - - - - - - - - - - - - - - - - -]ον τὸ χρέος διαλῦσαι, παρὰ μὲν τᾶ[ς]
[πόλιος κομιζέ]σθω ὁ πριάμενος, ὅσον τᾶι πόλι κατέβαλε· τὸ δὲ χρέος ὁ
[δᾶμος δι]αλυέτω τὸ ἀρχαῖον παρὰ τοῦ ἐξ ἀρχᾶς ὀφείλοντος κα[ὶ]
[τὸ κ]τῆμα κομιζομένου· ὅσσα δὲ γέγραπται ἀποδόμεν τὰν πόλ[ιν]
[κ]τήματα ἀποδόντω τοὶ ταμίαι καὶ τοὶ ἱεραπόλοι τοὶ ἐν ἑκάστοις
τοῖς χρόνοις γινόμενοι· αἰ δέ κα μὴ ἀποδῶντι, ὀφειλόντω ἕκαστο[ς]
[τ]ῶν ταμιᾶν καὶ τῶν ἱεραπόλων πεντακισχιλίας δραχμὰς ἱερὰ[ς]
[τ]οῦ Διὸς τοῦ Πολιέως καὶ τᾶς Ἀθάνας τᾶς Πολιάδος καὶ τῶι ἰδιώτα[ι]
διπλοῦν ὅ κα μὴ ἀποδῶι· ἁ δὲ πρᾶξις ἔστω <τῶ>ι ἰδιώται καθάπερ ἐκ δί-
[κ]ας· τοὶ δὲ τὰς γραφὰς ἀνελόντες καὶ τοὶ πρυτάνιες τοὶ προθέν-
τες τὰς διαλύσεις καὶ τοὶ πράκτορες καὶ τοὶ ταμίαι καὶ τοὶ ἱεραπόλοι
[κ]αὶ τοὶ ἄλλοι τοὶ διοικεῦντές τι τῶν γεγραμμένων μὴ εὔντω ὑπό-
δικοι· αἰ δέ τίς κα ποῆι παρὰ τὰ γεγραμμένα ἢ εὔθυναν γράφηται ἢ τᾶ[ι]
[δ]ιαλύσει μὴ ἐμμένηι ἢ ἄλλο τι ἔγκλημα ἐπιφέρηι τοῖς ἄρχουσιν ἢ
τοῖς ἰδιώταις ὅσσα ἐς τὰν διάλυσιν καθῖκε, ἀποτεισάτω μυρίας δρα-
[χ]μὰς ἱερὰς τοῦ Διὸς τοῦ Πολιέως καὶ τᾶς Ἀθάνας τᾶς Πολιάδος καὶ τὸ
[ἔ]γκλημα τὸ ἐπενιχθὲν ἄκυρον ἔστω· ὅπως δὲ Τήλιοι καὶ εἰς τὸν ἐπίλοι-
[π]ον χρόνον ὁμονοεῦντες διατελῶντι, ὁμοσάντω τοὶ γεγενημέ-
[ν]οι ἀπό τε ὀκτωκαίδεκα ἐτέων πάντες θεὸς τὸς ὁρκίος [κ]ατὰ ἱερῶν νε[ο]-
[κ]αύτων τὸν ὅρκον τόνδε· "ἐμμενέω ἐν τῶι πολιτεύματι τῶι καθεστακό-
τι καὶ διαφυλαξέω τὰν δαμοκρατίαν καὶ οὐ μνασικακησέω περὶ τῶν
[ἐν τᾶι κ]ρίσ[ει] γενομένων οὐδὲ πραξέω παρὰ τὰν διάλυσιν τάνδε οὐδὲν
[οὐδὲ] ὅπλα ἐναντία θησεῦμαι τῶι δάμωι οὐδὲ τὰν ἄκραν καταλαμψεῦντι
συμβουλευσέω οὐδὲ ἄλλωι ἐπιβουλεύοντι οὐδὲ καταλύοντι τὸν δᾶ-
μον εἰδὼς ἐπιτραψέω· αἰ δέ κα αἴσθωμαί τινα νεωτερίζοντα ἢ συλ-
λόγους συνάγοντα ἐπὶ καταλύσει τοῦ δάμου, δηλωσέω τοῖς ἄρχου-
σιν· εὐορκεῦντι μέμ μοι ἦμεν πολλὰ ἀγαθά, ἐφιορκεῦντι δὲ τὰ ἐναν-
τία. ὀμοσάντω δὲ καὶ τοὶ ἀπόδαμοι ἀφ᾽ οὗ κά παραγέν[ω]νται ἐν ἁμέραις
[ἑ]ξήκοντα". αἰ δέ τίς κα μὴ ὀμόσηι, χιλίας δραχμὰς ἀποτεισάτω ἱερὰς
[τ]οῦ Διὸς τοῦ Πολιέως καὶ τᾶς Ἀθάνας τᾶς Πολιάδος. – ἔδοξε τῶι
[δ]άμωι, γνώμα πρυτανίων· ἀγαθᾶι τύχαι, χρῆσθαι τᾶι διαλύσει καθὰ
[τ]οὶ διαλλακταὶ τοὶ Κῶιοι διέγραψαν· δόμεν δὲ καὶ ξένια τοῖς διαλλα-
[κτ]α[ῖς], δόντω δὲ ταμίαι

Readings and restorations by He(rzog)., if not otherwise stated || 2. C.; [Τήλιοι δηλόμενοι δι]αλυθῆμεν, He. || 6. [μετὰ πλεί]στας εὐνοίας?, C. || 8. [Ὀρθα]γόραν, He. || 8/9. Ἀρίστω|[να], He. || 10. [Ξένω]|να, He. || 12. T.; [τὰς δίκας ἁπάσας], He.; [καὶ συμφερόντως τὰς διαφοράς], C. || 15/16. restored by T. || 37. [διάλυσις ὑπὲρ τῶν διαφ]ερομένων, He. || 43. <ὠ>φλῆκεν, He.. || 47 and 54. the date of the monarchos Theagoras is not known, Ha. || 50. ΟΕΓΔΕΙΑ, lapis; corrected by He || 63. initio, restored by C. || 64. initio, restored by Ha. || 65. in fine, read by Ha. || 69/70. [ὃ ἔχει [τὸ Ἀθάναιον ἐκ τᾶς δεκά]|τας, He. || 70. in fine, [ὑπὲρ δέ], T. || 71. [ὑπὸ τᾶς πόλιος], He. || 73/74. restored by Ha.; τοὶ ἱεραπό[λοι Ἀριστοθέμι καὶ Νι[κ]αγόρα<ι> καὶ Ἀρισταγόρα<ι>, He.; [ἱ]ε[ρα]π[όλοι], C. || 77/78. restored by C. || 80. [καρπεύεσθαι], He. || 81. [καὶ ἀπελελυμένοις], He.; [πάντα συντελέσασιν], T. || 108. initio, [κατὰ τὰν διαγραφάν]; in fine, ὑπόμνα[μα], He. || 110/111. Ha.; ὅ[λον | ὁ ἔχων δι]αλυέτω, He.; ὅ[λον | ἁ πόλις δι]αλυέτω, T. || 112. initio, [πα]τρῷια, He.; [τὸ κ]τῆμα, C. || 113. initio, [χ]ρήματα, He.; [κ]τήματα, Ha. || 117. ΕΣΤΩΙΙΔ, lapis || 130. initio, [ἔμπρ]οσ[θ]ε?, C.

664. Kos. Honorary inscriptions for Agrippina, 42/43 and ca. 50-54 A.D. *IG* XII.4.890 A/B. M.Heil, *ZPE* 184 (2013) 183-192, reprints the text of *IG* (German translation) and discusses the historical backround of these two texts, inscribed on the two faces of a marble plaque. Kos had relations with the family of Agrippina Minor: Marcus Agrippa (*Tit.Cal.* 141; *IG* XII.4.939, 1154, 1180), his wife Iulia (*IG* XII.4.1154, 1180), and Agrippina's sister Drusilla (*IG* XII.4.640, 1159). Agrippina Minor established relations with Kos through her second husband, Γάϊος Σαλλούστιος Κρίσπος Πασσιῆνος, proconsul of Asia in 42/43 A.D. The erection of the statue of Agrippina Minor (*IG* XII.4.890 A) can be dated to the year of Passienus's proconsulship, when Agrippina probably visited Kos. In the period of her marriage to Emperor Claudius (50-54 A.D.), the Koans re-dedicated the same statue, turned the plaque backwards and on its head, and inscribed a new honorary inscription (*IG* XII.4.890 B). The change in Agrippina's status is reflected by the formulations used for the erection of her statue in the two texts: ἀν[έθη]κεν (A L. 1) vs. καθιέρωσεν (B L. 1). Kos had very close relations with Claudius thanks to his Koan doctor C. Stertinius Xenophon, whose intervention secured *immunitas* for the Koans in 53 A.D. (Tac., *Annals* 12.61.1-2). In Kos, Agrippina was also honored as Σεβαστὰ Θεὰ Δαμάτηρ (*IG* XII.4.1182) and Ῥέα Σεβαστά (*IG* XII.4.1058; cf. XII.4.951).

665. Kos. Dedication to Helios, 2nd cent. B.C. *IG* XII.4.549. C.J.Robin, A.Prioletta, *Semitica et Classica* 6 (2013) 175, propose to identify Gerrha with the oasis of Hagar (al-Hufuf), based on Old South Arabic inscriptions. They accept the proposal of H.Seyrig (*Syria* 42 [1965] 26 note 2) [see also *IG* XII.4.549 app.cr.; Robin and Prioletta cite only the older edition of Eissfeldt] to read the ethnic of the dedicant as Γερ[ραῖος] instead of Γερ[ασηνός], and to identify the man, Κασμαιος son of Αβδαιος, with a Qasima' son of 'Abd attested in a dedication-inscription in Old South Arabic from Ma'rib in Yemen, probably dated to 303/302 B.C. (on 168/169, edition with translation and commentary). If the identification is correct, a re-dating of the Koan inscription would be required, but these could also be two individuals from the same family.

666/667. Kos (Kapamas). Christian mosaic inscriptions, late 5th/early 6th cent. A.D. Two mosaics in an early Christian basilica at Kapamas (near Asfendiou); see S.Pelekanidis, P.I.Atzaka,

Σύνταγμα τῶν παλαιοχριστιανικῶν ψηφιδωτῶν δαπέδων τῆς Ἑλλάδος. I. Νησιωτικὴ Ἑλλάς (Thessaloniki 1974) 70 no. 30. Ed.pr. L.M.De Matteis, *op.cit.* (see our lemma no. 657) 26-33 and 101/102 nos. 1/2 (ph.; dr.; Italian translation).

666: 101 no. 1. **Christian mosaic inscription.** Mosaic with geometric decoration in the north nave; an inscription in a frame.

[. . .]ενος ὁ εὐλαβέστατος διάκονος
κ[αὶ ἡ αὐ]τ[ο]ῦ γαμετὴ ὑ[π]ὲρ εὐχῆς ἑαυ-
τ[ῶν καὶ π]αν[τ]ὸς τοῦ οἴκου ἑαυτῶν
ἐπ[οίησα]ν οἳ ἐκαρποφόρη[σ]αν ΤΟ[- -]
Θ[.]Ο[. . ἐ]κέντησε[ν]

4/5. ἐπ[οίησε]ν ὅτε καρποφορή[σ]αντο[ς τοῦ] | Θ[ε]ο[ῦ ἐ]κέντησε[ν], ed.pr., who regards ὅτε as an Ionic form of ὅστε ('il quale, grazie ai favori divini, fece il mosaico') [καρποφορέω always refers to the donors, as ed.pr. notes, never to God; hence, the restoration by ed.pr. is impossible; the dr. and ph. clearly show L. 4 ΟΙ, not ΟΤ; L. 4, in fine, perhaps το[ῦτο] ('who offered this'); the verb ἐκέντησεν (L. 5) is part of the signature of the mosaicist (cf. *SEG* XXXVII 1790), whose name was presumably in L. 5, initio or in fine, Chaniotis].

667: 101/102 no. 2. **Christian mosaic inscription.** Mosaic with geometric decoration in the vestibule of the baptisterion; an inscription in a frame.

Ο[ἰκον]ομοῦν-
[τ]ος Ἰωάννο[υ]
[τ]οῦ ἐ[λ]αχίσ[του]
διακόν[ου]
ἐψηφώθη ❦

1/2. Ο[ἰκον]όμου Ν[†]|[†]ος, ed.pr.; with † ed.pr. indicates an undetermined number of lost letters [we read from the ph.; ο[ἰκον]ομοῦν|[τ]ος or ο[ἰκον]ομοῦν[τ]'|ος; cf. *I.Ephesos* 2492: οἰκονομοῦντος Ἰωάννου τοῦ ἐλαχίστου διακόνου, Chaniotis].

668/669. Kos (near Kephalos). Christian mosaic inscriptions, late 5th cent. A.D. Two mosaics in an early Christian basilica at Agios Stephanos, near Kephalos. Mentioned in Pelekanidis, Atzaka, *Σύνταγμα* - - (see our lemmata nos. 666/667) 65/66 no. 25. Ed.pr. L.M.De Matteis, *op.cit.* (see our lemma no. 657) 49/50 and 102/103 nos. 3/4 (ph.; Italian translation).

668: 102 no. 3. **Christian mosaic inscription (prayer).** Mosaic with geometric decoration in the central nave. Cf. K.Bötig, *Kos* (Basingstoke 2012) 72 (only ph.). [Published independently by U.Huttner, *Plekos* 19 (2017), 197, Hallof.]

Κ(ύρι)ε μνήσθι-
τι τῶν καρπο-
φορησάντω(ν)
καὶ καρπο-
φορούν-
των

1/2. μνήσθιθι for μνήσθηθι, ed.pr. [read μνήσθητι; ΜΝΗΣΘΙΤΙ on the ph. || 3. in fine, an abbreviation sign (horizontal line) above the omega, Chaniotis].

669: 103 no. 4. **Christian mosaic inscription (dedication).** Mosaic with geometrical decorarion in the west corridor of the baptistery; an inscription in tabula ansata.

Ὁ Θ[εόδ?]ουλο(ς) ΤΗΣ
[- - - - - - -]ης τοῦ πα-
[- - - -]ΟΥΘ[$^{1-2}$]ΜΑ[.]ΕΝ
[- - - - - - - -] ἐ[ψ]ήφωσεν

1-4. Ὁ Θ[εόδ]ουλο(ς) της|[†]ης τοῦ πα|[ντὸς τοῦ οἴκου τ]οῦ θ[†]μα[†]εν|[†] ἐ[ψ]ήφωσεν- -, ed.pr.; with † ed.pr. indicates an undetermined number of lost letters [we cannot confirm the readings on the ph. || 1. or ὁ Θ[εοῦ δ]οῦλο(ς)?, Chaniotis].

670/671. Kos (Zipari). Christian mosaic inscriptions (dedications), late 5th/early 6th cent. A.D. Two mosaics in an early Christian basilica and baptisterion at Zipari, north of Kos; see Pelekanidis, Atzaka, *Σύνταγμα* - - (see our lemmata nos. 666/667) 67/69 no. 28. Ed.pr. L.M.De Matteis, *op.cit.* (see our lemma no. 657) 49 and 103/104 nos. 3/4 (dr.; Italian translation).

670: 103 no. 3. **Christian mosaic inscription.** Mosaic with geometric decoration in the narthex; an inscription in circular frame.

Θ[$^{2-3}$]
ΑΥΤ[$^{3-4}$]
Ḥ[- - $^{6-7}$ - -]
Ọ Κ[- - - $^{7-8}$ - - -]
οἴκοṳ .[$^{2-3}$ ἐψή]-
φωσα[ν $^{3-4}$]
πα[$^{2-3}$]

[5. Before the lacuna, we read from the dr. the left part of ■ Α, Λ, or Χ || 6/7. perhaps [τὸ ἄ]|πα[ν], Chaniotis].

671: 104 no. 4. **Christian mosaic inscription.** Mosaic with geometric decoration and panels with birds in the baptisterion; an inscription in a frame.

Μα[-----]
καὶ Η.[-------]
βία ὑπ[ὲρ εὐχῆς ἐκ τῶν ἰδί]ων

1. Μα[ρία --], ed.pr. || 2. καί ἡ Ν[--], ed.pr. [we read from the ph.; before the lacuna, probably not a nu but either a kappa or a pi || 2/3. perhaps [συμ]|βία (in which case the person named in L. 1 was a man) or a name (e.g. [Ζηνο]|βία), Chaniotis].

672-685. Kos. Epitaphs. Fourteen marble stelai bearing inscribed epitaphs; found in 2006 during rescue excavations at the site of an ancient cemetery at Ἄνω Ἀμπάβρη, southwest of the modern city. Ed.pr. D.Bosnakis in A.Giannikouri (ed.), *Ὄλβιος ἀνήρ. Μελέτες στὴ μνήμη τοῦ Γρηγόρη Κωνσταντινόπουλου* (Athens 2013) 247-263 (ph.), with comments on the personal names and the presence of foreigners in Kos. The names Ἑρμοκράτεια (our lemma no. 673), Οὔριος (our lemma no. 677), and Στολίς (our lemma no. 683) were hitherto unattested in Kos. Ten other epitaphs previously found in the same cemetery are published in D.Bosnakis, *Ἀνέκδοτες ἐπιγραφὲς τῆς Κῶ. Ἐπιτύμβια μνημεῖα καὶ ὅροι* (Athens 2008) [see *SEG* LVIII 866] nos. 21, 23, 26/27, 48, 64, 80, 99, 104, and 113 (no. 113 = *SEG* LVIII 869). K.Hallof has provided the concordance with *IG* XII.4.

672: 248 no. 1 = *IG* XII.4.2713. **Epitaph of Alexandros, 2nd cent.** B.C. Two joining fragments of a marble stele with moulding and tenon.

Ἀλέξανδρος, | χαῖρε

673: 248 no. 2 = *IG* XII.4.1701. **Epitaph of Hermokrateia, 2nd cent. B.C.** Two joining fragments of the upper part of a marble pedimental stele.

Ἑρμοκράτεια | χρηστή, | χαῖρε

674: 250 no. 3 = *IG* XII.4.2247. **Epitaph of Soterichos, 1st cent. B.C.** Marble stele with moulding and tenon; found re-used as the cover of a grave of the early 1st cent. B.C. The very short use of the stele may be attributed to the fact that it was for the grave of a slave (cf. our lemma no. 675; ed.pr.).

Σωτήριχος, | χαῖρε

675: 250/251 no. 4 = *IG* XII.4.1713. **Epitaph of Ktetos, 2nd/1st cent. B.C.** Marble stele with tenon and triangular top which encloses a pediment in relief; a rosette within the pediment; found re-used as cover of a grave of the early 1st cent. B.C. (cf. our lemma no. 674).

Κτῆτος | χρηστός, | χαῖρε

676: 251/252 no. 5 = *IG* XII.4.1714. **Epitaph of Artemisia, 2nd/1st cent. B.C.** Marble stele with triangular top enclosing a pediment with akroteria in relief; a conical object within the pediment.

Ἀρτεμισία, | χαῖρε

677: 252 no. 6 = *IG* XII.4.1695. **Epitaph of Ourios, 2nd cent. B.C.** Marble stele with tenon and triangular top enclosing a pediment with akroteria in relief.

Οὔριος | Τισάρχου

678: 252/253 no. 7 = *IG* XII.4.2180. **Epitaph of Pyrgon of Mylasa, 2nd cent. B.C.** Marble stele with tenon and moulding.

Πύργων | Ἀριστέα | Μυλασεύς, | χαῖρε

679: 253/254 no. 8 = *IG* XII.4.2159. **Epitaph of Kteson of Tyre, 2nd cent. B.C.** Two joining fragments of a marble stele with tenon and moulding.

Κτήσων | Ποσιδωνίου | Τύριος

680: 254 no. 9 = *IG* XII.4.2197. **Epitaph of Tisias of Bargylia, 2nd/1st cent. B.C.** Marble stele with tenon and moulding.

Τισίας Τισία | Βαργυλιήτης

681: 254 no. 10 = *IG* XII.4.2192. **Epitaph of Demetria, 2nd cent. B.C.** Marble pedimental stele with tenon.

Δημητρία | Ποσειδωνίου, | χαῖρε

682: 254 no. 11 = *IG* XII.4.2192. **Epitaph of Pistos, 2nd/1st cent. B.C.** Marble stele with moulding and tenon.

Πίστος | Δαμοφῶντος

683: 255 no. 12 = *IG* XII.4.2220. **Epitaph of Stolis, 1st cent. B.C.** Marble stele with moulding, damaged at the edges.

Στολὶς Δι|ονυσίου

684: 256 no. 13 = *IG* XII.4.1709. **Epitaph of Euporia, 2nd/1st cent. B.C. Marble pedimental** stele with tenon.

Εὐπορία | Ἀσκληπιάδου

685: 257 no. 14 = *IG* XII.4.1473. **Epitaph of Philokles, 1st cent. B.C. Marble pedimental** stele with tenon; the right akroterion is missing .

Φιλοκλῆς τῶι | αὐτοῦ πατρὶ | Φιλοκλεῖ

PAROS

686. Vacat.

687-689. Paros. Epitaphs, late 6th-late 5th cent. B.C. Three epitaphs from various sites on Paros. Ed.pr. G.K.Papadopoulos, *Grammateion* 2 (2013) 17-21 nos. 1-3 (ph.), with comments on the personal names. The texts will be included in a catalogue of the inscriptions at the Archaeological Museum of Paros which is being compiled under the auspices of the Greek Epigraphic Society.

687: 17/18 no. 1. **Epitaph of Bollion, late 6th/early 5th cent. B.C.** White marble plaque with a decorative frame, possibly a revetment of a base; broken on left; of unknown provenance, possibly from the archaic cemetery of Vitzi in Paroikia (inv. no. ΜΠ 1875).

Αἰνέτη Βωλλίονι

Written in the Parian dialect; Αἰνέτη is attested only in the Doric form Αἰνέτα in Corinth; Βωλλίον (i.e. dative Βουλλίωνι or Βολλίωνι) is here attested for the first time in the Aegean; prose epitaphs in which the name of the deceased are in the dative are not very common in the Archaic period (cf. *IG* I³ 1257, 1276; XII.3.763), ed.pr.

688: 18-20 no. 2. **Grave epigram, ca. 500-450 B.C. Marble block with fascia on top** and anathyrosis on the left, where it joined another block; broken on back, right, and bottom; probably the upper step of a stepped base, on which a sarcophagus was placed; an inscription on the fascia; the beginning of the inscription was inscribed on another block.; Of unknown provenance, maybe from the main cemetery, northeast of Paroikia (inv. no. ΜΠ 1876).

[x – ⏑ – x μ]νῆμ' ἔθηκ' Ἐχεσθένης
[x – ⏑ – x – ⏑]Ε[.]ⁱΣΜΕΜΜ[..]ΕΝ
[- -]

An iambic trimeter, ed.pr. || 2. before the sigma, the upper part of a vertical stroke; μέμ = μέν?: in that case, the epigram had at least one more verse, ed.pr.

689: 20/21 no. 3. **Epitaph of Eidokritos, his wife, and his children, ca. 400-350 B.C.** Upper part of a marble moulded stele; found in Agios Panteleimon (Paroikia) in 1997 (inv. no ΜΠ 1361).

Εἰδοκρίτο τὸ Μ- stoichedon
ήτιος· ἐνθάδε κ-
εῖνται αὐτὸς κ-
αὶ παῖδες κορι-
δίη τ' ἄλοχος vv

The text is partly metrical (dactylic hexameter), ed.pr. || 1/2. Μῆτις was hitherto unattested, ed.pr. || 4/5. cf. *Il.* 7.392; 18.298, ed.pr.

690. Paros. Horos of Zeus Kataibates, ca. 450-400 B.C. Two joining fragments of a marble block, roughly worked; of unknown provenance; possibly built into a wall of a sanctuary (σε τοίχο τοῦ ἱεροῦ); brought to the Museum of Paros in 1968 (inv. no. ΜΠ 853). Ed.pr. G.K.Papadopoulos, *art.cit.* (see our lemmata nos. 687-689) 21/22 no. 4 (ph.). The cult of Zeus Kataibates is attested on the island of Paros at the site Λειβάδια, which is at the foot of Mt. Kounados (*IG* XII.5.233; 1st cent. B.C./A.D.), and also in the Parian colony of Thasos (*IG* XII Suppl. 406). The new horos may have come from the area of Mt. Kounados (ed.pr.). [The cult of Zeus Kataibates was established in places where thunderbolts struck; consequently, the find-spot of *IG* XII.5.233 does not necessarily provide evidence for the provenance of this horos, Chaniotis.]

hιερὸν Διὸς stoichedon
Καταιβάτεω

Not inscribed in the Parian alphabet, ed.pr.

691. Paros. Dedication to Asklepios and Hygieia, late 2nd/early 1st cent. B.C. Marble block with tabula ansata, broken on left and damaged on right. The left handle and the lower part of the frame of the tabula ansata are broken away; above the right handle, remains of the handle of second tabula, now completely erased; re-used in a modern building on Antiparos, where it was seen by ed.pr. in 1995. Ed.pr. G.K.Papadopoulos, *art.cit.* (see our lemmata nos. 687-689) 22/23 (ph.), who suggests that the stone's provenance is the sanctuary of Asklepios in the city of Paros. Diomedes (L.

1) can probably be identified with the homonymous zakoros in a contemporary dedication from Paros (*SEG* XXVI 982; ed.pr.)

Διομήδης Διομήδους καὶ Μν-
ασέας καὶ Καλλίπολις ὑπὲρ
τοῦ υἱοῦ Διομήδους Ἀσκληπι-
ῶι ❦ καὶ [❦] Ὑγιείαι

1/2. The relationship between Diomedes and Mnaseas (a brother?, [redacted] son?) is not clear; cf. *SEG* LVIII 895, ed.pr.

SIPHNOS

692. **Siphnos. Two honorary decrees, 3rd cent.** B.C. Fragment of a marble stele broken on all sides; found in a house at Μέσα Κάστρο in 1999; now in the Archaeological Museum of Kastro (inv. no 298). Ed.pr. N.Papazarkadas in *Epigraphical Approaches* 182-185 no. 1 (ph.; translation). The inscription contains two texts: a Siphnian honorary decree (LL. 3-5), whose preamble starts in L. 3, and [redacted] earlier decree mentioning the Naxians (LL. 1/2); this is the first attestation of direct links between Siphnos and Naxos (ed.pr.).

[- - - - - -]η[.] Δημητρ[- -]
ὁ δῆμος ὁ τῶν Ναξίων α[- -]
ἐπ' Ἀντιφάτου, μηνὸς Λη[ναιῶνος· ἔδοξεν τῆι βουλῆι καὶ τῶι δήμωι· - - - - - -]
τοῦ Πεισιτέλ[ο]υ, Ἐφάλου [τοῦ - - - - - - γνώμη· -]
[ὅ]πως φανερὸν ἧι πᾶσι ΚΑ[- -]

The mason started each line with a new word, ed.pr. || 1. [ἐν τῶι ἱερῶι τ]ῆ[ς] Δήμητρ[ος] or a personal name (e.g. [Νικήτ]η[ν] Δημητρ[ίου]), ed.pr. || 2. perhaps a verbatim reference to honors offered by Naxos to some unidentified Siphnian citizen; for the repetition of the definite article cf. *IG* XI.4.1055 (Delos) LL. 14/15: ὁ δῆμος ὁ τῶν Ἰσ|τιαιέων, ed.pr. || 3. the eponymous archon is not attested elsewhere; this is the first attestation of Lenaion in the Siphnian calendar; the month is attested in Delos, Mykonos, Amorgos, and several Ionian cities, ed.pr. || 3/4. for the restoration cf. *IG* XII.5.471 LL. 14/15 and 30/31, ed.pr. || 4. Πεισιτέλης and Ἔφαλος (from ἐπί + ἅλς) are rare; the two men were two of the officials (prytaneis?) who put forward the motion, ed.pr. || 5. the appearance of the hortatory formula only one line after the names of the proposers suggests that the lines of this inscription were very long; Siphnian inscriptions with decrees have up to 60-70 letters per line, ed.pr.

693. **Siphnos. Honorary decree for strategoi, ca. 300-250** B.C. Fragment of a marble block broken on all sides; found in a modern house in the neighborhood Myloi in Kastro; now in the Archaeological Museum of Kastro (inv. no. 296). Ed.pr. N.Papazarkadas in *Epigraphical Approaches*

185-188 no. 2 (ph.; translation). The decree was probably inscribed on the wall of the shrine of Apollo Pythios. This is the first attestation of στρατηγοί in Siphnos (ed.pr.).

[- -]
[- - - - - - - - - - - - - - ἀνακ]ηρῦξαι δ[..$^{ca. 5}$..]ν τοῖς π[- - - - - - - - - - - - - - - -]
[- - - - ὅτι ὁ δῆμος ὁ Σιφνίων?] στεφανοῖ [τ]ο[ὺ]ς στρατηγοὺς ΕΦΗ[- - - - -]
[- -]

1. In the Cyclades, ἀνακηρῦξαι is more common than κηρῦξαι; cf. *IG* XII.5.481 LL. 19/20; perhaps [ἀνακ]ηρῦξαι δ[ὲ αὐτό]ν; in fine, Π[τολεμαίειοις], or Π[τολεμαίων τῶι ἀγῶνι], or τοῖς π[ρώτοις Διονυσίοις], ed.pr. || 2. in fine, ἐφ' ἧι, ἐφ' ἧς vel sim., ed.pr.

694. **Siphnos. Honorary inscription, 1st cent.** B.C. Fragment of a marble slab, broken on all sides; found in Kastro in 1989 during restoration works; now in the Archaeological Museum of Kastro (inv. no. 220). Ed.pr. N.Papazarkadas in *Epigraphical Approaches* 188-191 no. 3 (ph.; translation). The imperfect εἶχεν (L. 4) suggests that the honors were conferred posthumously.

[- -]
[- - - - - -]ΛΕΩΜ[- - - - - - - - - - -]
[- - - - - Δ]ημοστρα[τ- - - - - - - - - -]
[- - - - - -] χρυσῶι στε[φάνωι, ?εἰκό]-
[νι χαλκ]ῆι ἐφ' ᾗ εἶχεν π[ρὸς τὴν πό]-
[λιν? καὶ] τοὺς γονεῖς [- - - - - - - -]
[- - - - - - -]εις εὐνοία[ι vacat?]
vacat

1. Part of a personal name, e.g. Λεωμ[έδοντα], Λεωμ[ήδην], Λεωμ[ήστορα], [Κ]λεωμ[έδοντα], ed.pr.; or [Στησί]λεω Μ[- - -], A.P.Matthaiou apud ed.pr. || 2. [Δ]ημοστρά[του], [Δ]ημοστρα[τίδου], or [Δ]ημοστρά[της], ed.pr. || 4/5. cf. *IG* VII 2711 LL. 70/71: ἐφ' ᾗ | [εἶχε]ν εἰς τὸ ἔθνος μεγαλοψυχίᾳ τε καὶ εὐνοίᾳ, ed.pr. || 5/6. possibly [καὶ τοὺς | ?συγγεν]εῖς εὐνοία[ι], ed.pr.

695. **Siphnos. Honorary inscription for Astie, 1st cent.** B.C./A.D. Two joining fragments of a marble base; broken on bottom left; chance find at Καταβατή but reportedly brought there from the coastal settlement of Platys Gialos (cf. *IG* XII Suppl. 230). Ed.pr. N.Papazarkadas in *Epigraphical Approaches* 191-194 no. 4 (ph., translation), who observes that all the personal names are attested for the first time in Siphnos; the names, derivative of ἄστυ, κλέος, and τιμή, suggest a noble family (ed.pr.).

[Ἡ β]ουλὴ καὶ ὁ δῆ[μος] ἐτείμησεν
Ἀστίην τὴν Ἀριστοκλέους τοῦ
[Ἐ]πιτ<ι>μίδου καὶ Λωτείμης τῆς Α-

[. . . . . .$^{11-13}$. . . . .]α ἐπαίνωι, χρυ-
[σῶι στεφάνωι,] εἰκόνι μαρμαρί-
[νηι . . .$^{8-10}$. . .]ς ἕνεκεν.
vacat

2. The Ionic form of the otherwise unattested Ἀστίη may reflect a conscious effort at highlighting local identity through onomastics, ed.pr. || 3. ΠΙΤΜΙΔΟΥ lapis; Δωτείμης or Λωτείμης; Δωτείμη and Λωτείμη are unattested; Λωτείμη possibly stands for Λαοτίμη or Λωϊτίμη, ed.pr. || 4. [προεδρί]α?, ed.pr. || 6. e.g. [φιλοτιμία]ς, [καλοκαγαθία]ς, [εὐεργεσία]ς, ed.pr.

696. Siphnos. Honorary inscription, 2nd/1st cent. B.C. Fragment of a round marble base; the surface is very eroded and granulated; broken on all sides except at top; of unknown provenance; now in the Archaeological Museum of Kastro (inv. no. 462). Ed.pr. N.Papazarkadas in *Epigraphical Approaches* 194-195 no. 5 (ph.), with comments on the use of round bases.

[Ἡ] βουλὴ καὶ ὁ δῆμος [- - - - - - - - - -]
[. . .]ΟΣΣ[- - - - - - - - - - - - - - - - - - -]

1. [Ἡ] βουλὴ καὶ ὁ δῆμος [ὁ Σιφνίων? ἐτίμησεν/αν], ed.pr. || 2. the name of the honorand, e.g. [Μολ]οσσ[όν], ed.pr.

697. Siphnos. Honorary inscription?, 2nd cent. A.D. Fragment of a marble base broken on top, bottom, and right; of unknown provenance; now in the Archaeological Museum of Kastro (inv. no. 460). Ed.pr. N.Papazarkadas in *Epigraphical Approaches* 195/196 no. 6 (ph.).

[- - - - - - - - - - - - - -]
[- - -] τρίτον [- - - - - -]
[- - -] Ἡρώδου Α[- - -]
[- - - - - - - - - - - - - -]

1. A reference to the third tenure of an office?, ed.pr.

KEOS

698. Keos. Christian epitaph of Theosebia, 4th/5th cent. A.D. *IG* XII.5.565; *SEG* L 779. M.Tentori Montalto, *art.cit.* (our lemma no. 45) 39/40, proposes to read L. 7 as γράψας κίκα (instead of Γράψας Κικᾶ), the accusative singular of a conjectured noun κίξ = cicada. The reference would then be to some artistic representation such as a sculpture or painting [no mention of G.Kiourtzian, *Recueil des inscriptions grecques chrétiennes des Cyclades de la fin du III^e au VII^e siècle après J.-C.* (Paris 2000) 73-75 no. 21 (*SEG* L 779), who also reads γράψας and considers several interpretations of the letters ΚΙΚΑ, Papazarkadas.]

TENOS

699. Tenos. Dedication to Zeus Soter, Athena Soteira, Poseidon Asphaleios and other gods by the crew of Rhodian warships, early 2nd cent. B.C. *IG* XII.5.913. Republished by M.Gonzales, *ZPE* 184 (2013) 172-174 (translation), who associates this dedication with the Rhodian naval campaigns against Antiochos III in 191-190 B.C. (contra P.Graindor, *MB* 10 [1906] 332-336: Rhodian victory over the Lykians in 177 B.C.). As already suggested by Graindor, the ἄρχων τῶν ἀφράκτων Ἀγαθάγητος (LL. 3/4) can be identified with a pro-Roman statesman mentioned by Polybios (27.7.4-12; 28.2.1-8); his military career could easily have spanned the period 191-177 B.C. A dedication from Nisyros (*IG* XII.3.103) probably mentions another Rhodian who fought against Antiochos III: Σωσαγόρας, who had served under the navarchs Kleonaios, Akesimbrotos, and Eudamos, probably fought at the sea battle of Myonnesos in 190 B.C.

CHIOS

700. Chios. Honorary decree for a citizen, early 2nd cent. B.C. (after 188 B.C.). *SEG* XXX 1073; LX 930*. I.Salvo, in *Epigraphic Approaches* 125-137, presents a critical edition of this text (ph.; translation), repeats the readings and restorations that she proposed in an article summarized in *SEG* LX 930, and discusses the nature of the dedication to Ῥώμη mentioned in LL. 25-29. She argues that the dedication was a relief representation of the birth of Romulus and Remus combined with a text [more likely not the birth (γέννησις) but the 'begetting' (γένεσις), i.e. the encounter of Mars and Rhea Silvia; see *SEG* LX 930, Chaniotis]. The version of the myth that was represented in this dedication is characterized with the words ἀληθῆς δικαίως ἂν νομίζοιτ' εἶναι (L. 29), which reflect what the honorand proclaimed when he dedicated his offering; thus, he endorsed the official version of the origins of Rome. The dedication was placed either in the Homereion or in the temple of another divinity.

SAMOS

701. Samos. Dedication to Hera, late 6th cent. B.C. *IG* XII.6.575; *SEG* XXX 1079; LXI 702*. G.Manganaro, *Epigraphica* 75 (2013) 28-30 (ph.; Italian translation), rejects the view that the dedicated object was a shield (A L. 4: [ἀ]σπί(ν), for ἀσπίδα; see *SEG* LXI 702) and proposes to restore an epithet of Hera: [χρυσά]σπι. He argues that the dedicants were two Samian brothers, either mercenaries or sailors, who served in a garrison at Ἔνδησα ('hanno presidiato Endesa') and made their dedication after they had been saved from an attack of Sicani on Himera. He presents the following text [we only record deviations from the text in *IG*, where one can find earlier restorations, Chaniotis]:

A [Μνῆμα τόδε]
[οἱ τοῦ δεῖνος υἱοὶ]
[ὁ δεῖνα]
[κ]αὶ Πανθῦς
[ἐν]ωρῶντες Ἔν-
δησαν τ' Ἥρη[ι]
[χρυσά]σπι{ι} ἐτέ[λεσαν]
[εὐ]ξάμε[νοι]

B [σωθέντες]
ὁπόθ' ο[ἱ]
Ἱμερα[ῖ]ο[ι]
ἔριδ' ἔπαθον
Σικανῶν

A. 4/5. [ἀ]σπὶν ἐτέ[λε|σα]ν ἀμφ[- -], *IG* [M.'s restoration presupposes that in A L. 4 the text started further to the left than all the other lines and/or that it was centered; the remains on the stone show that the inscription was not centered; also the dr. of A L. 5 in *IG* (- -ᵛAM^) does not support the restoration [εὐ]ξάμε[νοι], Chaniotis].

702. Samos. Inscribed portable sundial, 4th-7th cent. A.D. *IG* XII.6.973. K.Schaldach, O.Feustel, *Chronométrophilia* 72 (2012) 71-82 (ph.), discuss technical aspects of this portable bronze sundial (astronomy, mathematics, geometry). They argue that the sundial might have belonged to an ecclesiastic dignitary since, apart from Rhodos, Constantinople, and Ankara which served as reference places, all other place names are associated with dioceses and metropoleis (dioceses: Nikomedeia, Nikaia, Apameia, Chalkedon; metropoleis: Herakleia Pontike, Kyzikos, Ephesos, Laodikeia, Miletos). Cf. our lemmata nos. 1750 and 1833.

SAMOTHRAKE

703. Samothrake. Honorary (?) inscription for Μῖκις, late 2nd/early 1st cent. B.C. *I.Samothrake* 112-116 App. IV. G.Petzl, in S.Dimas, C.Reinsberg, H.von Hesberg, *Die Antikensammlungen von Hever Castle, Cliveden, Bignor Park und Knole* (Wiesbaden 2013) 186 (ph.; German translation), republishes the inscription with a brief app.cr.

704. Samothrake (now in Sussex). A Kyzikene mystes and architect, 120-80 B.C. *IG* XII.8.188 (P.M.Fraser: *I.Samothrake* 112-116 App. IV; cf. *SEG* XLII 1100 bis). The stone is now in Bignor Park (Sussex). Republished by G.Petzl, H.von Hesberg, *art.cit.* (cf. our lemma no. 195) 186-188 (ph.; Greek text; German translation; full bibliography; elaborate app.cr.). P. confirms Fraser's Δείνωνος in L. 1 (*IG*: Δίνωνος); in L. 3 he gives Ἑρμοκρά[τους?] (*IG*: Ἑρμο[κρίτου?]; Fraser: Ἑρμοκρά[του]); in L. 4 he

confirms Fraser's Πυθονείκου (*IG*: Ἀ[γα]θοκ[λ]ε[ίδ]ου?); in LL. 13-14 Fraser suggested [τ]ῆς ἱ[ερο]ποῖας καὶ τῶν ἱερῶν εἰκόνων (rejected by J. and L.Robert, *BE* [1964] no. 392), whereas *IG* had [τ]ῆς ν[εω]-ποῖ[α]ς [καὶ] τ[ῶ]ν ἱερ[ῶ]ν Ἑρμῶν (rejected in *Coll.Froehner* 60); L. 21 *IG* has Σαμ[ύ]λου. Von H. interprets the 'Rundbau', flanked by two torches and represented in the pediment, as a Kyzikene temple ('Dependenzheiligtum von Samothrake'). For the Kyzikene eponymous ἵππαρχος (L. 6) see *SEG* LX 1325.

THASOS

705. Thasos. Amphora production. A.Avram, N.Badoud, A.Morintz, E.Alexandrescu, A.Lukács, V.Nistor, G.Sintés, *SCIVA* 64 (2013) 331-346, briefly present the results of fieldwork at the site of Sotiras, where a workshop for the production of amphoras has been excavated. Finds include amphoras with the following eponyms (in rough chronological order): Ἄμφανδρος, Αἰσχρίων, Φιλίσκος, Ἡρακλείδης I, Ἀντιάναξ, Διαγόρας, Λεωμέδων, Βίων II, Πολυκράτης, Πολύτιμος, Νύμφων, Κλεο., Φιλωνίδης, Ἐράτων, Φανόκριτος, Βουλήκριτος, Αἴσχρων. These magistrates belong to the last periods of the production of stamped amphoras on Thasos (3rd/2nd cent. B.C.). The finds from this workshop will contribute to a better understanding of the chronology of this period.

706. Thasos. Institutions. Control of magistrates. J.Fournier, in *Symposion 2011* 355-364, discusses the development of measures for the control of magistrates and for their punishment for neglect of duty in Thasos (cf. *SEG* LXII 1891). He remarks on the relevant provision in the regulation concerning the upkeep of streets (*SEG* XLII 785), the law concerning the wine trade (*IG* XII Suppl. 347), a grant of citizenship (*IG* XII.8.268), and the duties of the ἀπόλογοι.

707. Thasos. Roman rule. J.Fournier, in *Thrakika Zetemata* II 11-63, summarizes the history of the relations between Thasos and Rome from 196 B.C. to the 2nd cent. A.D. and gives an overview of the island's legal status and history under Roman rule. He discusses in detail the relations of Thasos, a free city, with the proconsul of Macedonia from 148 B.C. to 46 A.D., its ambiguous position as a free city within the province of Thrace after 46 A.D., its relations with Roman authorities and its obligations toward the Roman army and the army's administration (esp. contributions to *vehiculatio*), the control and delimitation of its territory on the Peraia, and territorial disputes with Philippi. F. discusses numerous inscriptions, including the following: *IG* XII.8.381; *SEG* XLIV 706; LVI 1019; *I.Thrac.Aeg.* E84, E185; *Recherches -- (Thasos)* II nos. 172, 174/175, 179, 182/183, 185/186, 188.

708. Thasos. List of names, 3rd cent. B.C. Marble block with moulding, broken on top right and right; found in 1964 during French excavations in the ancient city. Ed.pr. Y.Grandjean, *BCH* 136/137

(2012/13) 227-229 no. 1 (ph.). The nature of this list of the sons (παῖδες) of three men cannot be determined. The names Εὐφρίλλιος and Δαμογένης are attested for the first time in Thasos.

	Ἡγησίου	[- - - -]	[- - - - - - -]
	παῖδες	παῖ[δες]	[- - - - - - -]
	Περίθυμος	Δημοφῶν	[- - - - - - -]
4	Εὐ[φ]ρίλλιος	Φίλιππος·	ΣΙ[- - - - -]
	Ἡροφῶν	Ἀρχεδήμου	.Ι[- - - - - -]
	[Δ]αμογένης	παῖδες	Μη[- - - - -]
	[- - - - - - -]λης	Θεόδωρος	Αν[- - - - -]
8	[- - - - - - - -]	Νικόδημος	Λ[- - - - - -]

709. Thasos. List of theoroi, 2nd cent. B.C. *Recherches* -- (*Thasos*) I no. 38 + *IG* XII.8.334. Based on the information provided by the list in our lemma no. 710, Y.Grandjean, *art.cit.* (see our lemma no. 710) 231/233, recognizes these two fragments as belonging to one list of theoroi. He publishes the entire text (*Recherches* -- (*Thasos*) I no. 38 = LL. 1-8; *IG* XII.8.334 = LL. 9-17). G. discusses the possible placement of the column with names of theoroi in relation to *IG* XII.8.306 and *Recherches* -- (*Thasos*) I no. 76 (234/235). We present LL. 6-14, whose names G. restores on the basis of the text in our lemma no. 710.

[Ἀν]τιάν[αξ] v Ἡρο[φῶντος]
Ἀ[ρι]σ[τ]ο[μ]ή[δης] v Πολυαράτου
[Φιλό]φρων v Παιεστράτου
4 [Γλαῦκος Ποσειδίππου]
[Τηλέμαχος Ἡγησιπόλι]ος
[Ἀναξίλεως Ἀπολλο]δώρου
[Φανόκριτος] Καλλιγείτου
8 Νόσ[σος] Δημοβούλου
Ἡρα[κ]λείδης Δημοστράτου

7. [Ἀλκίμαχος?], *IG* || 8. Νοσ[σικᾶς], *IG*.

710. Thasos. List of theoroi, 2nd cent. B.C. Marble block with three fasciae; found in 1972 re-used in a medieval tower in the west part of the agora; still in situ. Ed.pr. Y.Grandjean, *BCH* 136/137 (2012/13) 229-235 no. 2 (ph.). These same men appear in the same sequence in the list of theoroi in our lemma no. 709.

[Ἀ]ντιάναξ Ἡ[ρ]ο[φῶ]ντος
[Ἀρ]ιστομήδης Πολυαράτο[υ]
[Φ]ιλόφρ[ω]ν Παιεστράτου
4 Γλαῦκος Ποσειδίππου

Τηλέμαχος Ἡγησιπό<λ>ιος
[Ἀ]ναξίλεως Ἀπολλοδώρου
Φανόκριτος Καλλιγείτου
8 Νόσσος Δημοβούλου
[Ἡρ]ακλείδης Δημοστράτου

5. ΗΓΗΣΙΠΟΔΙΟΣ, lapis.

711. Thasos. List of theoroi, late 2nd/early 1st cent. B.C. Marble block; two sets of names (LL. 1-3 and 4-6) inscribed within two cartouches; found in 1971 re-used in a medieval tower in the west part of the agora; still in situ. Ed.pr. Y.Grandjean, *BCH* 136/137 (2012/13) 235-239 no. 3 (ph.).

Ἀριστοφῶν Ναυσικύδους
Χαιρίων v Ἀριστομένου
<Λ>υσίστρατος v Ναύσωνος

4 Ἀστυκρέων v Ναύσωνος
Ἑκαταῖος v Πολυτίμου
Σάτυρος v Ἀνταγορίδου

1-3. These names appear also in the list *IG* XII.8.298 A LL. 1/3, where ed.pr. restores L. 1 [Ἀριστοφ]ῶν Ναυσικύδο[υς] (Ναυσικράτου, *IG*) || 3. ΔΥΣΙΣΤΡΑΤΟΣ, lapis || 4-6. the same names in the list of theoroi *IG* XII.8.298 B LL. 23-25, ed.pr.

712. Thasos. Honorary inscription for three theoroi, 2nd cent. B.C. Marble block decorated with two wreaths; broken on bottom left; found in 1972 re-used in the medieval fort in the west part of the agora. Ed.pr. Y.Grandjean, *BCH* 136/137 (2012/13) 240-241 no. 4 (ph.).

[- - - - - -]	[- - - - - -]	[- - - - - - -]
[- - - - - -]	[- - - - -]ος	Ἑρ[μ]ίππου
[wreath]	wreath	wreath

713. Thasos. Honorary inscription for Samos and Perigenis. *SEG* LII 815 (*IG* XII.8.386 + *SEG* XXVII 338). In col. II LL. 4/5, P.Hamon apud J.Fournier, S.Dadaki, *art.cit.* (see our lemma no. 721) 286 note 43, restores σωφροσύν[ης καὶ ἀναστρο]|φῆς ἕνεκα.

714. Thasos. Honorary inscription for Heragoras, Imperial period. Upper left corner of a marble base with moulding; found in 1970 near the medieval fort of the harbor. Ed.pr. Y.Grandjean, *BCH* 136/137 (2012/13) 262 no. 11 (ph.)

Ἡραγό[ραν - - - - - -]

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715. **Thasos. Dedication by magistrates, ca. 315-280 B.C.** Marble stele with moulding; found in 1971 re-used in a medieval wall in the west part of the agora. Ed.pr. Y.Grandjean, *BCH* 136/137 (2012/13) 241-252 no. 5 (ph.), with comments on the prosopography. The nature of the ἀρχαί (L. 1) is not clear (the magistrates of a single year?); such a list of magistrates (not theoroi or archontes) was hitherto unattested in Thasos (ed.pr.).

Ἀρχαὶ Λ[- - - - -]
Παισ[ι]θεμίδης [- - - - - -]
Πολ[υ]πείθης [- - - - - - -]
Ἀρισταγ[όρας - - - - - - -]
Εὐαλκίδης [- - - - - - - - -]
Μενεκρ[άτης - - - - - - - -]
Σάτ[υ]ρ[ο]ς [- - - - - - - - -]
Νε̣[- - - - - - - - - - - - - - - -]
[.]ε[- - - - - - - - - - - - - - - -]
Γ̣λ[- - - - - - - - - - - - - - - - -]
Κ[- - - - - - - - - - - - - - - - -]
Ἐχ[- - - - - - - - - - - - - - - -]
Α[- - - - - - - - - - - - - - - - -]
Πυ[θῶ]να̣[ξ - - - - -]Τ̣ΕΙ[- -]
Ἡρα̣[- - - - - - Φ]ιλίππο[υ]
Τιμ[- - - - - -] Νικοστρά̣[του]
Σκύμνος Σ̣ατύρου
Ἀριστοφῶν Ναύσωνος
Λυσίστρατος Τηλεφάνευς
Ἅγνων Τιμύλλου
Νικόστρατος Σωκράτευς
Χαρίδας Σατύρου
Αἰχμόκριτος Φρασιηρίδευς
Ἀρκεσίλας Σωσιστράτου
Θέσπων Μεταγόνου
Ἐπικράτης Φίλωνος
Φανόκριτος Τελεσήνορος
Ἡρακλείδης Φιλιππίδευς
Νικήνωρ Ἡράδος
Ναύπλιος Φαινίππου
Νικοφῶν Ἀπημάντου
Νόσσος Ἡγησιππίδευς
Σιμαλίων Ἰσαγόρευς
Ποῦλυς Μεγακλείδευς

Ἡγητορίδης Σωσίωνος
Ἡγήσιππος Βίωνος
Αἰνέας Δημώνακτος
Σκύμνος Ἀριστοτέλευς
Ἀριστοφάνης Γόργου
[Σ]φαῖρος Φιλεωνίδευς
Βίατος Μεταγόνου
Δειθράσης Ἡγέω
Τελεσαρχίδης Φυλάκου
Ἵππαρχος Σιμαλίωνος
Μνησίθεος Νικοστράτου
Φείδιππος Πολεμοκρίτου
Νόσσος Δημέω
Εὔφριλλος Σατύρου
Φίλων Μικίωνος
Ἡράκλειτος Ἐξαλλάξιος

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1. Perhaps Ἀ[φροδίτηι], ed.pr. || 17. a Skymnos, son of Satyros, was theoros in 263 B.C. (*IG* XII.8.287 B L. 14), ed.pr. || 19. two men with the name Lysistratos, son of Telephanes, were theoroi in ca. 400 B.C. and ca. 360-330 B.C. (*IG* XII.8.277 F L. 130 and 278 C L. 28), ed.pr. || 20. a Hagnon, son of Timyllos, was theoros in the early 3rd cent. B.C. (*IG* XII.8.288 A L. 12), ed.pr. || 23. an Aichmokritos, son of Phrasierides, was theoros in 275 B.C. (*IG* XII.8.288 A L. 6), ed.pr. || 24. the last 8 letters written on erased letters, ed.pr. || 34. the mason originally wrote ΠΟΛΥΣ and then corrected his mistake, ed.pr. || 40. a Sphairos, son of Phileonides, was theoros in the early 4rd cent. B.C. (*Recherches* -- (*Thasos*) I, catalogue I col. 6 L. 43), ed.pr. || 41. the mason originally wrote a longer name and then replaced it with Βίατος, ed.pr. || 48. an Euphrillos, son of Satyros, made a dedication in the 1st cent. A.D. (*IG* XII.8.380 L. 3), ed.pr.

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716. **Thasos. Dedication to [Pont?]omedon, 3rd cent.** B.C. Marble column; found in 1969 in the harbor. Ed.pr. Y.Grandjean, *BCH* 136/137 (2012/13) 253/254 no. 6 (ph.), who restores the name on analogy with the recipient of another dedication by the apologoi (ἀπόλογοι ἥρωι Πόντω[ι], *IG* XII Suppl. 431 L. 1; cf. 'héros Ponto...', F.Croissant, F.Salviat, *BCH* 90 [1966] 469). The hero's name may originate in an epithet of Poseidon.

[Ἀπό]λογοι
[Ποντ?]ομέδοντ[ι]

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717. **Thasos. Dedication to Aphrodite of the gynaikonomoi, ca. 250-200** B.C. Small marble base; found in 1970 in at Skala Rachoniou in the possession of a tourist who had bought it from an inhabitant of Thasos. Ed.pr. Y.Grandjean, *BCH* 136/137 (2012/13) 254/255 no. 7 (ph.).

Γυναικον[ό]μοι Ἀφροδίτηι
Φίδιππος Πρηξαγόρου
Ἀριστοφάνης Ἀριστοφάνου
Φανόλεως Φιλίσκου

2. Ph(e)idippos was the son of Πρηξαγόρας Φειδίππου, an epistates (*IG* XII Suppl. 403), ed.pr.

718. Thasos. Dedication to Artemis, ca. 350-250 B.C. Upper part of a marble base with moulding; found in 1965 re-used in ■ wall of the Imperial period; originally from the sanctuary of Artemis; now in the Museum of Thasos (inv. no. 2437). Ed.pr. Y.Grandjean, *BCH* 136/137 (2012/13) 256 no. 8 (ph.).

Ἑκαταίη Φιλίππου
Ἀρτέμιδι

719. Thasos. Dedication to Hadrian Olympios and Sabina Augusta, after 128/129 A.D. Upper part of a marble stele with moulding; found re-used in a house near the Propylaia in 1971; now in the Museum of Thasos (inv. no. 2053). Ed.pr. Y.Grandjean, *BCH* 136/137 (2012/13) 256-258 no. 9 (ph.), with references to other honorary inscriptions of Hadrian in Thasos: *IG* XII Suppl. 440/441; *Recherches* -- (*Thasos*) II 187.

Αὐτοκράτορι
Καίσαρι
Ἀδριανῷ Σε-
βαστῷ Ὀλυμπίῳ
σωτῆρι καὶ
κτίστηι
[καὶ] Σαβείνῃ

720. Thasos. Boundary marker of ■ shrine of Zeus Ktesios of the Menoitiadai, ca. 400-350 B.C. Small marble block, broken on top right; found in 1970 to the east of the sanctuary of Poseidon; now in the Museum of Thasos (provisional inv. no. blue 601). Ed.pr. Y.Grandjean, *BCH* 136/137 (2012/13) 258-261 no. 10 (ph.), with discussion of the Thasian πάτραι: Ἀμφοτερίδαι, Ἀνχιαλίδαι, Νοεφαντίδαι, Πελεΐδαι, Φαστάδαι, Πριαμίδαι, Γελέοντες (not a tribe, but a patra), and Πυλάδαι (in *Recherches* -- (*Thasos*) I no. 125, G. reads [Πυ]λαδέω[ν] instead of [Πυ]λάδεω [ἱερέως]). The boundary marker of the cult place of Zeus Ktesios probably originally stood in the Thesmophorion (ed.pr.).

Μενοιτιάδ[εων]
Διὸς Κτησίου

721. Thasos. Epitaph of Herodes and members of his family, 1st cent. A.D.-2nd cent. A.D. Marble block; its original function is not known; reworked to be used in the construction of a monumental family grave; four epitaphs (A-D) were inscribed by different masons; reworked again to be used ■ the base of the ambon in the early Christian basilica of St. Basil at Ἅγιος Βασίλειος, west of the ancient city, where it was found in 1995. Edd.pr. J.Fournier, S.Dadaki, *BCH* 136/137 (2012/13) 269-298 (ph.). The five individuals who were buried in the grave were members of an important Thasian family: Ἡρώδης II, son of Σάμος I, and Ἀθηνοκρίτη I, daughter of Φίλιππος I (A), were the parents of Φίλιππος II (B); Φίλιππος II and his wife Ἑκαταία, daughter of Φιλόφρων I (C), were the parents of Φιλόφρων II (D). Edd.pr. identify further members of this family in several inscriptions (1st cent. B.C.-2nd cent. A.D.), republishing the text of five of them (on 293, a tentative stemma) [we indicate below the suggested family relations; we count Ἡρώδης, the father of Samos I in *IG* XII.8.379 ■ Herodes I (simply Herodes in edd.pr.), and Philippos, father of Athenokrite I, as Philippos I (simply Philippos in edd.pr.), Chaniotis].

1) *IG* XII.8.379 (Greek text; ph.): Dedication of Σάμος I Ἡρῴδου I and his son Ἡρῴδης II Σάμου I (late 1st cent. B.C.; 280/281).
2) *IG* XII.8.383: Φιλόφρων I Ἑκαταίου, a magistrate (LL. 14/15; first half of the 1st cent. A.D.), was the father of Ἑκαταία (279).
3) *Recherches* -- (*Thasos*) II no. 204 (Greek text): List of archontes mentioning Σάμος II Ἡρῴδου II and his brother Φίλιππος II Ἡρῴδου II (late 1st/early 2nd cent. A.D.; 282/283).
4) *SEG* LII 815 (Greek text; ph.): Honorary inscription for Σάμος II Ἡρῴδου II and his wife Περιγενίς I Σωτάδου (early 2nd cent. A.D.; 284-287); cf. our lemma no. 713.
5) *IG* XII.8.471 (Greek text; ph.): List of archontes mentioning Ἡρῴδης III Σάμου II (A L. 9) and Φιλόφρων II Φιλίππου II (B LL. 14/15), son of Φίλιππος II Ἡρῴδου II and Ἑκαταία Φιλόφρονος I (ca. 100-150 A.D.; 287-290).
6) *IG* XII Suppl. 410 (Greek text; ph.): Honorary inscription for Περιγενίς II Ἡρῴδου, ■ ἀνθηφόρος (2nd cent. A.D.; 290/291).
7) *IG* XII.8.629: Epitaph; Ἀθηνοκρίτη II Φιλίππου II, wife of Ἡρακλείδης Φιλομούσου and mother of Ἡρῴδης IV Ἡρακλείδου, probably was the grand-daughter of Ἡρῴδης II and Ἀθηνοκρίτη I and sister of Φιλόφρων II (2nd cent. A.D.; 278/279).

This family acquired prominence in the late 1st cent. B.C./early 1st cent. A.D.; in the late Hellenistic period, the family had either migrated to Thasos (from Samos?) or succeeded in climbing the social ladder. Edd.pr. comment on the onomastic strategies of elite families (294/295), the occupation of offices, and benefactions (295-298).

A Ἡρώδης Σάμου
Ἀθηνοκρίτη Φιλίππου

B Φ[ίλιππ]ος
Ἡρῴδου

C Ἑκαταία
Φιλόφρο[νο]ς

D Φι[λό]φρων
Φιλίππου

722. **Thasos. Epitaph of Pankratides and Euphrillos/Theodoros and grave epigram for Theodas, ca. 150-early 3rd cent. A.D.** Body of a marble sarcophagus; inscription on the front; found in 1970 at Molos. Ed.pr. Y.Grandjean, *BCH* 136/137 (2012/13) 262-265 no. 12 (French translation; ph.).

Πανκρατίδης Εὔφριλλος Πανκρατίδου
Εὐφρίλλου ὁ καὶ Θεόδωρος
Πατὴρ πόλεώς με Πανκρατίδης γείνατο
καὶ [.]είκλη· τὸ δ' οὔνομ' ἐστί μοι Θεοδᾶς

3/4. Two iambic verses; Theodas was the brother of Euphrillos, ed.pr.

EUBOIA

723. **Euboia. History.** C.Bearzot, in *Tra mare e continente* 105-135, gives an overview of the history of Euboia from 506 to 411 B.C., adducing numerous inscriptions, esp. *IG* XII Suppl. 549 (which B. dates to ca. 475 B.C.; 107), the Athenian Tribute Lists (116, 125), one of the stelai of the Hermokopidai (*IG* I³ 422 LL. 90, 376, 378; 127), and the proxeny decree for Hegelochos of Taras (*IG* XII.9.187; 130; see our lemma no. 727). Cf. the remarks of D.Knoepfler, *BE* (2014) no. 219, on *IG* I³ 39-41; *IG* XII Suppl. 549 (possible date: 450-425 B.C., not 475 B.C.); and *SEG* LVI 521 (Thebes; dedicatory epigram). M.Bertoli, *ibid.* 191-226, summarizes the relations between the Euboian cities and Athens in the first half of the 4th cent. B.C., adducing inter alia *IG* II² 16 (accepting a date in 394 B.C.), 124/125 (accepting a date in 357/6 B.C.). Cf. the remarks of D.Knoepfler, *BE* (2014) no. 221, on the date of *IG* II² 125 (348 or 343 B.C.). F.Landucci, *ibid.* 227-256, studies the relations between Euboia and Macedonia from Philip II to 301 B.C. Cf. the remarks of D.Knoepfler, *BE* (2014) no. 224. G.Zecchini, *ibid.* 257-270, reviews the relations between Euboia and the Romans in the 2nd cent. B.C. See the remarks of D.Knoepfler, *BE* (2014) no. 225. The situation in Euboia under Roman rule is studied by A.Galimberti, *ibid.* 271-284, with discussion of *IG* XII Suppl. 527; cf. the remarks of D.Knoepfler, *BE* (2014) no. 226

724. **Chalkis. Grave epigram for Asklepiades of Ephesos, ca. 200-150 B.C.** *SEG* XXVII 571; LVI 1026. D.Gourevitch, in C.Laes, C.F.Goodey, M.Lynn Rose (edd.), *Disabilities in Roman Antiquity. Disparate Bodies. A Capite ad Calcem* (Leiden 2013) 73-87, discusses the reaction of physicians to cases involving heavy drinking and addresses the question of whether alcoholism should be regarded as a disability. As evidence, G. cites a case of heavy drinking from Galen, *De locis affectis* 2.10, and also this epitaph (76-78; Greek text; English translation). Rejecting A.-M.Vérilhac's interpretation (see *SEG* XXXII 850), she argues that the 22-year-old man died of 'a digestive haemorrhage, following heavy ingestion of a large quantity of wine with a high alcohol content'.

725. **Chalkis. Epitaph of Dorias, Hellenistic.** *IG* XII.9.1012. This monument appears in catalogue no. 192 (2016) of Charles Ede, Ltd., p. 38 (ph.).

726. **Eretria. The defence of the territory.** S.Fachard, *Eretria XXI. Fouilles et recherches. La défense du territoire* (Gollion 2012), adduces the epigraphic evidence for a study of Eretrian measures for the defence of its territory. He discusses the geography of the territory of Eretria (33-46), the political organization of the territory (tribes, districts, demes) and the location of the demes (47-76), the frontiers of Eretria (77-90), the roads (91-109), the demography and resources (111-123; cf. *IG* XII.9.241), the fortifications, their typology, and their functions (127-294); on 294-377, a catalogue of sites with references to inscriptions found there (on 307, ph. of *IG* XII.9.476; on 320, ph. of *IG* XII Suppl. 533). On 75 note 207, F. suggests restoring in *IG* XII.9.259 L. 29 Πανὸς φιλαγ[ρ]α[ίου] (φιλαγ[ρ]α[ύλου], *IG*). Cf. the remarks of D.Knoepfler, *BE* (2012) no. 196. See also our lemma no. 729.

727. **Eretria. Proxeny decree for Hegelochos of Taras, 411 B.C.** *IG* XII.9.187. D.Knoepfler, in *Tra mare e continente* 139-171, offers an exhaustive analysis of the historical context of this decree, reconstructing the military events in Eretria and the liberation of the city in 411 B.C. (cf. Thuc. 8.95 and [Lysias] 20).

728. **Eretria. Law against tyranny and oligarchy, mid-4th cent. B.C. (ca. 340 B.C.).** *SEG* LI 1105; LXI 712*. D.A.Teegarden, *Death to Tyrants* -- (see our lemma no. 78) 57-84, reprints the text (62-64; no new readings or restorations; translation) and discusses the historical background of the law (57-61) and the measures taken against threats to stability (65-84). Cf. the critical remarks of D.Knoepfler, *BE* (2014) no. 235.

729. **Eretria (territory of: Myrtia). Graffiti, undated.** S.Fachard, *op.cit.* (see our lemma no. 726) 215 and 218 (ph; dr.), mentions two graffiti found at the fortified site of Myrtia: 1) Καλλίας (on a block of the fortification; 215); 2) ΚΗΤΟ (rock-cut inscription; 218).

CRETE

730. **Crete. Dialect.** M.Bile, in A.Garcea, M.-K.Lhommé, D.Vallat (edd.), *Polyphonia Romana. Hommages à Frédérique Biville* I (Hildesheim 2013) 11/12, discusses the various uses of the subordinate conjunction ἆι (cf. Attic ᾗ) in Cretan inscriptions ('là où', 'comme', 'afin de').

731. Crete. Economy: production and trade of wine and olive oil. A.Chaniotis, in A.Chaniotis, S. Hadjisavvas, in G.Cadogan et alii (edd.), *Parallel Lives. Ancient Island Societies in Crete and Cyprus* (London 2012) 164-169, summarizes the literary, epigraphic and archaeological evidence for the production of olive oil and wine in Classical and Hellenistic Crete in the context of an economy dominated by the organization of citizens in ἀνδρεῖα and συσσίτια. He points out that the common meals and the existence of a dependent population are not an invention of literary sources but directly and unequivocally attested in inscriptions from eight cities from the 6th to the 2nd cent. B.C. He argues that there is no evidence for exports of Cretan agricultural products before the last decades of the Hellenistic period (ca. 110-67 B.C.), when major Cretan cities acquired large territories, creating the conditions for specialized agricultural production (cf. *SEG* LIV 864). The production of transport amphorae is limited and the products of workshops are primarily known from their immediate vicinity. There are only nine stamped amphorae that were produced in Hierapytna (*SEG* XLV 1244; XLVII 1410; L 876, 885; LI 1169); these name the potter (?) Σῶσος (7 stamps found in Trypitos and Alexandria), the ethnic Ἱεραπυτνίων (1 stamp in Alexandria), and Πασίων (1 stamp in Kallatis). These stamps belong to the late 2nd cent. B.C. and are only found in areas where Cretan mercenaries served. Cretan wine was an object of trade within the island; it may have occasionally been exported aboard the ships that conveyed Cretan mercenaries to Hellenistic armies. The market-oriented production of wine began only in the very last decades before the Roman conquest.

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732. Crete. Κοινὸν τῶν Κρηταιέων. K.Buraselis, in *Greek Federal States and Their Sanctuaries* 179/180, gives an overview of the Κοινὸν τῶν Κρηταιέων, adducing *IG* II² 687 (*Staatsverträge* 476); *SEG* LXI 722; *I.Cret.* I.IV.9; Chaniotis, *Verträge* no. 6; Rigsby, *Asylia* no. 175.

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733. Crete. Mosaic inscriptions. R.J.Sweetman, *The Mosaics of Roman Crete: Art, Archaeology, and Social Change* (Cambridge 2013) 69-71, 81, gives an overview of the mosaic inscriptions (six from the Imperial period, five from Late Antiquity). Most texts are labels, apotropaic inscriptions, donor inscriptions, and artists' signatures. The signatures of artists and patrons are discussed on 117-122. S. briefly presents unpublished mosaics from Kisamos (268 S 207) [for the inscriptions on these mosaics see *SEG* XLII 806; LIV 857; LIX 1057; the last inscription, presented ■ an incomprehensible sequence of letters on 71 and 268, is a benediction, Chaniotis]. On 284-286, S. provides a catalogue of mosaic inscriptions. [S. prints the text of *SEG* XLIX 1232 as Εἰσιών and translates 'goes in' (285 no. 6); but Εἰσίων is ■ very common name; although we cannot rule out the possibility of a 'message' (e.g. [εὐτυχείτω ὁ] εἰσιών), this probably is part of an artist's signature, Chaniotis]. See also our lemma no. 750.

SEG XXXIV	Sweetman	*SEG* XLV	Sweetman	*SEG* L	Sweetman
915	5	1267	11	889	12
				904	9
***SEG* XXXIX**		***SEG* XLIX**		***SEG* LIII**	
952(a)	3	1232	6	952(1)	1
952(b)	4			952(2)	2

SEG LIV		*I.Cret.*	Sweetman	*I.Cret.*	Sweetman
855	10	I.xxii.65	7	I.xxii.65 bis	7

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734. Crete. Walls and fortifications. N.Coutsinas, *Défences crétoises. Fortifications urbaines et défense du territoire en Crète aux époques classique et hellénistique* (Paris 2013), collects and studies the primarily archaeological evidence for city walls, towers, and forts in Classical and Hellenistic Crete. In her exhaustive analysis of the architecture, location and function of constructions for the defense of cities, harbors, territories, and frontiers, she adduces numerous inscriptions (mainly treaties), especially in the study of dependent communities and villages (164-171; *I.Cret.* III.VI.7; IV 64, 79/80, 172) and the terminology of forts (οὐρεῖον, πύργος, φρώριον, χωρίον; 375-378)

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735. Crete. Writing in the Archaic period. A.Johnston, in *Kreta in der geometrischen und archaischen Zeit* -- (see our lemma no. 743) 427-437, gives an overview of writing in Archaic Crete, focusing on the large number of 'casual inscriptions', the evidence they provide for literacy, and the development of letterforms. On 429, a list of 45 'casual inscriptions' dating from the 8th to the mid-5th cent. B.C. This list includes 7 inedita, all of them graffiti on vases: Agios Georgios (ΑΛΕ; 8th/7th cent. B.C.), Agia Pelagia (ΚΑΠΙΟΣ; 5th cent. B.C.) [personal name in the genitive: Κάπιος, Chaniotis]; Azorias (three Archaic graffiti: ΚΟΤΟ[- -]; the letter san; ΤΙΜΑΣ) [the third text, written on ■ lekane, probably designates an honorary portion of food given to worthy men in the syssitia: τιμᾶς, Chaniotis]; Olous (ΒΑ; 5th cent. B.C.; ΚΙ; 4th cent. B.C.). See also our lemma no. 745.

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736. Aptera. Epitaph of Epitima, 2nd cent. B.C. Limestone cippus; an inscription within guidelines; found during excavation in the agora of Aptera. Ed.pr. Á.Martínez Fernández in L.M.Pino Campos, G.Santana Henríquez (edd.), *Καλὸς καὶ ἀγαθὸς ἀνήρ, διδασκάλου παράδειγμα. Homenaje al Profesor Juan Antonio López Férez* (Madrid 2013) 543-548 (ph.), with detailed onomastic commentary.

Ἐπιτίμα | Εὐρύτω

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737. Aptera. Epitaph of Stasias, late 3rd/early 2nd cent. B.C. Limestone stele broken on bottom right; the surface is damaged; found in 2011 during excavations in the western cemetery. Ed.pr. Á.Martínez Fernández, *Faventia* 34-36 (2012-14) 305-311 (ph.), with comments on the names. This is the first attestation of Λόφιος in Crete (ed.pr.).

Στασία[ς] | Λοφίω

738. **Aptera. Epitaph, 1st cent.** B.C. Fragment of a plaque of local stone; found in Aptera before 1990, now in the Archaeological Museum of Chania (inv. no. E 100). Ed.pr. Á.Martínez Fernández, *Analecta Malacitana Electrónica* 19 (June 2006) 1/2 (ph.).

ΔΑΧ̣ [- - -]| ΔΑ.[- - -]| Τρ̣ι̣[- - -]

739-740. **Aptera. Epitaphs. 3rd-2nd cent.** B.C. Two epitaphs. Ed.pr. Á.Martínez Fernández, *Myrtia* 21 (2006) 105-112 (ph.).

739: 106/107 no. 1. **Epitaph of Aristokarta, late 3rd/early 2nd cent.** B.C. Lower part of a limestone plaque; an inscription within guidelines; found in 2003 during excavation near the west wall of Aptera; kept at the archaeological site (inv. no. E 49). The name Φιλλήν was hitherto unattested.

Ἀριστοκάρτα | Φιλ[λ]ῆνος

740: 108/109 no. 2. **Epitaph of Hadista, ca. 225-200** B.C. Upper left part of an irregular plaque of local stone; an inscription within guidelines; chance find at Aptera; now in the Archaeological Museum of Chania (inv. no. E 101).

Ἀδίστα| Σωτέλεος

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741. **Datalla. Decree concerning a contract with the scribe Spensitheos, ca. 500** B.C. *SEG* XXVII 631; LVIII 964*. M.Bile, *art.cit.* (see our lemma no. 730) 10/11, interprets the letters Ω|ΣΚΑ (ll. 3/4) as ὤ|ς κα ('under the conditions that').

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742. **Gortyn. Inscriptions on walls.** G.Marginesu, in *Epigrammata* 2 251-273, discusses the fate of inscriptions on walls of buildings that were used for long periods of time, focusing on three case studies. 1) The walls of the Pythion, constructed in the late 7th cent. B.C., were inscribed with laws in the Archaic period (*I.Cret.* IV 1-40), decrees in the 5th cent. B.C. (*I.Cret.* IV 64, 78), and treaties in the Hellenistic period (e.g. *I.Cret.* IV 173, 180, 183-187); a heroon was built near the temple in the late 3rd or early 2nd cent. B.C. (*I.Cret.* IV 259). Until the walls were reconstructed in the Imperial period and the old blocks were re-used as building material, the old texts remained intact, although they had lost their legal value (254-258). 2) A circular or semi-circular building of the early 5th cent. B.C. was inscribed with the 'Law Code' (*I.Cret.* IV 72). In the 4th/3rd cent. B.C. the building was dismantled and the inscribed blocks of the 'Law Code' were integrated into the wall of the bouleuterion, together with other blocks containing early laws (e.g. *I.Cret.* IV 41). Thus, the bouleuterion acquired the character of a sort of 'Museo della Memoria'; this may be connected with the antiquarian interests of the Hellenistic period. In the 1st cent. B.C./A.D. some of the blocks were numbered and used for the construction of the Odeion, but the inscriptions were no longer legible (258-263). 3) The walls of a building, whose blocks were re-used in an early Christian basilica at Mavropapas, were used for the inscribing of public documents from the late 6th or early 5th cent. B.C. to the 1st cent. B.C. In the earliest phase, one cannot recognize a thematic unity among the texts. The walls were used for the inscribing of decrees from the 4th cent. B.C. on, and exclusively for proxeny decrees in the 3rd cent. B.C. While the texts that were inscribed up to and including the 3rd cent. B.C. were not placed over earlier texts, from the 2nd cent. B.C. on old texts were partly erased for the inscribing of new ones (e.g. *I.Cret.* IV 208/209 partly delete *I.Cret.* IV 90/91) (263-267). M. recognizes an important turning point in the treatment of old inscribed blocks in the late 2nd cent. B.C. (268-270).

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743. **Gortyn. Urban development in the Archaic period.** G.Marginesu, in W.-D.Niemeier, O.Pilz, I.Kaiser (edd.), *Kreta in der geometrischen und archaischen Zeit. Akten des Internationalen Kolloquiums am Deutschen Archäologischen Institut, Abteilung Athen, 27.-29. Januar 2006* (Munich 2013) 323-328, discusses the possible importance of religious cults in the early urban development of Gortyn. There are three districts in Gortyn whose names derive from sanctuaries: Πύθιον (Steph. Byz., s.v.), Ἑρμαῖον (mentioned in a martyrologium; G.Marginesu, *Gortina di Creta* [Athens 2005] 73-83), and Λατόσιον (*I.Cret.* IV 78; *SEG* XLVI 1217*; *Nomima* I no. 16; cf. *I.Cret.* IV 58: Λατόσιοι). The Λατόσιοι are also known as a tribe in Axos (*SEG* XXIII 566 l. 13).

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744. **Gortyn. 'Law code', ca. 450** B.C. D.Lewis, *Historia* 62 (2013) 390-416, discusses the passages of the text that refer to slave marriages and slave property rights (*I.Cret.* IV 72 col. III 40-44, III 52-IV 23, IV 23-43, V 9-28, VI 56-VII 10). He argues that the aim of these stipulations was not to acknowledge rights for slaves but to clarify the property rights of free citizens in complex scenarios that might lead to disputes over property. M.Bile, *art.cit.* (see our lemma no. 730) 12-16, discusses the expressions of temporality in this text. F.Guizzi, *Seminari Romani di Cultura Greca* 2.2. (2013) 241-262, gives an overview of the social and economic function of the οἶκος, adducing also other Gortynian inscriptions (*I.Cret.* IV 64, 81), and discusses the passages concerning the κλᾶρος and the regulations concerning inheritance. See also our lemma no. 742.

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745. **Gortyn. Dedication of Eubolidas (or Enbolidas), 6th cent.** B.C. *SEG* LII 859. A.Johnston, *art.cit.* (see our lemma no. 735) 428/429, reads the name as Ἐνβολίδας. G.Marginesu, in *art.cit.* (see our lemma no. 743) 323 note 5 (ph.), defends Ἐϝβολίδας as the reading.

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746. **Hierapytna. Treaty of alliance between Hierapytna and King Seleukos II, ca. 246-246** B.C. Upper right part of an opisthographic stele (no material indicated) with kymation on top and a tainia on right; under the kymation an engraved anchor (symbol of Seleukos II); found 'many years ago' by an inhabitant of Koutsounari in debris and delivered in 1997 to the Archaeological Collection of Ierapetra (inv. no. 1376). Ed.pr. V.Apostolakou, in *Πεπραγμένα Θ' Διεθνοῦς Κρητολογικοῦ Συνεδρίου. Ἐλούντα, 1-6 Ὀκτωβρίου 2001* (Herakleion 2006) A5 189-203 (ph.), presents the text of face A with detailed historical commentary; face B contains a decree of an unknown city (possibly of Asia

Minor). Seleukos II took the initiative for this treaty (cf. LL. 3/4), in order to recruit mercenaries either during the Laodikeian War (246-241 B.C.) or during his war against Antiochos Hierax (239-236 B.C.). Antiochos I had concluded a treaty of alliance with Lyttos (*I.Cret.* I.xviii.8; ed.pr.).

[Ἀγα]θᾶι τύχαι· ἐν Ἱεραπύτναι ἐπὶ κόσμων Ἀντιμένεος,
[Ἐξ]ακεστίδα, Ἡρακλείδα, Ὑπερόχω, Χαρμύλου, Λεπτί-
[να, Σ]αμαγόρα, . ΑΛΩ.ΟΣ, Εὐφράνωρ Ἀναξαγόρα· παραγ-
[ενομ]ένου παρ[ὰ] βα[σι]λέως Σελεύκου, ἔ[δ]οξεν Ἱαραπυτ-
[νίων τοῖς κόσμοις κα]ὶ τᾶι πόλει φιλίαν [κ]αὶ συμμαχία-
[ν ἦμεν βασιλεῖ] Σελεύκ[ωι β]ασιλέως Ἀντιόχου καὶ τοῖς ἐγγόνοις αὐτοῦ
[ποτὶ Ἱαραπ]υτνίους εἰς τὸν ἅπαντα χρόνον· καὶ ἂμ μὲν
[βασιλεὺς] Σέλε[υ]κος χρέαν ἔχηι συμμαχίας, ἀποστε-
[λεῖν παντὶ σθένει] κατὰ τὸ δυνατόν· τῆι δὲ πεν{Ι}πομέν-
[ηι συμμαχίαι παρέξ]ειν βασιλῆ Σέλευκον πορεῖα
[- - - - - - - - - - - - συμ]μαχί[α - - - - - - - - - - -]

1-3. Either the names of four Hierapytnian kosmoi with patronymics or of eight Hierapytnian kosmoi without patronymics; a patronymic would have probably been introduced with τοῦ; the name in the nominative in L. 3, followed by patronymic, seems to be the name of the envoy of King Seleukos, ed.pr. [either as the name of an envoy (dependent on παραγενομένου) or as the name of a kosmos, the name of Euphranor should have been in the genitive; a scribal error is, therefore, certain; the board of Hierapytnian kosmoi had ten members (*I.Cret.* III.III.9); but sometimes only five members are mentioned (*I.Cret.* III.IV.6), i.e. the kosmoi present in the city (οἱ ἐπίδαμοι τῶν κόσμων; see Chaniotis, *Verträge* pp. 260/261); neither four nor eight members are likely; additionally, one would expect the ethnic of a Seleucid envoy; since a scribal error is certain, I find it more likely that the list mentions ten kosmoi and that in L. 3 we should read Εὐφράνορος; the preceding name my be [Κ]άλω[ν]ος, Chaniotis] || 8. χρέαν ἔχηι, συμμαχίας, edd.pr. [χρέαν ἔχηι συμμαχίας; συμμαχίας is the object of χρέαν ἔχηι, Chaniotis].

747. **Hierapytna. Treaty of alliance between Hierapytna and Aptera, late 3rd cent. B.C.** Upper part of a marble opisthographic stele with moulding; found in the storeroom of the Archaeological Collection of Ierapetra without known provenance (inv. no. 1321). Ed.pr. V.Apostolakou, in *Dineessa - Romiopoulou* 629-635 (ph.), presents the text on face A; face B was inscribed when the stele was re-used as an epitaph and contains remains of names (no text). A treaty of alliance between distant cities is unusual; a treaty between two other distant cities, Eleutherna and Lato (*I.Cret.* I.xvi.17 = Chaniotis, *Verträge* no. 37; late 3rd cent. B.C.), may belong to the same historical context; in that case, both Hierapytna and Lato sought allies in western Crete, or the alliance between Hierapytna and Aptera was the result of Gortynian influence in the late 3rd cent. B.C. (635) [alternatively, the treaty was concluded during a major Cretan war, Chaniotis]. Ed.pr. discusses the term μνωΐα (LL. 8, 13), hitherto known only from literary sources as a designation of dependent farmers belonging to the community (Sosikrates, *FGrHist* 461 F4: κοινὴ δουλεία; Strabo 12.3.4: the equivalent of helots; 632-634).

Ἀγαθᾶι τύχαι κ[α]ὶ ἐπὶ σ[ωτηρίαι· ἐπὶ τοῖσδε συνέθεντο Ἱε]-
ραπύτνιοι καὶ [Ἀπ]ταρα[ῖοι κοσμιόντων ἐν μὲν Ἱεραπύ]-
τναι τῶν σὺν ΕΛΑΙΙΝΑ[- - - ca. 8-9 - - μ]ηνὸς Ε[- - - - - - - -]
ἐν Ἀπτάραι δὲ τῶν σὺ<ν> Τιμώχω τῶ Στίβωνος [μη]νὸς [..]ΑΙ-
Ω· συνμαχησῆν ἀλλάλοις τὸν ἅπαντα χρόνον κ[αὶ τ]ὸν αὐ-
τὸν φίλον καὶ ἐχθρὸν ἐξῆν· καὶ εἴ τις κα ἐνβάλληι ἐς
[τὰν τῶν Ἱε]ραπυτνίων χώραν ἢ ἀποτάμνηται τᾶς χώρας
[ἢ λιμένας ἢ νάσο]ς ἢ φρώρια καταλαμβάνηται ἢ μνωίαν
[φθείρηι ἢ πολεμῆι, βοαθη]σῆν τὸς Ἀπταραίος ἀδόλως καὶ κατὰ
γᾶν καὶ κατὰ θάλασσαν] καθὸς κα παρακαλῶντι Ἱεραπύτ-
[νιοι· ὡσαύτως δὲ καὶ εἴ τις κα] ἐνβάλληι ἐς τὰν τῶν Ἀπ-
[ταραίων χώραν ἢ ἀποτάμνηται τᾶς] χώρας ἢ λιμένας ἢ
[νάσος ἢ φρώρια καταλαμβάνηται ἢ μνω]ίαν φθείρηι ἢ π-
[ολεμῆι, βοαθησῆν τὸς Ἱεραπυτνίος ἀδόλως καὶ κατὰ γᾶν
[καὶ κατὰ θάλασσαν -]

Restored by ed.pr. on the basis of similar expressions in other Cretan treaties || 1. in fine, or [τάδε συνέθεντο], ed.pr. || 3. in fine, [μ]ηνὸς Ἐ[λευσινίου] (attested in Olous) or Ἐ[λχανίου] (attested in Knossos), ed.pr || 10/11. Ἱεραπύτ|[νιοι], ed.pr. [the upper left part of a tau on the ph., Chaniotis].

748. **Kisamos. Christian epigram for Theodora, 5th cent. A.D.** Ed.pr. B.Theophanidis, *AE* 81-83 (1942-44) 16/17 no. 9; A.C.Bandy, *The Greek Christian Inscriptions of Crete* (Athens 1970) 131/132 no. 103 (with earlier bibliography). Republished by Á.Martínez Fernández, *Fortunatae* 22 (2011) 129-135 (ph.; Spanish translation), on the basis of autopsy, with elaborate commentary on the poetic vocabulary.

christogram
σῆμα τόδ' εἰσορόας πινυ-
τόφρονος, ὦ φίλε, κούρης,
Θευδώρης, λυκάβαντι ἐν
ἐνδεκάτῳ βεβαυίης,
ἁγνίη[ν] διερῆς ἐκλ(εκτήν), Χ(ριστ)έ,
[εἴλη?]φας christogram

Six joining fragments; three dactylic hexameters, each occupying two lines, M. || 5. the underlined letters, now lost, were read by ed.pr.; initio, [ἧς ψυχήν], B.; M. observes that the fragment containing the letters ΑΓΝΙΗ exactly fits the beginning of L. 5 || 5/6. διερός, 'alive, excellent'; ἐκλεκτός, 'pure'; 'Jesus, you now possess the pure chastity of this excellent girl', M.

749. **Kommos. Cults.** M.Melfi, in *Kreta in der geometrischen und archaischen Zeit* (see our lemma no. 743) 355-363, discusses the cult of Ἀπόλλων Αιθήσιος (Steph. Byz., s.v. Αιθήσιος) in Kommos and its possible significance for the shaping of the cult of Apollo in Crete and Greece. She observes that inscriptions attest for Kommos the cults of the same divinities as the ones worshipped in Delphi (361): Ποτειδάν (*SEG* LIII 953), Ζεύς and Ἀθαναία (*SEG* LIII 954), Ἀπόλλων (*SEG* XXVIII 745; LIII 957(3/4)), and Γαῖα (*SEG* LIII 956) [for a different reading (the name Γάιος) see *SEG* LIII 956, Chaniotis].

750. **Kydonia. Mosaic inscription (incertum), 2nd cent. A.D.** Black and white tessellated mosaic: two letters near a pair of sandals; found in 1969 during rescue excavation of a bath house in the Cathedral Square. Mentioned by Y.Tzedakis, *AD* 25 B2 (1970) 471 (ph.); I.Sanders, *Roman Crete* (Warminster 1982) 54. Mentioned in *SEG* XL 1715. Republished by R.J.Sweetman, *op.cit.* (see our lemma no. 733) 241 no. 133 and 284 no. 3: ΛΑ

An abbreviation, λ(οῦσαι) ἀ(σφαλῶς), T., S.

SICILY

751. **Sicily. Sicilian identity in the Hellenistic and Roman periods.** J.R.W.Prag, in *Epigraphical Approaches* 37-53, offers a rich study with numerous epigraphic and literary testimonia on the issue of the existence of a supra-polis identity in Sicily. Starting his survey with the use of the ethnics Σικελιώτης and Σικελός in the Classical period (cf. his article summarized in *SEG* LIX 1089) P. focuses on changes in the perception of Sicilian identity in the Hellenistic and Roman periods and challenges the common assumption that the predominance of the term Σικελιώτης and the collapse of the two terms into one, based mainly on Diodoros (D.S. 5.6.5), was followed by 'the fading of Sicilian Hellenism in the face of Roman conquest and provincialization' (39). Epigraphic evidence for the Hellenistic and Imperial period from Athens (*IG* II² 10289, 10291-10293), Demetrias (*SEG* XXXIII 455), Ephesos (*I.Eph.* 2223), Kos (*IG* XII.4.3.2435 = *Iscr.Cos* EF805: [Φιλω]νίδας Φιλ[ωνί]δα Σικελός [Ῥ]ηγῖνος χαῖρε; this case is not conclusive, and perhaps Sikelos is a second name; for the existence of Sikelos, Sikelia etc. as personal names in Athens and elsewhere see the comments on 47/48), Oropos (*IG* VII 416 [= *I.Oropos* 523] L. 40; 420 [*I.Oropos* 528] LL. 46, 56, 62), Rome (*IG* XIV 1859 [*IGUR* 794]; 2023 [*IGUR* 2585]), Samothrake (*SEG* LI 1092 A L. 11), the Arsinoite nome (*PSI* VI 626 LL. 9-12) and Carthago (*CIS* I.iii.2.4945; Punic votive stele) provides documentation of 16 individuals described as Σικελοί, mostly in a form of double ethnic consisting of regional ethnic and genitive of the city [see also *SEG* LVI 1090 for examples attesting Katanians abroad, Stavrianopoulou]. P. argues that the transformation of Sicily 'from bounded, but internally divided geographical space' to one single unity even if of multiple, individual poleis was a consequence of the perception of the province by the Roman administration, strengthening 'Sicilian' identity under Roman rule.

752. **Sicily. Linguistics.** S.Mimbrero Olarte, *Fonética y morfología del dorio de Sicilia (siglos VII-I a.C.)* (Madrid 2012), studies the Doric dialects used in Sicily (and adjacent islands) from the earliest epigraphic documentation until the end of the Hellenistic period as seen from a phonetic and morphological point of view. The study represents an update of the work of Umberto Sicca, *Grammatica delle iscrizioni doriche della Sicilia* (Arpino 1924). Cf. *SEG* LXII 650.

753. **Akragas. Dedication on two rows of benches in the gymnasion, 2 B.C.-14 A.D.** *SEG* XXVI 1055. LIX 1096*. G.Manganaro, in *Studi Fiorentini* 248/249 reviews the dedication and proposes to restore the text as follows:

A. Εἰς Καίσαρα Αὔγουστον
B. Φλάμενος [Λ]ουκίου Ἐγνατίου Λουκίου υἱοῦ Γαλ(ερίᾳ)
C. δυῶν δὲ ἀνδρῶν Σέξτου Ἐ[γν]ατίου Σέξτου [υἱοῦ] Ῥούφου
D. Λούκιος [Ἐγνάτιο]ς (?) Λουκίου υἱὸ[ς - - -]Ο[- - - γυμνασίαρχος τῶν τε ἐφήβων καὶ νε]ωτέρων τοὺς ἀν(α)κλίτας ἐκ τῶν ἰδίων Ἑρμᾶι καὶ Ἡρακλεῖ

A, B, C, D: one text on each of four seats, M. || A. ἐπὶ, *SEG* LIX 1096; Καῖσαρα, M. [printing error, Stavrianopoulou], Ἀουγοῦστον, M. [printing error?, Stavrianopoulou] || C. on the gens Egnatia cf. M.Fasolo, *La via Egnatia I: Da Apollonia e Dyrrachium ad Herakleia Lyncestidos* (Rome 2003) 97-99; the gens is attested in Rome, with M. Egnatius Rufus known for his conspiracy against Augustus in 18 B.C. (Vell.Pat. 2.91.3): 'È possibile che il flamen Sextus Egnatius Rufus di Agrigento abbia ricevuto da questo personaggio, prima della disgrazia politica, il gentilizio e la cittadinanza?', M.

754. **Akragas. Fragment of ■ honorary decree, 2nd-1st cent. B.C.** *SEG* XXXVII 757. G.Manganaro, in *Studi Fiorentini* 247/248 (ph., dr.; Italian translation) proposes the following tentative restorations:

[Ἐπειδὴ Μένας δεῖνος ἐπηγγείλατο τῷ δάμῳ προθή]ΣΕΙΝ [--- σῖτον ? ----- καὶ ὁ]
Μένα[ς ----------------------- ἐπηγγείλατο ἐπι]-
δώσει[ν -----------------------]
δσάκι[ς ἂν κατακαλῇ ὁ δᾶμος καὶ -----------------------]
ἀπογρ[άψειν τῷ δάμῳ τὸν γύαν τὸν ἐν -----------------------]
προνοο[ύμενος δὲ τοῦ κοινᾷ συμφέροντος, καὶ πράττων]
ἀγαθὰ π[ολλά, ἔδοξε τῷ δάμῳ εὐεργέταν αὐτὸν εἶμειν καὶ Μέ]-
να τοῦ Μ[ενάνδρου? εἰκόνα χαλκέαν ------------ ἀνα]-
στᾶσαι ε[ἰς τὸ βουλευτήριον καὶ παρακαλεῖν αὐτὸν εἰς τὸν]
ἀγῶνα τ[ῷ Ἑρμᾶι καὶ Ἡρακλεῖ -------------, ὅπως]
πᾶσι φαν[ερὸν ᾖ τοῖς ἐπιγεινομένοις ὅτι ὁ δᾶμος ἐπίστα]-
ται χάρι[τας καὶ τιμὰς ἀπονέμειν καταξίας τᾶν εὐεργεσιᾶν·
τὸ δὲ δ[όγμα τόδε κολάψαντες εἰς χαλκώματα δύο, τὸ μὲν ἓν]
ἀναθέ[ντον ----------------------, τὸ δὲ ἓν ἀποδόντον]
αὐτῷ μ[νᾶμα τᾶς ποτὶ τὸν δᾶμον εὐνοίας, οἱ δὲ ταμίαι ἐξοδια]-
ξάν[τον τὸ χρῆμα ἔτι δὲ καὶ εἰς τὰν εἰκόνα χαλκέαν -------]

2. The name Μένας is attested in *IGDS* II 76B (*SEG* LIII 1039) L.4, M. || 2-3. cf. *IG* XII 6.1.37 LL. 6/7: ἐπηγγεί[λ]ατο δώσειν χρήματα [τῆ]ι πόλει, M. || 5. ἀπογρ[άψειν], in the meaning of 'registrare in proprietà (al popolo)', M.; for τὸν γύαν τὸν ἐν cf. *IGDS* 126 (*SEG* XXVII 650; XXXIX 996) L. 2, M.; in fine a toponym should be restored, M. || 9. [βουλευτήριον]: the fragment was found in the vicinity of the building, M. || 9-10. cf. *IGDS* 204 LL. 17/18: κατακαλεῖσθαι αὐτοὺς εἰς τοὺς ἀγῶνας (also *IGDS* 205 LL. 20/21; 208 L. 15; 209 LL. 14/15), M. || 10. on analogy with the bench inscription (see our lemma no. 753 D), M. || 13. cf. *IG* XIV 952 (*IGUR* 2; *IGDS* 185; *SEG* LII 983) LL. 22/23, M.

755. **Halaisa. Honorary decree of the priests of Apollo for Nemenios, 1st cent. B.C. (100-50 B.C.?)** *SEG* LIX 1100. L.Dubois, *REG* 126 (2013) 1-19 (French translation), comments on the shape and material (imitation of a temple façade; cf. other bronze tablets with decorations or imitations of an altar or temple façade: *IG* XIV 612 [*I.Reggio Calabria* 1; *Syll.*[3] 715; *IGDGG* I 40; *SEG* LV 1055*], 952 [*IGDS* 185; *IGUR* 2; *SEG* LII 983], and 953 [*IGUR* 3]), the lettering ('un peu plus avancé de la basse époque hellénistique, au tout début du premier siècle avant notre ère' [4]; sole example of a letter chi in the

form of a zeta 'barré'), the dialect (doric dialect 'de matrice rhodienne' [6]), the onomastics, and the context of the decree.

Remarks on onomastics: Ἀπελλᾶς (LL. 4, 13) and Νυσᾶς (L. 12, from νῦσος, 'lame'; cf. Nonn., *D.* 9.22) otherwise unattested in Sicily; Δάζος (L. 6), originally from Illyria, and its derivative Δάζιμος are well attested in Taras; Θέστων (L. 13) is perhaps ■ descendant of a Ἰστιεῖος Θέστωνος attested in *IGDS* 196 II = *IG* XIV 352 = *SEG* LVIII 1039* L. 80. Regarding the context and the wording, D. points out that the use of the formula ἔδοξε τᾷ ἁλίᾳ καθὰ καὶ τᾷ βουλᾷ (L. 8) in decrees of associations is unparalleled. The κοινὸν τῶν ἱερέων (also to be restored in *IG* XIV 354 LL. 3-4 = *SEG* LIX 1099) is unparalleled and can be compared to the Egyptian koina of priests of the 3rd and 2nd cent. B.C. (*I.Prose* 8-9 [*OGIS* 56; *SB* 8858; *SEG* LV 1816*; *I.Louvre* 1; 238 B.C.], 16 [*OGIS* 90; *SEG* LX 1800; 196 B.C.]). The word 'basilica' is attested in Cic. *Ver.* II.4.6; also in a Latin inscription of the 1st cent. B.C. (G.Scibona, *Kokalos* 17 [1971] 16). The remarkable designation of the collegium of treasurers (L. 29: οἱ δὲ ταμίαι οἱ Διοδωρεῖοι) after the name of the προστάτας (L. 7) can be compared to the Rhodian associations which are named after their founder or president; the ταμίαι Διοδωρεῖοι may be the treasurers of a religious association presided over by the προστάτας Diodoros (13); cf. also *IGDS* 208 (*SEG* XXX 1121, LV 1185; 3rd cent. B.C.) LL. 24/25 in which the names of two brothers and members of the koinon of Petrinoi (Θεόδωρος Πράτωνος Σαννεῖος – Αἰσχύλος Πράτωνος Σαννεῖος) are accompanied by the same patronymic adjective perhaps deriving from the name of the president of that koinon (*Σάννος). For κολάπτειν ἐς χάλκωμα D. adduces *IG* XIV 206 (cf. our lemma no. 758) LL. 34/35; 268 (*Syll.*[3] 1122; *IGDS* 78; Arena I[2] 53) LL. 7/8). The find spot of the two tablets was not a private house but rather ■■ important place for the administration, possibly an archeion where the tablets were deposited (14). Specification of the pronaos of the temple of Zeus (very likely Zeus Eleutherios attested on the coins from the 4th cent. B.C.) as the destination of one of the tablets might indicate that the temple of Zeus was integrated into the vast sanctuary of Apollo, the patron of the polis. As to the number of the 825 votes and their putative correspondence to an equal number of priests, D. proposes another alternative (cf. the alternatives proposed by R.A.Tybout in *SEG* LIX 1100 sub Institutions): The number of votes corresponds to the number of participants in the assembly of the city of Halaisa and indicates the ratification of the cult association's decree. The decision to append the unanimous decision of the assembly to the end of the decree of the association may have been influenced by the very strong similarity between the form of a decree of the cult association and a decree issued by the city and also by the merits of the honorand for both the association in charge of the polis cult and for the whole city.

756. **Iaitas (Monte Iato). Lead tablet (tag?), early Hellenistic period.** Two pieces of an originally folded lead tablet which was pierced, probably with ■ nail, at the upper end; found in the repair-layer of the early Hellenistic ramp; numerical inscriptions incised sinistroverse on both sides; edd.pr. E.Kistler, B.Öhlinger, M.Steger, *Jahreshefte* 82 (2013) 237-239 (colour ph.; dr.): A. ΔΙΙΙΙ B. ΔΠ

Possibly a label for commodities, edd.pr. || B. there are traces of erased signs, edd.pr.

757. **Kaukana? Christian acclamation (trisagion), ca. 625/630 A.D.** Limestone cover slab of a tomb, broken into five pieces; in a central oblong panel an inscription surrounded by a curving line which forms four extended 'arms' [see app.cr. below in fine]; inscription in retrograde; found 1 km east of Punta Secca (Kaukana?). Ed.pr. R.J.A.Wilson, *Phoenix* 67 (2013) 163-181 (ph.): Ἅγιος | Ἅγιος | Ἅγιος

Kaukana?: ed.pr. is 'unconvinced that Kaukana is to be located here'; the inscription is dated by ed.pr. on archaeological and numismatic grounds (coins found in the tomb) || ed.pr. identifies two groups of inscriptions using the thrice-holy formula: (a) quotations from *Isaiah* 6.3 (cf. also *Revelation* 4.8); (b) the invocation or chant 'which --- accompanied the procession into the church at the start of the Eucharistic service' (the trisagion); ed.pr. leans toward assigning the inscription to the first category; for parallels he refers (168 note 21) to Felle, *Biblia* and to *SEG* XLIV 752 (LV 1009; bronze amulet from the area of Gela) [see also *SEG* LIX 1270/1271, Chaniotis]. On 170-176 detailed discussion of the design ('a florid variant of the swastika, the well-known sun symbol') and of the magical aspects of inscription and design (protection of the tomb) [on Kaukana cf. also R.J.A.Wilson in *Studi Fiorentini* 541-592 (the inscription on 562), Pleket].

758. **Nakone. Decree concerning the reconciliation, late 4th/early 3rd cent. B.C.** *SEG* XXX 1119; LXII 672*. A.Brugnone, *MedAnt* 16 (2013) 189-202 (ph.), offers a lengthy discussion of the diverse interpretations of the complex reconciliation procedure. The procedure to restore the civic body involved the exclusion of the ἀγχιστεῖς and the formation of radically new groups designated as ἀδελφοὶ αἱρετοί [for detailed discussion see now B.Gray, *Stasis and Stability: Exiles, the Polis, and Political Thought, c. 404-146 B.C.* (Oxford 2015) 159-195, Chaniotis].

759. **Paternò. Mosaic inscription (greeting), after 220-180 B.C.** Mosaic pavement decorated with meanders and geometric patterns; found in the 2004 excavation of a Hellenistic house on the summit of the acropolis; an inscription at the northern end. Ed.pr. L.Maniscalco in *Studi Fiorentini* 256/257 (ph.): [Χαῖ]ρε

The terminus post quem for the pavement is provided by the find of a Rhodian amphora stamp (our lemma no. 760) under the mosaic, ed.pr.

760. **Paternò. Rhodian amphora stamp, 220-180 B.C.** Found in the excavations of 2004 on the summit of the acropolis of Paternò beneath the mosaic pavement of a Hellenistic house (see our lemma no. 759). Ed.pr. L.Maniscalco, in *Studi Fiorentini* 256/257 (ph.): Βαδρομίου ἐπὶ Καλλ[-]

The name can be restored as Καλλ[ιάναξ], Καλλ[ικράτης] or Καλλ[ίξενος], all of them belonging to the same period, ed.pr.

761. **Soluntum. Honorary inscription for the gymnasiarch Antallos Ornichas, 1st cent. B.C.** *IG* XIV 311; *SEG* XXXVIII 964 cf. also *SEG* XLI 836 and G.Cordiano, *La ginnasarchia* – [cf. *SEG* XLVII 2277] 70-72). N.M.Kennell, in *Epigraphical Approaches* 224/225, argues that ἐπὶ Ἀπολλωνίου should be interpreted as 'in the year of Apollonios' rather than as 'under the command of'; αὐτοῦ in οἱ αὐτοῦ ἔφηβοι refers to the gymnasiarch (Antallos Ornichas) rather than to Apollonios who is held by Cordiano to have been in command of the ephebes as 'una sorta di efebarcho'. The text runs as follows: Πεζῶν τάξιες τρεῖς αἱ | στρατευσάμεναι ἐπὶ Ἀ|πολλωνίου καὶ | οἱ αὐτοῦ ἔφηβοι Ἄνταλλον Ἀν||τάλλου τὸν Ὀρνι|χᾶν γυμνασιαρχήσαντα | εὐνοίας ἕνεκα.

Instead of the three infantry units having been recruited into the Roman army through a levy of men for a specific campaign, K. suggests that their military service took place in a civic context during Apollonios' tenure as eponymous magistrate. Thus, local men, on active duty during Antallos' year as gymnasiarch, and ephebes who had been in training under him, honored Antallos. We have 'another instance of a gymnasiarch appearing in a military context and ... (of) the use of civic troops as a local defence force under the Romans' (for the latter cf. J.R.W.Prag's article summarized in *SEG* LVII 865). Cf. also our lemma no. 1818.

762. **Syracuse. Sculptors signature, 2nd cent. A.D.** *IG* XIV 15; *DNO* 4017. K.Hallof informs us per ep. that this marble statue of a female figure (head missing), signed by Ζήνων Ἀφροδεισιεύς, considered lost, is currently at the Museo Provincial de Guadalajara. For a ph. see http://www.españaescultura.es/es/obras_de_excelencia/museo_provincial_de_guadalajara/figura_femenina_del_museo_guadalajara_9277.html.

ITALY

763. **Italy (and Sicily). Argoi lithoi.** C.Antonetti, S.De Vido, L.Drago, in *Epigrammata* 2, 1-37, employ a thematic and methodological approach to the semantics of 'argoi lithoi', focusing on their functions as aniconic objects, funerary monuments (semata), dedications (anathemata), and markers of religious spaces. Examples cited are from Metapontion (cf. *SEG* LII 955), Selinous (Arena I[2] 40-51; cf. *SEG* LIX 1118 and LXI 754), Gravisca (*SEG* XXVI 1137; XLIX 1354*; cf. LII 720; *LSAG*^{2} p. 439 E) and Pyrgi.

764. **Epigraphy. Scholars: L.Moretti.** M.L.Lazzarini, *MedAnt* 16 (2013) 627-631, gives an overview of L.Moretti's epigraphical studies on Latium, Sicily and Magna Graecia, and also on Ravenna and Aquileia and his main research themes (agonistics, onomastics, antiquarianism) by underlining his contribution in combining history and epigraphy.

765. **Adria. Inscriptions on vases, 6th/5th cent. B.C.** D.Baldassarra, *Dal Saronico all'Adriatico. Iscrizioni greche su ceramica del Museo Archeologico Nazionale di Adria* (Venice 2013), publishes dipinti and graffiti on vases from the collection of the Museo Archeologico Nazionale di Adria which were found in Adria and during recent excavations in San Basilio (Ariano Polesine) (maps; full

indices; English summary). The majority of the ceramic evidence is Attic, and Corinthian pottery is also represented. Dipinti are exclusively on black- and red-figure Attic vases; graffiti on Corinthian pottery as well as Attic (black- and red-figure as well as black gloss); and some dedicatory and owners' inscriptions come from the Archaic settlement of San Basilio. The import from Attica begins around 580/550 B.C. with the highest concentration around the mid-5th cent. After 450 B.C. there is a considerable drop in imports probably due to the increased demand for local products and for the Etruscan bucchero pottery. Following an introduction on the history of the collection (1-32) is the catalogue (33-238; black-and-white ph.) and discussion of the dipinti and trademarks (239-278). The catalogue contains 270 inscriptions (ph.): 136 dipinti (8 on black-figure and 128 on red-figure vases), 10 graffiti and 134 trademarks. Notable are the large number of trademarks as well as the considerable demand for black-glazed pottery (50% of the inscribed ceramic finds). In discussion of the trademarks (243-271) B. argues that in the 6th cent. B.C. there was no special Corinthian or Attic trade with the Po Delta. The beginning of the 5th cent. B.C. sees a wider diffusion of Attic ceramics along with the disappearance of the Corinthian. Several examples of two different marks on the same vase are used to reconstruct specific trade routes from Athens to Adria via particular emporia. The identification of 6 types of trademarks that are attested only in Adria underlines the commercial significance of that area between the 5th and the 4th cent. B.C.

The catalogue is organized as follows:

1) Dipinti on black-figure Attic pottery (39-44): nos. Adria FN 1-8; we single out Adria FN 1 (*CIG* IV 803; Immerwahr, *CAVI* no. 18; *SEG* XX 84 [b]; R.Wachter (see *SEG* LIII 80) 168 no. 121; cf. *SEG* LVI 81) with the greeting and advertisement formula χαῖρε καὶ πρῖὸ με; and Adria FN 6 (Immerwahr, *CAVI* no. 19) with a depiction of the dispute between Apollo and Herakles and accompanying labels.
2) Dipinti on red-figure Attic pottery (45-117). a) texts of the type *ho παῖς καλός / hε παῖς καλέ* / PN + καλός (nos. Adria FR 1-87 and FR *p* 1-12 (these last 12 now lost)). The following 'Lieblingsnamen' are attested: Ἀγασίας (Adria FR 13 and 36; Immerwahr, *CAVI* nos. 72 and 61), *h*αισιμίδες (Adria FR 22; Immerwahr, *CAVI* no. 68), Ἀπολλόδωρος (Adria FR 30; Immerwahr, *CAVI* no. 71), [Ἐπ]ιδρ[ομος?] (Adria FR 9-10), [Λαΐσ]ποδ[ίας] (Adria FR 42; the name is attested in the family of an Athenian strategos of 411 B.C. (Thuc. 6.105.2) and in *IG* I^3 755 and *Agora* XV 492), Λῦσις (Adria FR 23bis), [Τίμυ]λλος (Adria FR 50; Immerwahr, *CAVI* no. 55), Χαιρέστρατος (Adria FR *p* 2), Χαιρίας (Adria FR 4; Immerwahr, *CAVI* no. 45), Χαίριππος (Adria FR 3 [Immerwahr, *CAVI* no. 50] and FR *p* 1); b) potters' signatures: Εὐθυμί[δες] (Adria FR 88), Σίκων (Adria FR 91; Immerwahr, *CAVI* no. 69 who reads Σικὸν), [Χαχ]ρυλῖον (Adria FR 89-90; Immerwahr, *CAVI* no. 22; cf. *SEG* XXXVIII 38 and XLV 1444).
3) Graffiti (118-237). a) owners' graffiti (ΥΦΣΟ[- - -] ('Υψο[κλέος ἐμί ?]; SB IP* 1); Σόλειος (Adria IP 1; *IGDGG* I 72; *SEG* LIII 1049); [- - -]ΔΑ ἐμί (Adria IP 2); b) dedications (Adria D 1 [*IGDGG* I 70; *SEG* XXXVIII 986, LIX 1138 (1)]; Adria D 2 [*IGDGG* I 71; *SEG* XXVIII 772, LIX 1138 (2)]; Adria D 3 [*SEG* LIX 1138 (3)]; Adria D 4 [see our lemma no. 766]; Adria D* 6 [see our lemma no. 767]; c) graffiti of uncertain typology (Adria I 1 [*IGDGG* I 74; *SEG* XXXV 1023, LIII 1049]); Adria I *p* 1 [see our lemma no. 768]); d) abecedarium (p. 130; *IGDGG* I 73; *SEG* LV 2122 [1]); e) trademarks (Adria TM 1-95 and TM* *p* 22, with summary tables; B. follows here the classification of A.W.Johnston [*SEG* XXIX 1790]; within these types some local variants can be identified); f) single letters ((Adria SL 1-24 and SL *p* 10); g) non-alphabetical signs (Adria NA 1-2).

766. Adria. Graffito on vase (dedication), ca. 500 B.C. *SEG* XXIX 945. Republished with new readings by D.Baldassarra, *op. cit.* (our lemma no. 765) 124/125 no. Adria D 4 (ph).

a. (sinistrorsum) ΑΥ̣
b. [*h*ι]ερά

a. Trademark 'sul fondo esterno del piede', B. || b. ΕΡΑ, *SEG*; the adjective refers to the kylix, B.

767. Adria. Graffito on vase (dedication?), first half 5th cent. B.C. Graffito on the foot of a fragmentary miniature olpe; now in the Museo Archeologico Nazionale di Adria. Ed.pr. D.Baldassarra, *op. cit.* (our lemma no. 765) 126 no. Adria D* 6 (ph): Ῥίν[ων? ἀνέθεκε - - -]

Or e.g. Ῥιν[έας], Ῥίν[θων], but Ῥίνων is frequently attested in graffiti from Eretria (cf. *SEG* XLVII 1363 [5] and LV 980) and as a 'Lieblingsname' (*I.Lipara* 12), ed.pr. || the graffito may be an 'owner's inscription', but a dedication is more likely because the vase is a miniature, ed.pr.

768. Adria (now lost). Graffito on vase (dedication?), 5th cent. B.C.? Known only from a dr. in the Museo Archeologico Nazionale di Adria. Ed.pr. D.Baldassarra, *op. cit.* (our lemma no. 765) 127 no. Adria I *p* 1 (dr.): Τίτ[ο̄ν [ἀνέθεκε - - -?]

The name Τίτων is attested only in *IG* I^3 1147 L. 178 (460/459 B.C.), ed.pr.; 'Se si trattasse dello stesso personaggio dovremmo supporre si sia trovato ad Adria, probabilmente per ragioni commerciali, prima del 460/459 a.C.', ed.pr.

769. Adria. Inscription on a bronze helmet, Imperial period. *IG* XIV 2409, 6. Mentioned in D.Baldassarra, *op. cit.* (our lemma no. 765) 7/8 note 31; 304 (dr.).

770. Albanum. Bilingual (Greek/Latin) grave epigram for Eutychos, 220-225 A.D. *SEG* XXXI 846*; *GV* 861. G.McIntyre, *Historia* 62 (2013) 222-240, adduces this text (235-238; ph.; translation) in a study of the deification of the children of emperors (Claudia, daughter of Nero, and Caesar, son of Domitian) as a strategy of consolation. The child offers consolation to his father by reporting that it has been brought to the skies and has become a star. The relief (a boy with a star on top of his head riding a horse which is guided up to the heavens by an eagle) adopts symbols used by the imperial family to denote apotheosis. On the same text see now J.Mander, *Portraits of Children on Roman Funerary Monuments* (Cambridge 2013) no. 150 (ph.; translation).

771. Apulia (central Apulia/Peucetia). Assorted inscriptions, 5th cent. B.C.-1st cent. A.D. Cf. *SEG* LXI 765. F.Ferrandini Troisi, *MedAnt* 16 (2013) 681-696 (ph.), republishes ten Greek inscriptions from Peucetia: 1) *IG* XIV 687; *SEG* XXXIII 760, LXI 765 (1) (Bari; epitaph of a Βυζάντιος; 1st cent. A.D.;

681-683; Italian translation); 2) *SEG* LIV 955 (3), LXI 765 (4) (Gravina; dipinto on a pyxis, gift of Μόρκος to Γναίϝα; end of the 5th/beginning of the 4th cent. B.C.; 683/684); 3) Arena V 28a; *LSAG*² 284 no. 11; *SEG* XLII 956 (112/113), LXI 765 (8/9) (Bari; silver fibula, gift of Ῥαμία; mid-5th cent. B.C.; 684/685); 4) Arena V 28b; *LSAG*² p. 284 no. 12; *SEG* XLII 956 (112/113), LXI 765 (8/9) (Bari; silver fibula, gift of Μυρτώ; mid-5th cent. B.C.; 685/686); 5) *SEG* XVII 227 (Brindisi; epitaph of Φηλειϰλα, daughter of Ὀμόλων; her name is a transliteration of Felicula, which attests 'un processo dell'onomastica personale all'interno della famiglia di Ὀμόλων – antroponimo con tipico radicale beota – e, con esso, l'integrazione di questo Greco nella società romana di Brundisium' (L.Gasperini, *Scritti di epigrafia greca* (Tivoli 2008) [cf. *SEG* LVIII 1890] 429; per Gasperini, the stele is not a pierre errante from Boiotia, but a local one; 686/687); 6) *SEG* XLVIII 1276 (Peschici; graffito with the name Δαζος; 1st cent. B.C./1st cent. A.D.; 687/688); 7) *SEG* LVII 919 (Conversano; graffito with the name Δαζος; 4th cent. B.C.; 688/689); 8) *SEG* XXX 1220, LII 991*; *IGR* I 467; *CIL* I² 1696 (Tarentum; bilingual (Greek/Latin) dedication to Artemis; late 2nd/early 1st cent. B.C.; 689/690; Italian translation); 9) *SEG* LVII 974 (Tarentum; dedication to Artemis; late 5th/early 4th cent. B.C.; 691/692); 10) *SEG* XL 900, XLVIII 1301*; Arena V 2; *LSAG*² p. 283 no. 1 (Tarentum; graffito on a kylix won by Melousa; 540-520 B.C.; 692/693; Italian translation). See also our lemma no. 774. Cf. now F.Ferrandini Troisi, *Iscrizioni greche d'Italia: Puglia* (Rome 2015).

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772. **Cumae. Inscribed bronze disc (sors?), 7th/6th cent. B.C.** *SEG* LX 1026. L.Buchholz, in M.Kajava (ed.), *Studies in ancient oracles and divination* (Rome 2013) 127-129, gives a survey of previous readings and interpretations of the inscription, briefly discusses Kajava's suggestion (see *SEG* LX 1026) and concludes: 'Whatever the right reading of the inscription, it seems improbable that the disc was an actual *sors*; - - - it seems more likely to be a sacred order'.

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773. **Hipponion (Vibo Valentia). Amphora stamps, 3rd-2nd cent. B.C.** Ed.pr. M.L.Lazzarini, in G.Olcese (ed.), *Immensa Aequora. Ricerche archeologiche, archeometriche e informatiche per la ricostruzione dell'economia e dei commerci nel bacino occidentale del Mediterraneo (metà IV sec. a.C. - I sec. d.C.)* (Rome 2013) 256-260 (ph.; dr.), publishes the following 6 stamps on fragments of amphoras (5 Rhodian; 1 Greek-Italian import) found in excavations in Hipponion: 1) Μενεσθέως (256; inv. no. 149239; Rhodian; manufacturer); 2) Ἐπικράτευς (259; inv. no. 149240; Rhodian; manufacturer attested together with the eponym Pausanias III; after the mid-3rd cent. B.C.); 3) [- - -]δω|ρου Πανάμου (259; inv. no. 149241; Rhodian; either a manufacturer ([Θευ]δώ|ρου Πανάμου) or an eponym ([ἐπὶ Θευ]δώ|ρου Πανάμου); 4) [- - -] | Ὑακινθίο[υ] (259; inv. no. 149244; Rhodian); 5) Εὐδάμω (259/260; inv. no. 149246; Rhodian; the name is attested in Corinth and its variant, Εὔδαμος, is very common on Rhodes); 6) Βαρι (260; inv. no. 149242; Greek-Italian amphora; probably 2nd cent. B.C.; amphora stamps with the same name are also attested in Eryx [*IG* XIV 2393 (179a)], Lilybaeum [*SEG* XXXVII 764], Syracuse [*IG* XIV 2393 (179b)]); cf. also the overview in *SEG* LXI 734 (15), ed.pr.

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774. **Lecce (Soleto). Graffiti of toponyms on a ceramic fragment, mid-5th cent. B.C.** Fragment of the neck of a black-painted, probably Attic, jar with 13 graffiti; 12 of them horizontally

incised in an area delimited by a line, the last one incised vertically at left; outside of the demarcated area a 4-stroke sigma at left and right; every graffito is introduced by a dot. Found in 2003 during the excavations in an urban Messapian settlement. Ed.pr. T.van Compernolle, *Studi di Antichità* 11 (1998) [2003] 149-167 (not in *SEG*). See also F.D'Andria in M.Lombardo, C.Marangio (edd.), *Antiquitas. Scritti di storia antica in onore di Salvatore Alessandrì* (Galatina 2011) 57-66, and M.Lombardo, *ibid.* 203-212 (ph.; dr.); F.Ferrandini Troisi, *MedAnt* 16 (2013) 693-695 (ph.; cf. our lemma no. 771); M.Lombardo in M.T.Giannotta et al. (edd.), *Soleto ritrovata. Ricerche archeologiche e linguaggi digitali per la fruizione* (Galatina 2015) 187-198 (ph.; dr.). We print the text of Ferrandini Troisi.

ΦΙΑ	ΒΑΛ
ΓΡΑΧΑ	ΒΑΣ
ΣΤΥ	ΟΖΑΝ
ΝΑΡ	ΑΙΚ
ΜΙΟΣ	ΑΙΟΣ
ΗΥΔΡ	ΤΑΡΑΣ
ΣΟΛ	

The demarcation line has been interpreted as reproducing the coastal line of the southern tip of the peninsula of Salento with the 4-stroke sigmas indicating the sea waves and the graffiti referring to full names or abbreviations of toponyms in that region. The authenticity of this so-called 'mappa di Soleto' is disputed, especially the use of dots to indicate the position of the toponyms, which is a practice unattested for the ancient world, F. T. The use of the letter X for Ξ in ΓΡΑΧΑ and of the letter Y indicates a Greek-Apulian alphabet with borrowings from the Greek red alphabet. Some of the toponyms e.g. ΗΥΔΡ (Hydruntum [Otranto]) and ΣΟΛ (Soleto) are attested only in literary sources; others e.g. ΓΡΑΧΑ (in the vicinity of Egnazia), ΣΤΥ (Sturnini [Ostuni]), ΝΑΡ (Neretum [Nardò]), and ΟΖΑΝ (Uzentum [Ugento]) are known only from coin legends, L. (2011) 210 and (2015) 191.

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775. **Lokroi Epizephyrioi. Corpus.** L.Del Monaco, *Iscrizioni greche d'Italia. Locri* (Rome 2013; our abbreviation *I.Locri*) includes 115 inscriptions. The texts are as follows: financial accounts: nos. 1-37; inscriptions of public character: 38/39; religious inscriptions: 40-93 (lex sacra, dedications, arai, defixiones, Ephesia grammata); varia: 94-110; pagan epitaphs: 111-113; Christian epitaphs: 114-115. Introductory sections on the history of Lokroi (13-16), topography (17-21), and alphabet and dialect (23-24). Description; provenance; bibliography; commentary; all inscriptions are illustrated (ph.; dr.). Full Indices and Concordance; maps of city and territory indicating the finding places.

Names worthy of note: Ἀλικίδας, Ἀμάντιος, Ἀπιάδας, Βῦβις, Γνᾶθις, Γνίφων, Εὐάρης, Θεστορίδας, Καικινιάδας, Καπάρων, Κολλύρα, Κοπρίων, Κόσσυρος, Λαγίσκος, Σαθύων.

Notable institutions and magistrates βασιλεύς, βωλά, ἐπισκευαστήρ, θευκόλος, προάρχων, πρόβωλος, τοιχιοποιός, φάταρχος.

Ethnics: Ἄληξ, Ταισῖνος.

Deities and religious terms: Δαμναμενεύς, Ἑκάτοιος (Φοῖβος), Ενδασινα, Εὔθυμος, Ϙυβάλα, Τετραχ.

Selected words: ἀνεμόλιος, ἀνιαρίζω, βόμβος, δεκακορίνθιος, κατάβολος, κόλλοβον, πεντακορίνθιος, πολυφάρμακος, σατινός, σίνομαι, ὕσπληξ.

For inedita and inscriptions that have never been included in *SEG* see our lemmata nos. 776-792. We provide a comparatio numerorum with *SEG* and the corpora.

IG XIV	*I.Locri*
625	114
630	76
631	74
632	94
644	89
2411 (1)	100
Arena V	*I.Locri*
45	41
46	40
47	73
48	74
49	75
50	97
51	76
52	94
53	78
54	100
55	80
56	79
57	45
SEG IX	*I.Locri*
901	73
SEG XXIX	
951	38
952	78
953	88
SEG XXX	
1172	108
SEG XXXII	
1018	39
SEG XXXV	
59 (a-b)	59-60
59 (c)	63

SEG XXXV	*I.Locri*
59 (d)	62
1031	114
SEG XXXVII	
779	67
SEG XXXVIII	
996	59-60
SEG XL	
836	38
838	45
839 (1)	42
839 (2)	43
839 (3)	46
841	114
SEG XLII	
906 (1)	66
906 (2)	67
906 (3)	68
906 (4)	69
907	72
SEG XLVII	
1483	90
SEG XLIX	
1357	41
1358	91
1359	90
1360 (a-d, f-g)	92
1360 (e)	93
1361	70-71
1362	108
SEG LV	
1048	89

SEG LXI	*I.Locri*	F.Costabile, *Polis ed Olympieion* (cf. *SEG* XLII 905)	*I.Locri*
780	40		
SEG LXII		1-34	1-34
723	92	35-37	35
724	95	38	36
		39	37

776. **Lokroi Epizephyrioi. Dedication, 4th/3rd cent.** B.C. Marble louterion; inscription engraved on the rim; found in the 'grande favissa' of the Persephoneion (Mannella). Ed.pr. P.Orsi, *NSA* (1909) 321; republished in *I.Locri* 77 (ph.): [- - -]ια Τιμάρεος ἀνέθηκε τᾶι θεῶι

The recipient was Persephone, on the evidence of the find-spot and similar dedications (*I.Locri* 75/76, 89) from the same location; louteria are depicted on the *pinakes* from Lokroi as symbolic of the prenuptial bath, *I.Locri*.

777. **Lokroi Epizephyrioi. Dedication to Demeter, 4th/3rd cent.** B.C. Limestone block; the left face is decorated with a relief in the form of a lanceolate; inscription on the front, heavily weathered; found in the sanctuary of Demeter Thesmophoros (area of: Parapezza) near altar B. Ed.pr. M.Milanesio Macrì in L.Lepore, P.Turi (edd.), *Caulonia tra Crotone e Locri, Atti del Convegno (Firenze 30 Maggio – 1 Giugno 2007)* (Florence 2010) 335; revised text in *I.Locri* 81 (ph.): Δήμ[ητρι]

APX, ed.pr.; Δήμ[ητρι], *I.Locri*, where the block is interpreted as a 'base per l'uccisione delle vittime sacrificiali' in connection with altar B and with the base *I.Locri* 83 (our lemma no. 778) of the sanctuary.

778. **Lokroi Epizephyrioi. Inscribed base (for a tripod?), beginning of the 4th cent.** B.C. Limestone base with cuttings, perhaps a base for a tripod; inscription on one of the two fillets between the mouldings; found in the sanctuary of Demeter Thesmophoros (area of: Parapezza) near altar B and next to the block in our lemma no. 777. Ed.pr. M.Milanesio Macrì, in L.Lepore, P.Turi (edd.), *Caulonia tra Crotone e Locri, Atti del Convegno (Firenze 30 Maggio – 1 Giugno 2007)* (Florence 2010) 341; republished in *I.Locri* 83 (ph.): Θεσ[μοφόρου]

The tripod might have been used together with the limestone block in our lemma no. 777 for sacrificial rites within the cult of Demeter Thesmophoros, *I.Locri*.

779. **Lokroi Epizephyrioi. Inscribed tile, 6th/5th cent.** B.C. Fragment of a limestone tile; found near the building B of the Thesmophorion; now in the Museo Nazionale of Locri Epizefiri. Ed.pr. in *I.Locri* 109 (ph.): ΘΡΑ

I.Locri 109 together with *I.Locri* 110, also a fragment of a limestone tile with the same abbreviation, seem to derive from a public or sacral building; not a mason's mark [contra E.Petersen, *RM* 5 [1890] 201]; possibly the abbreviated name of a tribe, *I.Locri*.

780. **Lokroi Epizephyrioi. Incertum, 1st cent. B.C./1st cent. A.D.** Limestone slab; found in the area of the theater; now in the Museo Nazionale of Locri Epizefiri. Ed.pr. in *I.Locri* 106 (ph.).

T(ίτος) · Ṃ[- - -] | υἱὸ[ς - - -]

781. **Lokroi Epizephyrioi. Epitaph of Agathokles, 3rd/2nd cent. B.C.** Cylindrical limestone cippus from the necropolis at Lucifero; now in the Museo Archeologico Nazionale of Reggio Calabria. Ed.pr. L.Costamagna, in E.Lattanzi (ed.), *Il Museo Nazionale di Reggio Calabria* (Reggio Calabria 1987) 34; cf. D.Elia, in *Locri Epizefiri VI. Nelle case di Ade. La necropoli in contrada Lucifero. Nuovi documenti* (Alessandria 2010) 325; republished in *I.Locri* 111 (ph.): Ἀγαθοκλῆς | χαῖρε

782. **Lokroi Epizephyrioi. Epitaph of Krokydas, 3rd/2nd cent. B.C.** Cylindrical limestone cippus from the necropolis at Lucifero; now in the Museo Nazionale of Locri Epizefiri. Edd.pr. L.Costamagna, C.Sabbione, *Una città in Magna Grecia. Locri Epizefiri* (Reggio Calabria 1990) 95; cf. D.Elia, in *Locri Epizefiri VI. Nelle case di Ade. La necropoli in contrada Lucifero. Nuovi documenti* (Alessandria 2010) 325; republished in *I.Locri* 112 (ph.): Κροκύδα | χαῖρε

783. **Lokroi Epizephyrioi. Epitaph, 3rd/2nd cent. B.C.** Fragment of a limestone slab from the necropolis at Lucifero; now in the Museo Nazionale of Locri Epizefiri Ed.pr. D.Elia, in *Locri Epizefiri VI. Nelle case di Ade. La necropoli in contrada Lucifero. Nuovi documenti* (Alessandria 2010) 323-326; republished in *I.Locri* 113 (ph.): [.]A[.].[...] | [.]ΥΡΡΑΣ[...] | ΚΛΟΜΑ[...]

2. [Π]ύρρας vel [Π]υρρᾶς vel [Π]ύρρα, *I.Locri* || 3. Κ̣λ<ε>ομά[χου]?, *I.Locri*.

784. **Lokroi Epizephyrioi. Epitaph of Rufinus, end of the 6th/beginning of the 7th cent. A.D.** Terracotta tomb slab; found in the monumental fountain of the villa di Palazzi di Casignana, now in the Museo Nazionale of Locri Epizefiri. Ed.pr. L.Benedetti, in C.Sabbione (ed.), *La Villa Romana di Palazzi di Casignana. Guida archeologica* (Gioiosa Ionica 2007) 93; revised text in *I.Locri* 115 (ph.): Ῥουφεῖνος

Ῥουφεινοο, ed.pr.; Ῥουφεῖνος, *I.Locri*.

785. **Lokroi Epizephyrioi. Graffiti and a dipinto on vases, ca. 550-4th cent. B.C.** Nineteen graffiti and one dipinto (*I.Locri* 65; our no. 15) on vases; if not otherwise stated, found in the Stoà ad U; now in the Museo Nazionale of Locri Epizefiri. Ed.pr. in *I.Locri* (our lemma no. 775) (ph.): **1)** [hια]ρά (*I.Locri* 44; fr. from the area of the shrine at Marasà Sud; Archaic); **2)** Φίλυρος (*I.Locri* 47; fr. of a black-glazed cup; mid-6th cent. B.C.); **3)** Βύβιός ἐμι (*I.Locri* 48; fr. of a reddish glazed cup; mid-6th cent. B.C.; **4)** [- - -]ẠΡΦ[- - -] (*I.Locri* 49; retrograde graffito on a sherd; mid-6th cent. B.C.); **5)** [hια]ρόν (*I.Locri* 50; fr. of a black-glazed kylix; ca. 550-500 B.C.); **6)** Δειγ[- - -] (*I.Locri* 51; foot of a fragmentary black-glazed kylix; ca. 550-500 B.C.); **7)** [hι]αρά (*I.Locri* 52; fr. of black-glazed kylix; ca. 550-500 B.C.); **8)** [hια]ρά[- - -] (*I.Locri* 53; fr. of a black-glazed kylix; ca. 550-500 B.C.); **9)** [h]ια(ρόν) (*I.Locri* 54; fr. of a black-glazed skyphos; 5th cent. B.C.); **10)** Ῥάον Ἀνο[- - -] (*I.Locri* 55; amphora fr.; end of the 5th cent. B.C.); **11)** hιε(ρόν) (*I.Locri* 56; fr. of a black-glazed skyphos; 4th cent. B.C.); **12)** hι(ερόν) (*I.Locri* 57; fr. of a black-glazed skyphos; 4th cent. B.C.); **13)** εὐξσά(μενος) (*I.Locri* 58; fr. of a black-glazed skyphos; ca. 450-400 B.C.); **14)** hιε(ρόν) (*I.Locri* 64; foot of a fragmentary black-glazed skyphos; 4th cent. B.C.); **15)** [hι]ερ[- - -] (*I.Locri* 65; dipinto on a black-glazed sherd, possibly of a skyphos; 4th cent. B.C.); **16)** [- - -]ΜΑΡΕΘ[- - -] (*I.Locri* 101; sherd from the Contrada Marasà; 3rd cent. B.C.); **17)** Φί(λωνος) (*I.Locri* 102; on the bottom of a fragmentary skyphos; 4th cent. B.C.); **18)** ΦΥ(- - -) (*I.Locri* 103; on the bottom of a kylix; 6th/5th cent. B.C.); **19)** ΦΥ(- - -) (*I.Locri* 104; fr. of a black-glazed kylix; 6th/5th cent. B.C.); **20)** ΜỤ(- - -) (*I.Locri* 105; on the bottom of a fragmentary black-glazed kylix; 5th cent. B.C.).

3. For Βῦβις cf. Βύβων (*IvO* 717), *I.Locri* || 10. Ῥάων is unattested; cf. Ῥαΐδιος, Ῥάδιος, Φραΐδῖνος, *I.Locri* || 13. xi followed by a pleonastic sigma; cf. ἀργυροτόξσοι (*LSAG*² p. 94 no. 1; *CEG* 326; *SEG* LX 511), *I.Locri* || 17. Φίλων also in *I.Locri* 59/60, previously published, all of them deriving from the same bothros, *I.Locri*.

786. **Lokroi Epizephyrioi. Graffiti on skyphoi, 4th/3rd cent. B.C.** Three fragmentary black-glazed skyphoi; graffiti engraved after firing between the two handles; found in deposit C in the Thesmophorion. Ed.pr. M.Milanesio Macrì in E.Lattanzi et al. (edd.), *Santuari della Magna Grecia in Calabria* (Naples 1996) 51; ead. in L.Lepore, P.Turi (edd.), *Caulonia tra Crotone e Locri, Atti del Convegno (Firenze 30 Maggio – 1 Giugno 2007)* (Florence 2010) 341 note 60; republished in *I.Locri* 84-86 (ph.): **1)** Παλα(- - -) | Ἀρι(- - -) (*I.Locri* 84); **2)** τᾶς Δ[άμ(ατρος)] (*I.Locri* 85); **3)** Πλοụ[.](- - -) (*I.Locri* 86).

787. **Lokroi Epizephyrioi. Graffito on a situla, 3rd cent. B.C.** Graffito below the rim of a fragmentary situla; found in a deposit outside of building B of the Thesmophorion. Ed.pr. M.Milanesio Macrì in S.Settis, M.C.Parra (edd.), *Magna Grecia. Archeologia di un sapere. Atti della mostra Catanzaro 19 giugno-31 ottobre 2005* (Milano 2005) 235 no. II.70; ead. in L.Lepore, P.Turi (edd.), *Caulonia tra Crotone e Locri, Atti del Convegno (Firenze 30 Maggio – 1 Giugno 2007)* (Florence 2010) 343 note 27; republished in *I.Locri* 82 (ph.): hιαρός

788. **Lokroi Epizephyrioi. Benediction on ■ lead disc, 4th/3rd cent.** B.C. Lead disc; a graffito around the punched hole; found in the area in front of building B of the Thesmophorion; now in the Museo Nazionale of Locri Epizefiri. Ed.pr. in *I.Locri* 87 (ph.): Χαῖρε

789. **Lokroi Epizephyrioi. Owner's inscription on a ring, 4th cent.** B.C. Silver ring; found in the Thesmophorion (contrada Parapezza); now in the Museo Nazionale of Locri Epizefiri. Ed.pr. in *I.Locri* 96 (ph.): [.].ρ Ὄλυμπι[ς]

[Π]υρ Ὄλυμπις, perhaps the same person as the ἱερομνάμων ἐπὶ θησαυρῷ of *Polis ed Olympieion* 14 (*I.Locri* 14) L. 2, *I.Locri.*

790. **Lokroi Epizephyrioi. Lead seal, 6th/7th cent.** A.D. Circular lead seal inscribed on both sides; found in the Late Antique building (*palatium*) in Quote S. Francesco; now in the Museo Nazionale of Locri Epizefiri.Ed.pr. in *I.Locri* 107 (ph.):

(A) † | Στε|φάν|ου (B) ἐπισκ | Νίκου | ὁπου

Ed.pr. distinguishes between two persons, the already attested bishop Στέφανος (680 A.D.) and the hitherto unattested bishop Νῖκος; the relationship between the two is unclear. However, 'non è da escludere che Στέφανος fosse un individuo che avesse in qualche modo a che fare con il *palatium* di Quote S. Francesco (il proprietario? un funzionario alle dipendenze di qualcun altro?), mentre il ricordo dell'ἐπίσκοπος Νῖκος probabilmente aveva lo scopo di datare il sigillo', *I.Locri.*

791. **Lokroi Epizephyrioi. Stamped strigil, 5th/4th cent.** B.C. Bronze strigil; identical stamps and figures of dogs on both sides; found in the Contrada Centocamere; now in the Museo Nazionale of Locri Epizefiri. Ed.pr. in *I.Locri* 98 (ph.): A: ΣΩΣ B: ΣΩΣ

792. **Lokroi Epizephyrioi. Inscription on a bronze strigil (owner's inscription), 4th/3rd cent.** B.C. Bronze strigilis; found in the necropolis of the area of Lucifero, now in the Museo Archeologico Nazionale of Reggio Calabria. Ed.pr. P.Orsi, *NSA* (1911) Suppl., 24; republished in *I.Locri* 99 (ph.).

Σωτιμί(δας)

Or Σωτιμί(δα), *I.Locri.*

793. **Mediolanum. Bilingual (Greek-Latin) Christian epitaph for the physician Dioskoros, second half of the 4th-early 5th cent.** A.D. *GV* 1907; *SEG* XXXIV 1003. Republished with commentary by G.Cuscito, *Inscriptiones Christianae Italiae septimo saeculo antiquiores, N.S. XIV. Regio XI. Mediolanum II. Basilica dei Santi Apostoli e Nazaro Maggiore* (Bari 2013) 21-24 no. 18 (ph.; dr.). See also M.-Y. Perrin, *An.Ép.* (2013) [2016] no. 576 (a) (Greek text; French translation).

794. **Narnia (now lost). Epitaph of Kleopatra, undated.** Inscription seen in 1773 in San Cassiano and copied by F.Brusoni. Ed.pr. D.Manacorda in id., F.F.Manchini (edd.), *Museo della Città in palazzo Eroli ■ Narni* (Florence 2012) 191 (ph. of Brusoni's drawing). Cf. also M.Corbier, *An.Ép.* (2013) [2016] no. 446.

Θ(εοῖς) Χ(θονίοις)· | Ἐρωτίων | Κλεοπά|τρῃ συν||βίῳ ζησά|σῃ ἔτη κ' | μ(ῆνας) β' ἡ(μέρας) ιγ'· μ(νήμης) χάρι(ν)

1. Between theta and chi ■ sign interpreted by ed.pr. as an *hedera.* || 4./5. συ|βίῳ, ed.pr. [the ν is clear in the dr., Stavrianopoulou] || 7. ed.pr. reads (νη ης) instead of μ(νήμης).

795. **Neapolis. The Sebasta.** *SEG* LVIII 1085; LX 1032/1033; LXII 726. After a brief introduction that includes a tabular survey of the celebrations of the Sebasta between 70 and 94 A.D. and of the ἀγωνοθέται recorded in the many fragments found during recent excavations (cf. earlier *SEG* volumes), E.Miranda de Martino, *MedAnt* 16 (2013) 519-536, focuses on the following athletes: 1) Τίτος Φλάουιος Ἀρτεμίδωρος Ἀδανεύς, victor in the pankration in 90 or 94 A.D.; already known from *I.Napoli* 50 (*IAG* 67; *SEG* XIV 605; ph.), together with his trainer Ἀρτεμίδωρος, son of Ἀθηνόδωρος, also from Adana; the new fragment is prior to *I.Napoli* 50. On 523 a tabular survey of Artemidoros' 53 victories (gained in ca. 10 years); cf. *SEG* LX 1032/1033, introductory lemma in fine; 2) Τιβέριος Κλαύδιος Ἀρτεμίδωρος Τραλλιανός (ph.), also victor in the pankration and known from Paus. 6.14.2-3 and *I.Eph.* 1124; 3) Ἑρμογένης Δημητρίου Ξάνθιος (ph.); σταδιοδρόμος, διαυλόδρομος, victor in the ὁπλίτης race, known from Paus. 6.13.3 and *SEG* XXXIV 1314-1317, where he is called Τίτος Φλάουιος Ἀπολλωνίου υἱὸς Ἑρμογένης; he was perhaps adopted by Apollonios?; on 529 a tabular survey of his victories; 4) Τ(ίτος) Φλάουιος Ἡρακλείδης Ἀλεξ(ανδρεύς), victor in the ἀνδρῶν στάδιον in 90 or 94 A.D. and, without ethnikon, victor in the ἀνδρῶν δίαυλος in the same celebration. A certain T. Φλάουιος Ἡρακλείδης ὁ καὶ Γαλάτ(ης) Ἀλεξ(ανδρεύς) won the boxing contest, possibly in an earlier celebration. He is to be identified with the Ἡρακλείδης from Alexandria mentioned by Pausanias (6.21.12-14) as Olympic victor in boxing in 93 A.D. Although M. doubts whether the runner and the boxer are the same person, she does not exclude it [combination of boxing/pankration and the long-distance run is attested but it is rare. Combination of Schwerathletik with the sprint-events (stadion; diaulos) seems exceedingly rare: see *Nikephoros* 12 (1999) 279-281 and 14 (2001) 177 and 204. Perhaps the boxer Herakleides distinguished himself from the homonymous runner by adding his second name or nickname Γαλάτης, Pleket]; 5) [πυγ]μὴν | [- -]γχομας Ἀλεξανδ(ρεύς) (ph.): to be identified with the boxer Μελανκόμας, praised by Dio of Prusa in *Or.* 28/29. Brief reflections on the date of the boxer's death [See now also E.Miranda de Martino, 'Les Sebasta de Naples à l'époque de Domitien. Temoignages épigraphiques', *CRAI* (2014) 1165-1188, and id., 'Augusto e i Sebasta. L'identità greca nell' impero', *Maia* 68 (2016) 389-398; D.Di Nanni Durante, 'Gli encomi per Augusto e Livia ai Sebasta di Napoli', *ibid.* 399-411, Pleket].

796. Neapolis. Honorary decree of the Artemisioi for L.Munatius Hilarianus; bilingual (Greek/Latin) letter of Hilarianus to the phratores, 194 A.D. *SEG* XXXIX 1055; *I.Napoli* 44. A.Bresson, *MedAnt* 16 (2013) 203-222 (translation), offers a new interpretation of the gift of πεντήκοντα χώρας ὁλοκλήρους καὶ κεχαλκολογηκότων ἐν τῇ φρατρίᾳ (col. I, L. 23-col. II, L. 1) bestowed by the phratry of Ἀρτεμίσιοι on the benefactor L. Munatius Hilarianus. B. demonstrates that these χῶραι cannot be 'plots of land' as commonly understood, but should rather be interpreted as referring to columbaria (cf. *CIL* VI 7803, attesting the purchase of ten columbaria and forty ollae, 'slots to place the funerary urns'; this points to an average of four ollae per columbarium). The occurrence of the Greek word χώρα used in the original Latin version of the letter of L. Munatius Hilarianus as 'chora' shows that the word was intelligible in either of the languages (cf. *CIL* V 7870 for another case of code-switching for the use of the word chora in Latin, this time corresponding to territorial district). The 15 chorai/columbaria (col. II, LL. 13/14; around 60 ollae) accepted by L. Munatius Hilarianus were probably for the use of members of his familia. The qualification of the chorai as ὁλόκληροι indicated their full ownership or full use by Hilarianus and the members of his familia (here the προσφέρειν δὲ αὐτῷ - - - προῖκα is the equivalent of διδόναι δωρεάν) (cf. *CIL* VI 7803 LL. 9-11). The second qualification of the chorai equates them to those of 'bronze collectors' (κεχαλκολογηκότες; cf. the χαλκολόγοι, the treasurers of the Neapolitan association of the Aristaioi [*I.Napoli* 43; translation]). Apart from the simple columbaria for the members of the phratry, there existed a class of columbaria for those (ex-)magistrates who also were exempt from monthly fees normally due to the collegium. B. concludes that the Neapolitan phratries, perhaps already in Strabo's time, had characteristics of Roman collegia, seen here in the preoccupation of the phratry with the funerals and the funeral rights of its members, and seen also in a comparison of the preamble of the decree with that of a Roman collegium such as that of the dendrophori from Puteoli (*CIL* X 1786; 196 A.D.; translation; γραφομένων παρῆσαν (col. I, LL. 4/5) and scribundo adfuerunt (L. 5); περὶ τούτου τοῦ πράγματος οὕτως ἔδοξεν (col. I, L. 6) and d(e) e(a) r(e) i(ta) c(ensuerunt) (L. 9); εἰσηγουμένων <τ>ὴν γνώμην ἁπάντων φρητόρων (col. I, LL. 5/6) and placere uniuersis honestissimo corpori dendrophororum (LL. 11/12)).

797. Ostia. Commemorative epigram, 4th cent. A.D. *SEG* XXXIII 773. In her article on the functions of monumental inscriptions associated with baths in cities of the Roman West with special focus on Italy and North Africa, A.Cooley in G.Sears, P.Keegan, R.Laurence (edd.), *Written Space in the Latin West, 200 BC to AD 300* (London 2013) 185-198, refers to this epigram displayed in the frigidarium of the Forum Baths at Ostia (194/195; ph.). C. proposes to identify the benefactor Βίκτωρ with Fl. Octavius Victor, praefectus annonae during the reign of Constantine (*PIR* I, Fl. Octavius). By adducing an epigram of the *Anthologia Palatina* from a bath complex in Constantinople (*AP* 9.618; cf. *SEG* XLIX 2407) which 'puns on the verbal similarity between the lotus (λωτός) and baths (λουτρόν), and the capacity of both to free the mind from all thoughts', C. argues that linguistic resonances of this type were common in contemporary literary sources and that the choice of the Greek language for the verse epigram is thus to be understood in that context.

798. Portus. Dedications and associations, Imperial period. In her article on dedications (most in Latin) by or to associations of Ostia and Portus, F. van Haeperen, in S.Benoist, C.Hoët-van

Cauwenberghe (edd.), *La vie des autres: histoire, prosopographie, biographie dans l'Empire romain* (Villeneuve d'Ascq 2013) 151-166, adduces the Greek dedications to Marnas by the ἐπιμελητὴς τοῦ ἱεροῦ Τιβ(έριος) Κλ(αύδιος) Παπείριος of the association of the citizens of Gaza in Portus: *IG* XIV 926 (*I.Porto* 5; 238-244 A.D.; cf. *SEG* LI 2021) and 1043 (*I.Porto* 10) and those to Severus, Iulia Domna and Caracalla by the association of the ναύκληροι τοῦ Ἀλεξανδρείνου στόλου: *IG* XIV 917-918 (*I.Porto* 2-3; *SEG* XXXVII 791; 201-203 A.D.) and 923 (*I.Porto* 20; early 3rd cent. A.D.).

799. Puteoli. Letter of the Tyrians in Puteoli to Tyre, and answer of Tyre, 174 A.D. *IG* XIV 830 (*IGR* I 421; *OGIS* 595; *SEG* XLIX 1366*; LXI 1688). P.Lombardi, *MedAnt* 16 (2013) 633-680 (ph.; Italian translation), presents a full-scale reedition and restudy of this inscription with a line-by-line commentary. According to L.'s reconstruction the main issues for the Tyrians in Puteoli which led to this letter of request to their homeland were the high level of expenses on the occasion of important celebrations with social impact to be held in Puteoli, such as the provision of a βουθυσία (L. 11), probably during the festival of Εὐσέβεια for Hadrian (cf. *SEG* LXII 726), and the embellishment of the statio during the ἱερὰς ἡμέρας τοῦ κυρίου αὐτοκράτορος (LL. 14/15). The Tyrians in Puteoli were present at least from the mid-1st cent. A.D.; in contrast, the Tyrians of Rome, for whom no epigraphic evidence survives, must have been established later, probably in connection with the development of the port of Ostia. LL. 38-41, which contain the decision and are separated from the 'scene' in Tyre by a hedera, show that the reestablishment of the hierarchy between the two stationes was as important to the Tyrians in Puteoli as the requested 250 denars for the payment of the rent of the statio. L. proposes to interpret the Puteolan statio as an 'official' dependance of Tyre, 'intese come struttura architettonica, fossero, simbolicamente, la "personificazione" delle città da cui dipendevano, che consentiva alle stesse di essere presenti e "partecipare"' (656), having been set up by the city itself and not by the merchants. As a result, the statio was not located in the commercial area of Puteoli or in the residential area of the Tyrians, but in the center of the town. Tyre provided the money for the rent of the statio without receiving any contributions from the naukleroi or emporoi, in contrast with the situation in Rome.

800. Puteoli (territory of). Epitaph of Agapetos, ca. 200 A.D. A.D. Marble plaque; found in 1987 north of the Via Viticella, re-used in a late tomb in the village of Quarto (cf. in antiquity the mansio ad Quartum, ca. 4 miles on the road from Puteoli to Capua). Ed.pr. G.Camodeca in id., P.Caputo, M.Giglio (edd.), *Materiali per lo studio storico archeologico di Quarto flegreo. Carta archeologica dalla preistoria al tardo-antico* (Naples 2013) 216/217 no. 27 (ph.; Italian translation). Cf. M.Corbier, *An.Ép.* (2013) [2016] no. 309.

> Κυρίων καὶ Εἰ|ρήνα γονεῖς | ἐποίησαν τέ|κνῳ Ἀγαπητῷ· || ἔζησεν ἔτη ζ', μ[ῆ]|νες η', ἡμέρας [.]· | ἐποίησε Ἀ[- -]Ω[. .] - - -

1 2. For Εἰρήνα instead of Εἰρήνη cf. *IG* XIV 1563, ed.pr. || 5-6. μῆνες for μῆνας: 'pas rare - - - à partir du IIe s. p.C.', *An.Ép.* || - added in smaller script, ed.pr. || the parents were slaves or peregrini, ed.pr.

801. **Rome. The Aphrodisian sculptors Flavius Zenon, Flavius Chryseros, and Flavius Andronikos.** *SEG* XXXII 1105-1107; XL 937/938. The signatures of the Aphrodisian sculptors Φλ(άβιος) Ζήνων (*IG* XIV 1268-1271 = *IGUR* 1594-1598), Φλ(άβιος) Χρυσέρως (*IG* XIV 1273-1276 = *IGUR* 1599-1603), and Φλ(άβιος) Ἀνδρόνικος (*IGUR* 1593) are discussed by C.Vorster, *JDAI* 127/128 (2012/2013) 393-497, who proposes (396-400) to date them in the second half of the 4th cent. A.D. because of the titles carried by Fl. Zenon [redacted] διασημό(τατος) and κόμης (the latter title attested only in Aphrodisias: *SEG* XXXII 1105/1106). According to V., there is no conclusive evidence for assigning a pre-Constantinian date to the baths in whose foundations *IG* XIV 1268 (*IGUR* 1594) was found.

E.Castillo Ramírez, *BCAR* 115 (2015) 47-124, proposes a substantial revision of the dates of the sculptors from Aphrodisias on the basis of finds from excavations conducted in via Ariosto and vicinity, including the baths. She dates all three sculptors to roughly the mid-2nd cent./beginning of the 3rd cent. A.D. (Fl. Zenon: ca. mid-2nd cent. A.D.; Fl. Chryseros and Fl. Andronikos: ca. 2nd/3rd cent. A.D.) in light of the following evidence: 1) the pedestal signed by Fl. Zenon (*IG* XIV 1268), was found built into a medieval wall, not in the foundations of the baths of via Ariosto; and 2) the pedestals from the villa Palombara were found together with brick stamps reused as construction material in the baths of via Ariosto. In addition, she rejects the reading of διάσημο(ς) as an abbreviation for διασημό(τατος) (Greek equivalent to the rank of a *perfectissimus*). Instead, she interprets the titulature ἀρχιερεὺς καὶ διάσημος carried by Fl. Zenon as a translation of the Latin phrase *sacerdos et honoratus* ('Flavios Zenon de Afrodisias, sacerdote máximo y honoratus (del collegium de escultores griegos) lo ha hecho'; 74), and thus pointing to offices and honors within a σύνοδος (such [redacted] the σύνοδος ξυστικὴ τῶν περὶ τὸν Ἡρακλέα ἀθλητῶν ἱερονεικῶν στεφανειτῶν [*SEG* LVII 995]) or a collegium. Consequently, the 'Roman' Fl. Zenon is not the same person as the 'Aphrodisian' ἀρχιερεὺς καὶ κόμης Fl. Zenon (*SEG* XXXII 1105/1106, XL 938) and the same holds true for the 'Roman' Fl. Andronikos and the 'Aphrodisian' διασημότατος Fl. Andronikos (*SEG* XXXII 1107, XL 937) [this is not convincing; the restoration διάσημο(ς) is impossible for two reasons: first, it makes no sense to abbreviate an honorific attribute by omitting one letter; and, more importantly, in Greek inscriptions διάσημος is never used without a specification (e.g. διάσημος ἐν τῇ ἐπαρχίᾳ, ἀξίᾳ διάσημος, et sim.; e.g. *IG* XII.3.326; *I.Ephesos* 115; *TAM* V.2.1413). Ἀρχιερεύς is not the translation of *sacerdos* but of *pontifex maximus*. The only possible reading is διασημό(τατος), Chaniotis].

802. **Rome. Dedications by βασιλεῖς to Dea Roma and Iuppiter Capitolinus, 2nd-1st cent. B.C.** Cf. *SEG* XXVIII 803. L.Del Monaco, *MedAnt* 16 (2013) 583-596 (ph.), republishes, after autopsy, seven Greek, Latin and bilingual (Greek/Latin) dedications by βασιλεῖς to Dea Roma and Iuppiter Capitolinus (*IGUR* 9 [*OGIS* 375; *CIL* VI 30922; I² 730; *SEG* XLIV 1732 ter, XLIX 1374], 14 [*SEG* XV 614], 15 [*IG* XIV 989], 16 [*SEG* XV 616, XLVII 1502], 17 [*IG* XIV 1094] and A.Degrassi, *BCAR* 74 (1951-1952) nos. 14 + 15-16 [cf. our lemma no. 805]). D.M. generally accepts the dates proposed by R.Mellor (see *SEG* XXVIII 803), but questions his hypothesis regarding the reinscribing of the earlier dedications due to the destruction of their original location, the temple of Iuppiter Capitolinus, in 83 B.C. Against that hypothesis, D.M. cites the following evidence: a) *IGUR* 5 (dedication by the Lykian koinon), which D.M. now dates in ca. 85 B.C. (see our lemma no. 804) and not in the 160's B.C. as proposed by Mellor, and b) the fact that *IGUR* 9 (bilingual Greek/Latin dedication by Mithridates IV (?), between 156 and

152-150 B.C.; see our lemma no. 803) and *IGUR* 10 (dedication by the Ταβηνοί, after 81 B.C.) were inscribed consecutively and that their blocks show no signs of reuse.

803. **Rome. Bilingual (Greek/Latin) dedication to Iuppiter Capitolinus, between 156 and 152-150 B.C.?** *IGUR* 9; *OGIS* 375 (*CIL* VI 30922; I² 730); *SEG* XLIX 1374. L.Del Monaco, *art.cit.* (our lemma no. 802) 591-595 (ph.; dr.), confirms that the bilingual dedication – perhaps by Mithridates IV (between 156 and 152-150 B.C.) – is inscribed to the left of *IGUR* 10 (dedication by Tabae; after 81 B.C.) as originally proposed by A.Degrassi and L.Moretti and verified from an archaeological point of view by C.F.Giuliani, *Quaderni dell'Istituto di topografia antica dell'Università di Roma* 5 (1968) 55-61 (esp. 60). D.M. concedes, however, that it remains an open question 'perché due dediche distanti almeno 70 anni nel tempo siano immediatamente contigue nello spazio epigrafico' (595), and hence the identification of the dedicant is not secure.

804. **Rome. Dedication to Iuppiter Capitolinus by the Lykian koinon, ca. 85 B.C.** *IGUR* 5; *IG* XIV 986; *OGIS* 551; *SEG* XV 604. L.Del Monaco, *art.cit.* (our lemma no. 802) 593/594 (dr.), proposes that this dedication by the κοινὸν τὸν Λυκίων on the occasion of the 'recovery of the ancestral constitution' (LL. 4/5: κομισάμενον τὴν πάτριον δημ[ο]κρατίαν) might be seen in the same historical and chronological context as the honorary inscription by the κοινὸν τὸν Λυκίων for the demos of the Xanthians (*SEG* LV 1503; ca. 85 B.C.), which was resolved on the occasion of the end of the First Mithridatic War (LL. 8-10).

805. **Rome. Bilingual (?) dedication to Iuppiter Capitolinus, ca. 85 - ca. 51 B.C.** A.Degrassi, *BCAR* 74 (1951-1952) nos. 14 (now lost) + 15-16. L.Del Monaco, *art.cit.* (cf. our lemma no. 802) 587-589 (ph.; dr.), reads traces of Greek letters at the end of this fragmentary Latin dedication by 'rex Ariobarzanes et regina' and tentatively restores [Ἀ]ρ̣ι̣ο̣[βαρζ]ά̣[νης]. The Ariobarzanes of the Latin text was identified by Degrassi as Ariobarzanes I (ca. 95-63/62 B.C.); by E.Badian, *JRS* 58 (1968) 240-249 as Ariobarzanes II (ca. 63/62-51 B.C.), accepted by D.M.

806. **Rome (area of: Via Appia; Capo di Bove). Honorary inscription for (Annia) Regilla, after 160 A.D.** *SEG* LVI 1133. B.Mazzotta, in R.Paris, B.Mazzotta, M.Naccarato, *MDAI(R)* 19 (2013) 284, 315/316, refers to the inscription and its archaeological context; cf. also B.Mazzotta in R.Paris, C. Di Stefanis, *Via Appia. Cecilia Metella, Castrum Caetani, Capo di Bove* (Verona 2014), 109-117 (ph.); id., *Bollettino della Unione Storia ed Arte* 10 (2015) 21-50 (35/36 on the inscription (ph.)). See also *IG* II² 13200 LL. 1/2 (*SEG* LVII 275*) which has the same text.

807. **Rome (area of: Torre Nova). List of members of [redacted] Dionysiac family thiasos, 160-170 A.D.** *IGUR* 160; *SEG* L 1059bis*. M.Corbier, in J.López Vilar (ed.), *Tarraco Biennal: Actes. Ier Congrés Internacional d'Arqueologia i món antic. Govern i societat a la Hispània Romana. Novetats*

epigràfiques. Homenatge a Géza Alföldy (Tarragona 2013) 99-113, reflects on the various categories of lists in Latin and Greek inscriptions and encourages analysis of the 'codes graphiques qu'elles imposent à la présentation des données et qui en dictent la forme, donc à la classification de l'information à laquelle elles procèdent selon des règles précises' (113). In addition to examples of Latin inscriptions, C. adduces the base of a statue of Pompeia Agrippinilla (*IGUR* 160; esp. 101/102: ph.), descendant of Theophanes of Mytilene, granddaughter of Marcus Pompeius Macrinus Theophanes (consul of 115 A.D.) and priestess of ■ Dionysiac family thiasos whose 400 members were listed on the three sides of the base. C. argues that the erection of the statue of Pompeia Agrippinilla in a domestic context (most likely her villa or a grotto within its garden) and not in a public context, as well as the combination of the Greek practice of listing names in hierarchical order in columns with the typical Roman practice of aligning the last letter of the names, should be considered as a code reflecting the cultural and social background of the person honored.

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808. **Rome. Defixio, late 4th cent. A.D. Rome. Tabella defixionis, late 4th cent. A.D.** Three joining fragments of the upper part of a lead tablet; found in Tarquinia. On fr. a: a drawing of a human, similar to the drawings on the so-called *Sethianorum Tabellae* (Osiris or the target of the defixio represented as dead and buried?), which were used against horses and charioteers and were found in a columbarium on the Via Appia (Audollent, *DefixTab* 140-187). Edd.pr. S.Giannobile, J.Curbera in A.Babbi, U.Peltz (edd.), *La tomba del guerriero di Tarquinia/Das Kriegergrab von Tarquinia* (Mainz 2013) 87-92 (dr.; German translation).

fr. (b):

[Εὐλ]άμων κατέχι Οὔσιρι
[Ο]ὔσιρι Ἄπι (character) [Ο]ὔσιρι Μνῆ
Φρ[ῖ] -
(character) -
[- - - - - - - - - - - - - - - - - - - -]ποιήσητ[ε]
- -
- -
- -
- -
- -
- -
- -
- -

fr. (c):

[- - - - - - - - - - - - - - - - - - -γ]εγραμμένους
[- -] τὸν υἱόν
[- - - - - - - - - - - - - - - κατάσχετε αὐτοὺς ἀπὸ τῆς]
[σή]μερον ἡμ[έρας καὶ ὥρας ἕως δωδ]εκάτη[ς]
καὶ μήσου [εἰ]κο[σ]τοῦ τετάρ-
[τ]ου ταχὺ ταχὺ ἤδη ἤδ[η]
- -
[Ῥεστοῦτον τὸ]ν υἱὸν Ῥεστού[τ]ας
[- - - - - - - - - τὸν ἡνίοχον το]ῦ βενέ[τ]ου
[- κα]τήσχητ-
[ε -]
[- -] ὥρας
- -

Fr. (b). 1-3. The invocation is known from other Sethianorum tabellae; Ἄπις and Μνῆ (variant of Μνεῦις) are Egyptian bull-gods, closely connected with Osiris, edd.pr.; Φρῖ: Egyptian word: 'who has the power', edd.pr., who add that the tabella clearly belongs to the group of the Seth. Tabellae and is likely to come from Rome; Tarquinia itself had neither a stadion nor a circus || 5. ποιήσητε: cf. in Audollent, *DefixTab.* 161: ἵνα ἀδυνάμους - - - ποιήσετε συνδεμένους, edd.pr. || Fr. (c). 1. γεγραμμένους: in the Seth. Tabellae often the horses and charioteers are 'written down [in this tablet]' (ἐν ταύτῃ τῇ

λεπίδει or ἐν τούτῳ τῷ πετάλῳ), edd.pr. || 3-6. same formula in Audollent, *DefixTab.* 160; μήσου (L. 5) is the Greek transcription of *missus* ('das Rennen'); the 24th race is the last one, edd.pr. || 8. the same charioteer and mother are on record in Audollent, *DefixTab.* 159, 161 and 166/167, edd.pr. || 9. Perhaps [ὃν καὶ Ἀρτικάκοναν], edd.pr., who refer to Audollent, *DefixTab.* 166 for this second name of Restutus || 10/11. = κατάσχητε, edd.pr.

809.-814. **Stabiae. Graffiti, undated.** Six graffiti on walls; found in the excavations after 2007. Ed.pr. A.Varrone, *RPAA* 86 (2013/2014) 375-427 (ph.).

809: 403 no. 21. **Bilingual (Greek-Latin) graffito.** Incised on the southern wall of corridor S of Villa Arianna: Ἑρμιόνη / Ἑρμογένης | Hermione Hermo[g]en[e]s

1. Between the Greek names, a divider; the names are not attested in Pompeii, ed.pr. || the transliteration of Greek names into Latin is familiar at Stabiae, ed.pr.; cf. the graffiti *Calos Paris* (391 no. 11) and *Pamphilus Phid[o]t[i]mus* (i.e. Φειδότιμος, 'col senso di "Parsimonioso"'; 402 no. 20), ed.pr.

810: 404 no. 22. **Graffito.** Incised on the southern wall of the corridor S of Villa Arianna: Ἡλιάδης.

Attested in graffiti of Pompeii: *CIL* IV 5910/5911, 5622-5624, ed.pr.

811: 404/405 no. 23. **Graffito.** Incised on the southern wall of the road which divides the San Marco villa from the Baths complex: Φοῖβος | Φοῖβος.

812: 406-410 no. 26. **Bilingual erotic graffito.** Incised on the southern wall of a cubicle (amphithalamos) in the residential part of Villa Arianna:

C(aius) Poppaeus Hymetus hic [ha]|bitavit et amavit cuius nomen Euhodia |
τρ', ἐφίλει οὗ ἀριθμὸς φμε', κλίμα ἀριθμ(ὸς) ψοβ'

1. On C. Poppaeus Hymetus see the graffito in our lemma no. 813, ed.pr. || 3. the name of Euhodia is represented here by an isopsephic number (τρ', 390) but the letters of her name have the numerical value of 490 (5+400+70+4+10+1), 'a meno di non voler ritenere – ma sarebbe pura illazione – che la H che compare nella trascrizione latina del nome – sarebbe in tale procedimento indicata piuttosto con la sottrazione di 100 dal valore totale delle lettere', ed.pr.; the isopsephic value of the second, male (ἐφίλει οὗ) lover whose name is unstated is 545 (φμε'), which corresponds to the numeral attested for ■ woman's name in *CIL* IV 4861 (cf. *SEG* LV 1052(2)). 'Ho il sospetto, quindi, che più che a nomi individuali i numeri si riferiscano a qualità contraddistintive comuni, senza che si possa ovviamente andare oltre nell'analisi', ed.pr. The third isopsephic number (ψοβ', 772) is correlated with the κλίμα, which does not have here the meaning of 'age' (cf. *IG* XIV 2431), but probably refers to 'alle aree di influsso astrale, che connoterebbero indole o propensioni dell'individuo', ed.pr. [on isopsephic indications of names see now R.S.**Bagnall,**

meaning of 'age' (cf. *IG* XIV 2431), but probably refers to 'alle aree di influsso astrale, che connoterebbero indole o propensioni dell'individuo', ed.pr. [on isopsephic indications of names see now R.S.Bagnall, R.Casagrante-Kim, A.Ersoy, C.Tanriver, *Graffiti from the Basilica in the Agora of Smyrna* (New York 2016) 48-52, *Stavrianopoulou*].

813: 410-412 no. 27. **Erotic graffito.** Incised on the southern wall of a cubicle (amphithalamos) in the residential part of Villa Arianna:

C. Poppaευς hic habitavit cum
Hymeto ete η' fac‹t›ione
et amat amaturusque est
4 να' evom ἧς ἀριθμὸς Αρα'

1-2. The last two letters of Poppaeus are written with Greek letters while the Greek word ἔτη is transliterated in Latin; on the meaning of *factio* see Nonius Marcellus, p. 304 M: *factio iterum significat opulentiam, abundantiam et nobilitatem*; Hymetus (L. 2), C. Poppaeus' cohabitant in Villa Arianna, may be the C. Poppaeus Hymetus of the graffito in our lemma no. 812; the fact that two C. Poppaei, very probably both liberti, have lived for many years in the villa (L. 2: ete η') is strong evidence that Villa Arianna most likely belonged to the family of the second wife of Nero, Poppaea Sabina, ed.pr. || 4. the numeral (να) refers to the evom <aevum and 'probabilmente stante ad indicare l'età, 51 anni, del Nostro'; the name of the lover behind the isopsephic number 1001 (Αρα', 900+100+1) cannot be determined, ed.pr.

814: 418 no.35. **Graffito.** Incised on the southern wall of of a cubicle (amphithalamos) in the residential part of the villa of Arianna: Δῆλος

815. **Torre dell'Orso. Dedication to Theos Hypsistos, 2nd/3rd cent. A.D.? *SEG* XLV 1482.** In an article on three inscriptions from the Grotta di San Cristoforo, A.Jacob, *RPAA* 86 (2013/2014) 535, comments briefly on the date of the dedication to Θεὸς Ὕψιστος which he considers to be the sole attestation of this cult in Apulia. J. accepts the date given by C.Pagliara and rejects the date of the 11th/12th cent. A.D. proposed by A.Guillou, *Recueil des inscriptions grecques médiévales d'Italie* (Rome 1996) [cf. *SEG* XLVI 1302] 171 no. 157.

GAUL

816. **Gaul. Multilingualism.** A.Mullen, *Southern Gaul and the Mediterranean. Multilingualism and Multiple Identities in the Iron Age and Roman Periods* (Cambridge 2013), is an interdisciplinary study on Gaul and, in a wider context, on the Western Mediterranean, which combines socio- and ethnolinguistics, archaeology and epigraphy. Following on the work of J.N.Adams (cf. *SEG* LIII 2186) on bilingualism in ancient societies, M. uses theories on contacts between languages as well [redacted] concepts of identity and ethnicity in her analysis of the Gallo-Greek, the Gallo-Latin and the Greek languages. The study of the epigraphic evidence is based primarily on *IGF* and on Appendix 2 ('List of Greek inscriptions not included in *IGF*, 316-326). On 152-157, presentation of a new database of additional material found within the boundaries of modern France: inscriptions not included in *IGF* and *IG*; inscriptions published post-*IGF* and included in *SEG*; inedita such as the lead tablet from Ruscino (cf. *SEG* LXII 763); and instrumentum domesticum (90 entries: e.g. graffiti, dipinti on vases, engraved jewels).

In the first part ('Multilingualism and multiple identities: interdisciplinary methodologies', 3-143) M. concentrates on integrating the archaeological and historical material with the linguistic evidence (scripts, onomastics, phenomena of language contact). Against the common theory that the adoption of the Greek script by the Gaulish-speaking communities took place in Massalia, M. argues (ch. 4: 95-121, with Appendix 1: 'Letter forms in *RIG* 1', 309-315) that 'no diagnostic feature specifically links the script to Marseille' and entertains instead the possibility that 'the creation may have occurred via trading contacts with the entire Mediterranean basin'. Analysis of the letter forms of the inscriptions suggests that 'the initial borrowing may have been from a handwritten, [redacted] opposed to incised lapidary, form of Greek script', and thus 'the likely initial model for Gallo-Greek was handwritten Greek' (105). In chapter 5 (122-143) M. considers the onomastic systems of the linguistic communities in Southern Gaul and comes to the conclusion that a) personal names cannot be used to characterize the language of communities, and b) the epigraphic record does not provide secure diagnostic information to 'extend the claim of Ionic and conservative tendencies in the Hellenistic period onwards' (139) (e.g. *IGF* 4 (= *SEG* LIV 983), 5).

Part II ('Multilingualism and multiple identities in Southern Gaul', 147-308) starts with the investigation of Gaulish-Greek linguistic contacts (ch. 6: 147-178) which according to M. can be characterized as 'a relatively poor penetration of Greek outside the colonies, with the important exception of trading contexts and perhaps, to [redacted] extent, the south western zone' (177). The analysis of the Italian connection (ch. 7: 179-219) is based on onomastic evidence (Latin names such as Ουεντουτα Κουαδρουνια (*SEG* XXX 1233)), the new inscription from Velleron (*SEG* LXI 818; ph.) and the inscriptions with the Gallo-Greek δεδεβρατουδεκαντεν formula (ph.): M. concludes that this formula was the result of the contacts of the populations of south-east Gaul with the 'koiné méditerranéenne' rather than an adoption of the Greek expression (ἀνα)θεῖναι δεκάτην (cf. *SEG* LXI 813), and together with the early attestation of Latin names in settlements, and the new evidence of code-switching into Latin at Velleron, it strongly implies that contacts with the Italian peninsula occurred at least from the 3rd cent. B.C. and that 'the Gallo-Greek evidence can no longer primarily be discussed in terms of interaction with the Massaliote colonies' (189). The rich evidence from Glanum (220-243) and from the sanctuary of Ἀρισταῖος at the Acapte (243-262) unpublished in its

entirety is adduced in the investigation of the evidence from Southern Gaul regarding the complexity of reactions to multiculturalism (ch. 8: 220-263). Based on an extensive onomastic study (see Appendix 3: 'Onomastica Glanicorum', 328-383) which reveals only 11 certain Greek names (e.g. Elpideforo, Eutychia, Eudaemon, Pilemae) out of ca. 200, and based on the inscriptional evidence from Glanum in general which contains for the Hellenistic period only one possible piece of Greek (*IGF* 51 (dedication to Apollo); ph.; 229-231), M. vigorously rejects the Greek character of Glanum and thus its designation as 'le site indigène le plus grec de Provence' (A.Hermary, A.Hesnard, H.Tréziny, *Marseille grecque: la cité phocéenne (600-49 av. J.-C.)* (Paris 1999) 117), but rather 'le site indigène le plus méditerranéen' (242). In contrast to Glanum the sanctuary of Aristaios offers evidence for Greek-indigenous interactions in a rural cultic context (cf. *SEG* LXI 817) and allows an insight into 'multilayered expressions of identity, including potentially *polis*/civic-based allegiance (Massaliote) (*IGF* 68 (3) = *SEG* XXXII 1080 (18)), Phokaian [distinctively Phokaian names, such as Διονύσερμος (*SEG* XXXIV 1037 [8]) which indicate a continuing attachment to the metropolis Phokaia, since they are still in use in the Roman period] and pan-Ionic (M.Griffault, *Un sanctuaire d'Aristée aux Iles d'Hyères (Var)* (PhD thesis Univ. of Aix-en-Provence 1983) no. 114: οἱ Ἐφέσου Ἀριστάο) allegiance' (257). M. gives a detailed analysis of the attested personal names (on 250/251 table 11 with the Celtic names) and discusses the non-standard dedicatory formulae χάριν ἔχων/-ουσα (70 attestations) and χάριν λεγόμενος/-η (30 attestations) which she interprets as the conversion of speech acts.

The last chapter (ch. 9: 264-299) is devoted to the changing linguistic landscape in the post-Gallo-Greek phase from around the Augustan period (cf. *SEG* LVIII 1128). M. points out that the use of Greek is not simply a continuation of what she calls 'colonial Greek', i.e. the Greek spoken in Marseilles by the founders and their descendants, but a form of 'Roman Greek', whose use is confined to particular fields (agonistics (*IGF* 15 (*IG* XIV 2445), 75 (*SEG* XXX 1229, LXII 761 [2])), art (*IGF* 127), education (*IGF* 17, 21 = *IG* XIV 2434), entertainment (*IGF* 63 (ph.), 102, 104-106, 125 (*IG* XIV 2444), 126), magic (*IGF* 90 = *IG* XIV 2494 = *SEG* LX 1056*), 91 (*IG* XIV 2481; cf. *SEG* LX 1056)), and medicine (*IGF* 49, 133), and hence as a language of high culture. The bilingual Imperial inscriptions can be considered as a product of the display by wealthy families of their Graeco-Roman cultural prowess (bilingual texts: *IGF* 73 (*IG* XIV 2431; Kaibel, *EG* 579; *SEG* XXXV 1060, LXII 761 sub 3), 85, 87 (*IG* XIV 2482; *CIL* XII 1277; *SEG* LVII 987*), 89, 92, 119, 178; texts displaying bilingual phenomena: *IGF* 8, 10 (ph.; example of code-switching), 12 (example of interference), 56/57, 120 (*CIL* XII 3406), 121 (*CIL* XII 3672), 123, 126). Cf. also the comments of J.-C.Decourt, *BE* (2014) no. 544. Cf. also our lemma no. 1792.

817. **Sigean (area of: Pech Maho). Commercial transaction on lead tablet, ca. 480-460** B.C. *IGF* 135 (*SEG* XXXVIII 1036 [LVII 986*; cf. LXII 770]). J.de Hoz, in *El oriente griego* 53-54 (Spanish translation), reprints the text and reflects on the legal aspects of the transaction recorded in this text. See also our lemma no. 822.

SPAIN

818. **Spain. Amphora stamps, Hellenistic.** Cf. *SEG* XLIX 1404 and 1407. J.Tremoleda, M.Santos, in *El oriente griego* 61-110, collect 120 amphora stamps from the Iberian peninsula and provide texts, descriptions, bibliography and comments (ph.; dr.) on 76 Rhodian amphora stamps (Almería, Emporion, Nova Carthago, Saguntum, Tarragona, Ullastret, Valencia), 2 Greek stamps on Punic amphorae, and 42 Greek stamps on Greco-Italic amphorae including Dressel 1, Lamboglia 2 and Apulian-Brindisi types (Castellón, Emporion, Mas Castell de Porqueres, Mas Castellar de Pontós, Murcia [Pecio de Punta de Algas], Nova Carthago, Roses, Saguntum, Ullastreet [Gerona]). Of the 76 Rhodian stamps, 65 come from the cities of Emporion (38 stamps from a total of 42 amphorae) and Nova Carthago. With the exception of the stamp found in Ullastret (nos. 38-39), all of the amphora stamps can be dated later than the Second Punic War and thus within the 2nd cent. B.C. (Grace's periods III-VI). The Greek stamps on Punic amphorae are represented by only two stamps with four copies (Alicante [Denia; La Alcudia de Elche], Emporion, Nova Carthago), and date to the beginning of the 2nd cent. B.C. Most of the stamps from the Italic sphere are associated with the type of the Greco-Italic amphora. It is interesting that such amphorae are found in larger numbers (2458 pieces) in the Iberian settlements than in the urban centers (27 pieces). Cf. also now *IGEP* in which the amphora stamps are also included (index on p. 607).

Personal names (fragmentary names for the most part excluded):

Rhodian amphorae:

Magistrates: Ἀγέστρατος, Ἀγοράναξ, Ἀθανόδοτος, Αἰνησσίδαμος, Ἀλεξιάδας, Ἀλεξίμαχος, Ἀντίμαχος, Αὐτοκράτης, Γοργών, Εὐφραγόρας Ἀριστάνδρου, Θέρσανδρος, Κλειτόμαχος, Λαφειδεύς, Λεοντίδας, Νικασαγόρας, Νικόμαχος, Ξενοφάνης, Ξενόφαντος, Ξενοφῶν, Παυσανίας, Πρατοφάνης, Σωκράτης

Fabricants: Ἀγαθοκλῆς, Ἀγάθων, Ἀθανόδοτος, Ἀντίμαχος, Ἀπολλόδωρος, Ἀριστίων, Βρόμιος, Διοκλέδας, Ἰάσων, Ἱμᾶς, Ἱπποκράτης, Μαρσίας/Μαρσύας, Μαυάκων, Μένης, Μόνων, Τιμώ or Τιμῆς, Χαριτώ

Punic amphorae: Ἆρις, Μάγων

Greco-Italic amphorae: Ἄνδρων, ANTA, ΑΣΚΛ, BAPI, ΒΙΩ (perhaps Βίων), ΔΕΣ, Διονυσόδοτος, ΔΙΣΤΙΟ, ΔΙΩ (perhaps Δίων), ΕΥΡΥ, Ζώϊππος, Ἱέρων, Κόσμος, ΛΩΛ, ΜΑΚ, Νίκιος, ΟΘΦ, ΠΑΣ, Σωτήριχ(ος), Τίχων, [Φί]λιππος? (cf. *SEG* XLIX 1404 [3] and sub 1; 1407 [11, 20/21])

Unknown provenance: Διόφαντος βουλευτής (no. 76 = *CIL* II Suppl. 6254 II; Imperial period); Ἑρμογένης (Imperial period; cf. *IGLS* 709, 1055, 1235, 1242); Φιλοκράτης

819. **Spain. Commerce in the Archaic and Classical periods.** J.de Hoz, in *El oriente griego* 43-60 (map of findspots and finds), surveys the epigraphic evidence on commerce and commercial relations in Hispania and more generally in the Western Mediterranean by focusing on graffiti (*IGEP* 329 [*EGH* 16.1; Toscanos, 7th cent. B.C.]; 331 [*EGH* 17.1; *SEG* XLV 1495, LIV 984 (7); Guadalhorce, 630-600 B.C.]; 338 [*SEG* LXII 764 (2)]; 339 [*EGH* 22.1; *SEG* XXXIX 954, LX 1060; Huelva, 6th cent. B.C.]; 340 [*SEG* LXI 826: [-]ṆΙΚΗΣΕΙ, which de H. proposes to interpret as ▪▪ owner's graffito, Νίκης εἰ[μί]; Huelva, first half of the 6th cent. B.C.]; 341 [*EGH* 22.2; Huelva, 6th cent. B.C.]), trademarks (monograms, numerical indications or in combination; 49-51: list and discussion of the evidence), the **dedication to Apollo** (*IGEP* 240 = *SEG* XLVII 1533 [2]; LXII 764 [5]; Valencia, 5th cent. B.C.) and

business letters on lead tablets (cf. our lemmata nos. 817 and 822). De H. concludes that the texts provide little information on commerce and commercial relations, and that a solid reconstruction of the networks over the Archaic and Classical periods is yet not possible.

820. **Spain. Greek and non-Greek cults.** M.P.de Hoz, in *El oriente griego* 205-254, offers an overview of the cultic landscape of the Iberian Peninsula from the Archaic period to the Roman Imperial period on the basis of the literary and epigraphic evidence. De H. emphasizes the limited and random nature of the evidence which, in combination with the complexity of its interpretation, impedes definitive conclusions concerning the spreading of the Greek and the so-called Oriental cults in the Iberian Peninsula. In this respect, the case of Emporion is illustrative (cf. *SEG* LI 823): it provides archaeological and epigraphic testimonies on cults (Ἡρακλῆς [*IGEP* 338; 6th cent. B.C.]; the sanctuary of Asklepios [*IGEP* 124; *EGH* 2.55; 5th cent. B.C.], Θέμις [*IGEP* 139; *EGH* 2.7; cf. *SEG* LX 1052; LXI 823; 2nd/1st cent. B.C.], Σάραπις [*IGEP* 140; *EGH* 2.6; *RICIS* 603/0701; *CIL* II 6185; *SEG* XLII 974; LXII 765 [1]; ca. 50 B.C.; Spanish translation (213/214)], Ἀγαθὸς Δαίμων [*IGEP* 148; *EGH* 2.19; 1st cent. B.C.]), but there is no archaeological or epigraphic confirmation of the evidence provided by the literary sources on a cult for Artemis Ephesia (Str. 3.48; 4.4-5) or on cults for Poseidon, Apollo Pythios or on imported Phokaian divinities, despite the attested theophoric names of Ἑρμόκαϊκος [*IGEP* 133], Καΰστριος [*IGEP* 137; *EGH* 2.17], Ποσιδωνᾶς [*IGEP* 133; *EGH* 2.18], and Πυθογένης or Πυθαγόρης [*IGEP* 131; *EGH* 2.16]. On Greek cults in the Hellenistic and Imperial periods outside Emporion, de H. adduces the dedication to the Κάβειροι from Alicante [*IGEP* 271; *SEG* LIX 1180, LXII 764; 2nd cent. B.C.], the dedications to Augusta Nemesis [Latin text in Archaic Greek letters: *IGEP* 358; *SEG* XXXIV 1039, LVII 991; Italica; 2nd/3rd cent. A.D.] and to the Θεαὶ Νεμέσεις Ζμυρναῖαι [*IGEP* 437; *EGH* 26.2; *CIL* II 5664; *SEG* XXXII 1082bis; Asturica Augusta; first half of the 3rd cent. A.D.; Spanish translation (226)] ■ well as the dedication to Ζεὺς Μέγιστος [*IGEP* 461; *SEG* XLVII 1540; Segobriga; Severan period; Spanish translation (227)]. The Isis and Sarapis cults in the Imperial period are attested by the Greek/Latin dedication to Ὕψιστος Σέραπις [*IGEP* 429; *CIL* II 2395 C; *RICIS* 602/0501; *SEG* XLVI 1373, LXII 765 [3]; Panóias (Portugal); 2nd/3rd cent. A.D.; Spanish translation (220/221)] and the acclamation to Ζεὺς Σέραπις [*IGEP* 440; *CIL* II Suppl. 5665; *RICIS* 603/0901; *SEG* XXXII 1082ter, LXII 765 [4]; Asturica Augusta; 3rd cent. A.D.; Spanish translation (222/223)]. For the cults of Syrian deities de H. cites the inscription on a lead anchor for Ζεὺς Κάσις Σόζα[ς] and Ἀφροδίτη Σόζουσα [*IGEP* 290; *EGH* 12.1; *SEG* XXXVI 1582, LX 1059 [6]; Cabo de Palos; 2nd/3rd cent. A.D.) and the dedication *IGEP* 369 (*EGH* 23.4; *SEG* IV 164, LI 822; Corduba; ca. 218-222 A.D.; Spanish translation (233/234)]. De H. lists testimonies of private religiosity such as rings with apotropaic formulas: *IGEP* 343 (*EGH* 20.1; Doñana; Imperial period); 361 (*EGH* 19.2; Italica); 430 (*EGH* 27.1; Guinzo de Limia; 2nd/3rd cent. A.D.); 439 (*EGH* 26.4; Astorga; 3rd cent. A.D.); the bilingual (Greek/Latin) defixio *IGEP* 455 (*SEG* XLIX 1405, LIX 1181; cf. also LXII 1935; Barchín del Hoyo; 1st cent. B.C. or A.D.; Spanish translation (246)); and the amulet *SEG* XLIII 684 [*SEG* LVI 1369; *IGEP* p. 571 [App. II. 7]; gold lamella; Jerez de la Frontera?; 2nd-4th cent. A.D.; Spanish translation (245/246)].

821. **Spain. Mosaic inscriptions, 1st-5th cent. A.D.** *SEG* XLVII 1534. J.Gómez Pallarès, in *El oriente griego* 171-184, republishes 14 mosaic inscriptions from the Iberian peninsula (description; bibliography; text and transcription; commentary): 1-4) 172-174; *IGEP* 148, 151/150, 153, (*SEG* XLII 975, XLVII 1534 [4a-c]; Emporion; second half of the 1st cent. B.C.); 5) 174; *IGEP* 249 (*SEG* XLVII 1534 [7]; Valencia; ca. 150 A.D.); 6) 174; *IGEP* 376 (*SEG* XXXIII 836, XLVII 1534 [3]; Cordoba; 3rd cent. A.D.); 7) 175; *IGEP* 360 (*SEG* XLIV 851bis [3]; Italica; 3rd cent. A.D.); 8) 175/176; *IGEP* 387 (*SEG* XLVII 1542; Estremoz (Evora); 3rd/4th cent. A.D.); 9) 176/177; *SEG* LI 1470, LV 1085 = *CIJ*² 662-664 (Illici (Elche; La Alcúdia); first third of the 4th cent. A.D.); 10) 177/178; *IGEP* 201 (*SEG* XLIV 781bis (1), XLVII 1534 (1); *CIL* II 5129 and 6146; Barcelona; ca. 300-350 A.D.); 11) 178/179; *IGEP* 398 (*EGH* 25.3; *SEG* XLVII 1534 (2); Emerita; ca. 350 A.D.); 12) 179; *SEG* XLVII 1534 (5); Malaga; 4th cent. A.D.?; *IGEP* p. 578 (app. III 3) classify it as 'copia de moneda antigua'; G.P. does not consider the mosaic to be a forgery, and states that suspected forgery is no longer an issue because of the further excavations of the villa); 13) 179/180; *IGEP* 444 (*EGH* 32.1; *SEG* XLIV 781bis (2); Cabezón de Pisuerga; mid-4th cent. A.D.); 14) 180/181; *IGEP* 424 (*SEG* LI 1475; Emerita Augusta; 3rd/4th cent. A.D.).

822. **Emporion. Commercial letters on lead tablets, late 6th-early 4th cent. B.C.** J.de Hoz, in *El oriente griego* 52-56, reprints and discusses the following lead tablets: *IGEP* 129 (*EGH* 2.14; *SEG* XXXVII 838; LIII 1153*; ca. 530-500 B.C.?) and 130 (*EGH* 2.15; *SEG* XXXIX 1088; XLV 1494; late 5th/early 4th cent. B.C.; Spanish translation); cf. *SEG* LXII 770 and 1958. See also our lemma no. 817 (lead tablet from Pech Maho).

823. **Valentia. Graffito on a bowl, 2nd cent. B.C.** Now *IGEP* 241. Graffito on the outer side of a Campanian bowl. Found in the fill of a votive deposit between the sanctuary of Asklepios and the Baths excavated in 1999; now in the museum of Almoina. Edd.pr. M.P.de Hoz García-Bellido, B.Díaz Ariño, *Palaeohispanica* 13 (2013) 410-411 no. 1 (ph.). We print the *IGEP* text.

[ὁ/ἡ δεῖνα ἐποίησ]ε, σὺ δὲ Σεραπίων πή[μαινε]

Translation: 'NP lo hizo; tú, Serapion, estropéalo', *IGEP*; for πημαίνω cf. *IG* XII.1.737 (Rhodes), *IGEP*; the graffito is of the ludic type, *IGEP*.

LUSITANIA

824. **Emerita Augusta. Bilingual (Latin/Greek) epitaph, ca. 170-250 A.D.** *SEG* LVI 1177. R.Verano, in C.Fernández Martinez et alii (edd.), *Ex officina. Literatura epigráfica en verso* (Seville 2013) 429-440 (ph.), republishes and comments on this inscription which probably belongs to a funerary building. V. supports the hypothesis that the fragment could belong to the sepulture of ■ Roman magistrate and argues that the title ὕπαρχος corresponds with the legatus Augusti pro

praetore of Lusitania [but see now S.Armani, *An.Ép.* (2013) [2016] no. 785: 'le titre est l'équivalent de *praefectus*'].

825.-829. **Mértola (Myrtilis). Christian epitaphs, 6th-7th cent. A.D.** Five epitaphs found during the 2008-2009 excavations in the crypt of a mausoleum (our lemmata nos. 825-828) and in the Basilica del Cine Teatro Marqués Duque (our lemma no. 829). Edd.pr. M.M.Alves-Dias, C.Gaspar, V.Lopes, *Habis* 44 (2013) 250-253 nos. 1-4, 256/257 no. 10 (ph.; Spanish translation).

825: 250-251 no. 1. **Epitaph of Petros, undated.** Six joining fragments of a bluish-white marble tomb cover stone:

† ἔνθα κ|ατάκιτ|ε Πέτρο|ς υἱς σφυ(γμώδης) ἔ||ζησεν | ἔτη ιη' †

2-3. κατάκιτε for κατάκειται, edd.pr. || 4. υἱς for υἱός; the abbreviated form ΣΦΥ according to M.Mayer and M.Lazzarini may belong not to an abbreviated patronymic, but to the adjective σφυ(γμώδης) in the sense of the Latin desiderantissimus ('filius desiderantissimus'), edd.pr.

826: 251/252 no. 2. **Bilingual (Greek/Latin) epitaph, before 522 A.D.? Fragment** of a rectangular white marble tomb cover stone with the text aligned to the left:

[- - -] | [- - -]Ẹ[.] | ẹκυμέθε | ἐν ἰρένῃ με(νὸ)ς || Σεπτενβρί| ω era | DLX[- - -]

3. ẹκυμέθε with iotacism (οι>ι), edd.pr. || 7. the numerals are written in cursive, edd.pr.

827: 252 no. 3. **Epitaph, undated.** Fragment of a gray marble tomb cover stone (marble from S. Brissos): [- - - E]ṆΘ[A- - -] | [- - - - - -]K[- - - - - -]

1. Probably [ἔ]νθ[α κατάκιτε], edd.pr.

828: 253 no. 4. **Epitaph, undated.**

[- - -] | [- - -]ṬΩ[- - -] | [- - -]E[- - -]

829: 256/257 no. 10. **Epitaph, undated.** Fragment of a gray marble tomb cover stone:

† | [ἔν]θα κ[ατάκιτε] | [- - -]

1. Cross in circle was previously attested in Myrtilis only in Latin epitaphs, edd.pr.

PANNONIA

830. **Aquincum. Amulet on a silver leaf, 116 A.D. or shortly thereafter.** *Tit.Aq* 1437; *SEG* LV 1096; cf. *SEG* LVIII 1142. See also G.Németh, *Ókor* 5.2 (2006) 49-52. Republished by B.Fehér in O.Tóth, P.Forisek (edd.), *Ünnepi kötet Gesztelyi Tamás 70. születésnapjára* (*Mélanges pour le 70e anniversaire de Tamás Gesztelyi*) (Debrecen 2013) 73-82 (ph.; dr.; in Hungarian; non vidimus) and id., *ACD* 52 (2016), 79-88 (ph.; dr.), who proposes a new reading and interpretation of the inscription.

(charaktēr) 'Ιώ παχνοφ | ạεηιọυω | (charaktēr) (charaktēr) OOṆN |
(charaktēr) || (Hebraic formula) X | +[.] Δ + [.]Δ[- - - | - - -]Λ[- - -]?

1. ΑΝΟΧ, N.; ΠΑΧΝΟΦ can be only explained in a Coptic context as παχνουφυ (=Παχνουφις; cf. Audollent, *DefixTab* 270), F. (2016) || 3. (charaktēr) *k3* OOIH, N.; OOṆ is also attested in *CIGP*² 152 among demonic or angelic names, F. (2016); the accurate drawing of the charaktēres reveals that the author was relatively well-versed in magic, F. (2016) 85; || 5. δό[ς] μι, N. || F. (2016) proposes to divide the text into four textual units: a) LL. 1-2: which seem to contain an invocation of a supreme deity (Abrasax or Zeus?); b) L. 3: charactēres followed by a short Greek magical word and a major break; c) LL. 4-5: charactēr followed by text in Hebraic letters and a cross, perhaps not a letter but rather a scratched mark; d) LL. 6-7: Greek letters scarcely legible; a charactēr or tiny cross at the beginning. F. (2016) rejects N.'s interpretation that the amulet was intended for use against disease and proposes instead to interpret it ■ protective of the soul in the afterworld.

RAETIA

831. **Pully (Canton de Vaud). Obscene metrical graffito, Imperial period.** Graffito on a wall of the Roman villa in Pully excavated in 1971-1976 and 2002-2004. Edd.pr. R.Sylvestre, A.Lukinovich, in C.May Castella (ed.), *La villa romaine du Prieuré à Pully et ses peintures murales. Fouilles 1971-1976 et 2002-2004* (Lausanne 2013) 209, 227-229 (ph.; dr.); see also J.Bartels, N.Hächler, *MH* 72 (2015) 101 no. 57. Cf. also C. Schmidt Heidenreich, *An.Ép.* (2013) [2016] no. 1130 (Greek text; French translation).

[- - οὐ]κ ἔδωκε πυ[γί]σαι | [- - μὴ τύ]χοι βεινήμạτọς

'Il (ou elle) n'a pas accordé son cul, qu'il (ou elle) ne trouve pas à baiser!', edd.pr. [the complete text (in iambic trimeters) in a graffito from Stabiae (*SEG* XLVI 1352: εἴ τις καλός γ' ὢν οὐκ ἔδωκε πυγίσαι, καλῆς ἐρασθεὶς μὴ τύχοι βινήματος), Chaniotis] || 2. βείνημα: unattested noun, derived from βινεῖν, *An.Ép.*; cf. *SEG* XLVII 1545 for another Greek graffito on a wall of the villa in Contigny (area of Lausanne/Lousonna), edd.pr.

BRITANNIA

832. **Londinium. Magical amulet against plague, ca. 160 A.D.? Cf. *SEG* LXI 841. Thin pewter strip, originally rolled up for insertion into an amulet case; found in 1989 on the Thames foreshore. The text is inscribed in 'book hand'. Ed.pr. R.S.O.Tomlin, *Britannia* 44 (2013) 390/391 no. 21 (dr.; translation) and, in a more elaborate version, in R.Collins, F.McIntosh (edd.), *Life in the Limes: Studies of the people and objects of the Roman frontiers presented to Lindsay Allason-Jones on the occasion of her birthday and retirement* (Oxford 2014) 197-205 (ph.; dr.; translation); cf. also C.P.Jones, 'An amulet from London and events surrounding the Antonine Plague', *JRA* 29 (2016) 469-472 (translation). Cf. also A.Cooley, *An.Ép.* (2013) [2016] no. 946 (Greek text; French translation). We print the text of Tomlin (2014).**

αβραι β[α]ρβασω
βαρβασωχ vac.
βαρβασωθ, ευλιωρ
αθεμορφι, λάβρου
λυμοῦ παράπεμ-
πε δυσκέλαδον
ῥύζημα, διήρι-
ον, τανυχιζον,
νυδρολεες, ὀ-
δύμης δια-
μηχόμαιμον, βα-
ρύθοιμον, εαρκο-
τακές, διατηκόμε-
νον, φλεβίων ἀ-
πὸ κόλπων. μέ-
γας Ἰάω, μέ-
γας Σαβαώθ,
διαφύλαξον τὸν
φοροῦντα. Φοῖβε
ἀκερσικόμα, το-
ξότα, λοιμοῦ νε-
φέλησι ἀπέλαυ-
νε. Ἰάω, Ἀβρ<α>σ-
άξ θεέ, βοή<θ>ει.
Φοῖβος ἅπαξ ἐ-
κέλευσεν βρο-
τοῖς χιλέων ἀ-
πέχεσθαι, κύρι
θεὲ, τηρῆσον
Δημήτριν

1-3. Magical terms; in L. 1 the second rho written as Latin R (as also the rho in LL. 20 and 30), T. (2014) || 3-15. four hexameters, T. (2014) || 3-4. ευλιωρ αθεμορφι: 'the first two and ■ half feet of the first hexameter, even though as transmitted here they are unmetrical and meaningless'; αθεμορφι: adjective compounded from -μορφος, in the vocative final iota for epsilon is 'a trivial "Vulgarism"'; αθεμορφι for θεόμορφε 'is ■ easy conjecture'; ευλιωρ 'resists conjecture', T. (2014) || 5. λυμοῦ = λοιμοῦ (cf. L. 21): 'plague', i.e., the Antonine plague which began ca. 165 A.D., T. (2014) (and others) || 7. ῥύζημα for ῥοίζημα, T. (2014) || 7-8. διήριον: unmetrical contraction of διηέριον, T. (2014) || 8. τανυχιζον: previously unattested; ■ present participle compounded from τανυ- ('far'), T. (2014), who hesitatingly suggests τανυσχίζον (from σχίζω: 'sunder'); it is, however, unmetrical, T. (2014) || 9. νυδρολεες: previously unattested and unmetrical: 'resists conjecture'; 'mis-copying of an adjective like ἀνδρολεες ("man-destroying")?', T. (2014) || 9-11. ὀδύμης for ὀδύνης; διαμηχόμαιμον: 'apparently for διανηχόμενον ("infiltrating", "penetrating") rather than positing διαμηχόμενον as the present participle of an over-contracted διαμηχανάομαι ("cause")', T. (2014) || 11-12. βαρύθοιμον for βαρύθυμον: 'heavy-spirited', 'depressed', 'indignant'; but as an attribute of λοιμός rather 'depressing', T. (2014) || 12-13. Є instead of C; 'flesh-wasting', T. (2014) || 13-14. διατηκόμενον: '"melting" in the sense of "causing to melt"', T. (2014) || 14-15. 'from the hollows of the veins', T. (2014), who conjectures that the scribe omitted ■ kappa: φλεβίκων || 19-23. a fifth hexameter 'despite the metrical hiatus after Φοῖβε, the metrically intrusive τοξότα, and the unmetrical (and ungrammatical) νεφέλησι' (νεφέλησι for νεφέλην), T. (2014), who points out that we have a variant of an oracle issued by Glykon (a new Asklepios and, hence, a son of Apollo) in Paphlagonian Abonuteichos (Luc., *Alex.* 36) and 'sent out to all the provinces in the Plague'. In Lucian's version we have Φοῖβος ἀκειρεκόμης λοιμοῦ νεφέλην ἀπερύκει; J. points out that several of Lucian's manuscripts have ἀκερσεκόμης; that Glykon also sent many of his clients to Klaros; and that several extant Klarian oracles instruct cities on how to protect their citizens against the plague (cf. several inscriptions found across the empire, with the text *dis deabusque secundum interpretationem oraculi Clarii Apollinis*) (see C.P.Jones, *JRA* 18 (2005) 293-301, and 29 (2016) 469-470; cf. also 29 (2016) 938) || 23. second alpha of Ἀβρασαξ omitted by the scribe, T. (2014) || 24. βοη<θ>εῖ; theta omitted by the scribe, T. (2014) [βοή<θ>ει. Chaniotis] || 24-28. a sixth hexameter, T. (2014) || 25. ἅπαξ is 'metrical and would make sense as translated, meaning that Apollo issued his prohibition "once, once only, once for all" (*LSJ*), but it is better seen as a scribal error for ἄναξ ("lord"). ν could be quite easily mistaken for π', T. (2014) || 27. χιλεων: 'perhaps an anagram corruption of λεχέων' ('beds' in the sense of 'sex'), T. (2014); J. suggests χιλέων: gen. plur. of χεῖλος ('lip'): 'this oracle conveyed the god's advice to avoid contagion brought about by kissing on the lips'; J. provides further evidence for the concept of transmission of disease by contagion, especially by kissing (and not only by 'bad air') and points out that Glykon, according to Lucian (*Alex.* 41), 'welcomed no-one over eighteen with his own mouth or greeted them with a kiss'.

AFRICA PROCONSULARIS

833. **Africa Proconsularis (and other African provinces). Grave epigrams and bilingualism.** *SEG* LVII 1003. M.Coltelloni-Trannoy, in Y.Le Bohec (ed.), *La société de l'Afrique Romain* (Paris) 115-126, continues her study of 20 funerary epigrams from the African provinces dating from the 1st to the 3rd/4th cent. A.D. The focus of this article lies on the forms of bilingualism and the relation between the Greek text and the Latin text on the same stele. Bilingual epigrams do not appear to have been appropriate in the case of children and young people, since all epigrams attested for this category are monolingual (in Greek), although the epigrams of adults were both, bilingual and monolingual, regardless of sex. Bilingual epigrams are not generally engraved in a uniform pattern with the exception of epigrams of soldiers or veterans in which the Latin text is engraved before the Greek one, probably in order to highlight their services for the Empire. Only one epigram, that of the veteran of Cherchel [P.Monceaux, *Bulletin archéologique du Comité des travaux historiques et archéologiques* (1915) CXXVI/CXXVII], consists of two successive poems, the first in Greek, the second in Latin. The absence of true translations, and the juxtaposition of the two texts that convey different information, indicate that the texts were expected to be approached by distinct readers familiar with Greek or Latin codes. The language of the first text in the case of bilinguals is important as it is generally considered to be the reference language, in which the epigram was first conceived; the need to be understood by a wider community explains the inclusion of the second text: the hellenophones by the Latin-speaking society and the latinophones by participants in the culture of the paideia. Borrowings from Latin epigraphy are therefore quite frequent, either in order to organize the Greek texts - prose or poetry - or in order to provide some biographical indications

(e.g. Πουβλίου υἱὸς ἐγὼ Πρόκλος [*SEG* XXX 848]; [βίον ἐπαί]νετον for 'bene merenti' [*CIL* VIII 16867]; an interesting case is the formula ΘΚΜ (*CIL* VIII 2690 and 27331 a = *GV* 2092), a free adaptation of the Latin D(iis) M(anibus) (sacrum) which can be interpreted either as Θ(εοῖς) Κ(αταχθονίοις) M(anibus), and thus as a combination of the two languages or – according to C.-T. more probable – as Θ(εοῖς) Κ(αταχθονίοις) Μ(νήμασι), 'gardiens de la mémoire'; cf. Θ(εοῖς) Μ(νήμασι) (*IGUR* 610, 922, 829; *SEG* LII 967)). On bilingualism in Africa Proconsularis see also *SEG* LXII 793. [For a new Greek epitaph of a Syrian migrant found in the countryside of Thugga see M.de Vos Raaijmakers, C.Pepe, *ZPE* 194 (2015) 73-79. Stavrianopoulou.]

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833 **bis. Africa Proconsularis. Cults of Egyptian and Oriental deities in Roman Africa.** A.Gavini, in E.Cicu, A.Gavini, M.Sechi (edd.), *Alta Formazione e Ricerca in Sardegna. Atti del Convegno di Studi Giovani Ricercatori (Sassari, 16 dicembre 2011)* (Raleigh 2014) 151-165, gives an overview of his project on the archaeological and epigraphic evidence on the oriental cults in Africa Romana and presents some first observations. G. observes that the highest number of attestations of the cults of Mater Magna and Attis, Isis and Sarapis, Mithras and Iuppiter Dolichenus is to be found in the cities of Carthage, Bulla Regia, Mactaris, Thysdrus, Leptis Magna, and Lambaesis and in the provinces Zeugitana, Byzacena, Tripolitania, and Numidia Militiana. The Isiac cults, normally well-documented in the coastal cities, are attested at Carthage and Leptis Magna while the cult of Mithras is practically absent. On the other hand, the attestations of these cults at Lambaesis, where the legions of the Legio III Augusta were stationed, are more or less equivalent. The percentage of Greek inscriptions is relatively small and Greek was used only in the Isiac cults in the cities of Carthage, Lambaesis and Leptis Magna, obviously due to a greater use of that language in this province. We give a list of the Greek inscriptions.

Carthage: *CIL* VIII 1003 = *SIRIS* 771 = *RICIS* 703/0103; *CIL* VIII 1005 = *SIRIS* 774 = *RICIS* 703/0106; *CIL* VIII 1006 = *SIRIS* 775 = *RICIS* 703/0107; *CIL* VIII 24529 = *RICIS* 703/0108; *CIL* VIII 1007 = *SIRIS* 776 = *RICIS* 703/0109; *CIL* VIII 12493 = *SEG* IX 820 = *SIRIS* 777 = *RICIS* 703/0110; *SEG* IX 829 = *SIRIS* 778 = *RICIS* 703/0111; *An.Ép.* (1991) no. 1662a-b = *RICIS* 703/0112.

Lambaesis: *An.Ép.* (1919) no. 34 = *SIRIS* 788 = *RICIS* 704/0304 = *SEG* L 1745.

Leptis Magna: *IRT* 310 = *SEG* XV 881 = *SIRIS* 798 = *RICIS* 702/0102; *CIG* 4962 = *IRT* 310a = *SIRIS* 799 = *An.Ép.* (2003) no. 1906 = *RICIS* 702/0103; *IRT* 311 = *SIRIS* 800 = *An.Ép.* (2003) nos. 1912, 1914 = *RICIS* 702/0104, 702/0113 = *LM* (2010) 85; *IRT* 312 = *SIRIS* 801 = *An.Ép.* (2003) no. 1911 = *RICIS* 702/0105; *IRT* 313 = *SEG* XV 882 = *SIRIS* 802 = *An.Ép.* (2003) no. 1910 = *RICIS* 702/0106; *An.Ép.* (2003) no. 1903 a-b = *RICIS* 702/0107; *An.Ép.* (2003) nos. 1904/1905 a-b = *RICIS* 702/0108; *An.Ép.* (2003) no. 1907 a-b = *RICIS* 702/0109; *An.Ép.* (2003) no. 1908 = *RICIS* 702/0110; *An.Ép.* (2003) no. 1909 = *RICIS* 702/0111; *An.Ép.* (2003) no. 1913 = *RICIS* 702/0112; *An.Ép.* (2003) no. 1916 = *SEG* LIII 1165 = *RICIS* 702/0114 = *LM* (2010) 53; *An.Ép.* (2003) no. 1918 = *SEG* LIII 1166/1167 = *RICIS* 702/0115, 702/0117, 702/0118 = *LM* (2010) 86; *An.Ép.* (2003) no. 1920 = *RICIS* 702/0116.

[*LM* (2010) = F.Bigi, L.del Corso, P.Porena, I.Tantillo, 'Catalogo dei monumenti iscritti', in F.Bigi, I.Tantillo (edd.), *Leptis Magna. Una città e le sue iscrizioni in epoca tardoromana* (Cassino 2010) 313-493.]

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833 **ter. Leptis Magna. Trilingual (Greek/Latin/Neopunic) building inscription by Caecilius Diodorus.** *SEG* IX 802 = *IRT* 481. A photo of block A (Latin/Greek) of the trilingual inscription, now in second use built into the wall of the castle of Qasr Al-Hammâm, can be found in the article of H.Abdouli, *Libyan Studies* 44 (2013) 75 (fig. 3) treating an Arabic inscription from the same place.

CARIA

834. Caria. Carian language. C.Marek, in *Shifting social imaginaries* 233-251, analyzes the following texts: *SEG* XXVII 942 (XXXV 1441*; the trilingual decree of Xanthos; ph.; Greek and Lycian text; after analysis of various political terms, especially περίοικοι, M. argues for a 'genuine Lykian origin' of the text and for 'Lykian - - - as the official language of the community'); *SEG* XLVII 1568 (ph.; text of the Greek and Carian version; analysis of the term δημιοργός in LL.1/2 of the Greek version: 'the periphrasis of an originally Karian title'; the epichoric version was 'preferential'). Conclusion: 'in Karia an unequivocal preference for the local language ■ the "state language" can be ascertained at a time when the resolutions of the community did not occur under monarchic directive'. Cf. also our lemma no. 836.

835. Caria. Carian language and bilingual inscriptions. Cf. *SEG* LX 1068. I.-X.Adiego, in Henry, *4th century Karia* 15-20, returns to a discussion of inscriptions in the Carian language: the material is diverse, both in date (6th cent. B.C. to Hellenistic) and in content. Bilingual Greek and Carian inscriptions from the region of Caria are far less numerous than those found in Egypt (6th-5th cent. B.C.). There are few 'true' bilinguals, where the texts, usually in Carian at the top and in Greek below, correspond with one another, and one cannot necessarily affirm that the texts are in fact contemporary. An exception is perhaps the bilingual Hekatomnid decree(s) from Sinuri (351/350-344/343 B.C.) [note the suggestion that Robert, *Sinuri* no. 74 (Greek text; Carian text in Robert, *Hellenica* VIII 5-22) and no. 75 (Greek text) might derive from the same stele: originally proposed by D.Schürr, *Kadmos* 31 (1992) 136/137 (dr.), now adopted by I.-X.Adiego, *Kadmos* 39 (2000) 133–157 and id., *The Carian Language* (Leiden, Boston 2007) 139-141 no. C.Si 2; not previously reported in *SEG*; however, the two stelai do not have exactly the same thickness, Carbon]. Greek loanwords seem to be absent from such documents as the bilingual from Kaunos (*I.Kaunos* K 1 [*SEG* XLVII 1568]; 322 or 314 B.C.), where technical terms (e.g. δημιουργός and πρόξενος) are juxtaposed with Carian lexemes. The practice of 'double-naming', in which individuals bore both a Greek and a Carian name, reveals intricate contacts at play: some personal names could be mutually translatable (e.g. Carian 'Armapiya'/Ερμαπις and Greek Μηνόδωρος) or there was a similarity in form between preexisting Greek and Carian names (e.g. the Greek Οὐλιάδης and the Carian 'wliat'/'wljat'). Discussion of the monogenesis of the Carian alphabet from ■ Greek model, alongside the development of a multiplicity of local variants.

Cf. also I.-X.Adiego, in *Euploia* 17-28, further discussing the Carian alphabet and ethnics (e.g. Μυδονης = Carian 'mwdon': does this correspond to Μυλασεύς?).

836. Caria. Carian language and identity. J.LaBuff, *AHB* 27 (2013) 83-105, evaluating the validity of the ethnic identity labels 'Greek' and 'Carian' in the region, rejects evidence for a 'Greek-Karian dichotomy' in epigraphic practices, and asserts that 'there is ... little basis for thinking that language was a visible symbol of Karian identity' (97). Discussion of naming practices, of numerous inscriptions, including the Kaunos and Sinuri bilingual texts [see also our lemma no. 835; L. does not note that both texts are presented in their respective local alphabets, Carbon], and coin legends [at 92, a legend ΔΥΟ is correctly reported, but is misinterpreted as the Carian name of Keramos, and is called a source of 'confusion for a Greek-speaker illiterate in the Karian script'; but this is the Carian ethnic ∇ΛO (kbo-), turned upside-down; see K.Konuk in I.-X.Adiego, *The Carian Language* (Leiden, Boston 2007) 479 no. M23, who proposes that 'the most likely explanation is a mistake made by a Greek die-cutter who, working in negative on the die, was led into error by his mother-tongue', Carbon].

837. Caria. Carian and Greek onomastics. D.Aubriet, in Henry, *4th century Karia* 189-208, provides a preliminary survey of onomastic patterns in Carian cities during the 5th and 4th cent. B.C., paying particular attention to Mylasa. By contrast with the Greek onomastics revealed at Iasos from an early period, inscriptions from Halikarnassos and Mylasa preserve a large number of Carian names intermixed with Greek and Persian ones. The article concludes with lists of names (alphabetized only by given name, not by the father's, and accordingly of limited usefulness) preserved in two texts: *I.Iasos* 1 and a record of confiscation from Halikarnassos (B.Haussoullier, *BCH* 4 [1880] 295-320) [to be consulted in *SEG* XLIII 713, Carbon]. [The survey is superficial and the epigraphic data adduced must be treated with caution. For instance, A. explains an apparent absence of later instances of the famous name Mausolus in local onomastics as follows: 'peut s'expliquer par le souvenir de son âpreté fiscale légendaire' (195/196). Yet in two of the inscriptions cited (*I.Mylasa* 8 L. 4; 882 L. 7), a reading of Ὑσσωλλος or -υσσωλος is possible and *I.Labraunda* 69 LL. 33/34 has Θεόπομπος | Μαυσώλλου. The apparent absence of echoes of the satrap Mausolus' name at Mylasa and elsewhere in Caria warrants further investigation. The name is more prevalent in later periods in Lycia (see notably our lemma no. 1336 for numerous new instances at Patara), Carbon.]

*838. Caria. The goddess Hekate. P.Debord, in *Euploia* 85-92, provides a wide-ranging survey of the goddess Hekate, paying particular attention to her 'origin' in Caria, and the importance of the theonym in local onomastics (e.g. Ἑκαταῖος, Ἑκατόμνως). Cited inscriptions include *SEG* XLIV 910 (LII 1097) from Mylasa, and from further afield, E.L.Hicks, *JHS* 11 (1890) 251-253 no. 27 from Hierapolis-Kastabala (Heberdey-Wilhelm, *Reisen in Kilikien* 26 no. 58; a bilingual Latin/Greek invocation and dedication to Artemis Euploia). [The sketch is drawn in very broad strokes, leading to speculative hypotheses about the origin, both geographical and etymological, of the name Hekate and the cult of the goddess, Carbon; for Hekate in Lydia see now N.E.Akyürek Şahin, *Gephyra* 13 (2016) 1-48, Corsten.]

839. Alinda. Honorary inscription for the gymnasiarch Ouliades, 1st cent. B.C. White marble block, moulded on top, broken into two parts; found in the village of Karpuzlu. Ed.pr. V.Bérard, *BCH* 15 (1891) 540 no. 5. G.Bockisch, in Henry, *4th century Karia* 136 (after a copy in majuscules by P.Ruggendorfer), republishes the inscription without reference to ed.pr.; cf. P.Hamon, *BE* (2014) no. 431, who identifies the block as a statue base. Republished by H.Bru, E.Laflı, *DHA* 42 (2016) 230 no. 6 (ph.; French translation), who cite ed.pr. and provide dimensions and letter heights (not provided by ed.pr.). We give the text of B.–L.; no change from ed.pr.

οἱ νέοι καὶ οἱ ἔφηβοι | Οὐλιάδην Μενίππου | γυμνασιαρχήσαντα

Date: 1st cent. B.C., B.-L.; 3rd cent. B.C., Bo. || 1. ΟΙΝΕΟΙΚΑΙΟΙΕΦΗΒΟΙ, ed.pr.; ΟΙΝΕΟΙΚΑΙΟΙΕ.ΗΒΟΙ, Bo. || 2. ΟΥΛΙΑΔΗΝΜΕΝΙΠΠΟΥ, ed.pr.; ΘΥΜΑΛΗΜ....ΙΠΠΟΥ (θῦμα Δη[μᾶ Φιλ]ίππου), Bo. || 3. ΓΥΜΝΑΣΙΑΡΧΗΣΑΝΤΑ, ed.pr.; ΓΥΜΝ............ΑΝ (γυμνα[σιάρχου ἐποίησ]αν), Bo.

840. Amos (Rhodian Peraia). Contracts concerning land-lease, ca. 200 B.C. *SEG* XIV 683-685. F. Salviat, in id., A.Tchernia, *Vins, vignerons et buveurs de l'antiquité* (Rome 2013) 101-113, reprints the article reported in *SEG* XLIII 693.

841. Aphrodisias. Second names. A.Chaniotis, in *Personal names* 207-229, discusses so-called second names recorded in Aphrodisian inscriptions concerning the elite either immediately after the first name or after the patronymic; these to be distinguished from aliases introduced by ὁ καὶ or other formulas like ἐπίκλην, ἐπικαλούμενος vel sim., and are somewhat comparable to additional cognomina in the Roman onomastic system (on 209 note 10, a list of enfranchised Aphrodisians with double cognomina). On 223-229 a list of 118 Aphrodisians with a second name. It is often difficult to determine to which name the second name belongs, especially in long chains of names in the genitive. On the basis of parallels, C. detects one clear pattern: 'the last name in the list is understood as the second name of the individual named at the beginning, no matter how many names in the genitive are mentioned between the first and the second name' (213). The detection of this pattern recommends reconsideration of the prosopographical information derived from many inscriptions.

The following inscriptions are discussed in some detail: *IAphr.* 12.409 (*SEG* XLIX 1420); *IAphr.* 2.523 (concerning Ἀπολλώνιος Παπίας [not 'Apollonios son of Papias'], also on record in the inscription in our lemma no. 855 [another inscription mentioning this person, no. 20 in C.'s list on 224, has now been published: A.Chaniotis, in *Vir Doctus Anatolicus* 200-205, Pleket]); *IAphr.* 11.508 I and II (in 508 I, C. considers correcting the final [Ἀδ]ράστου into [Ἄδ]ραστο(ν)); *IAphr.* 9.1 (C. suggests reading Φιλόπατρις as a second name instead of an honorific title [for this text, see our lemma no. 846]). Further reflections on 'second names and family traditions' ('second names, perhaps not all but a significant number, represent family traditions and are connected neither with civic subdivisions nor with professional associations', 222; for the giving of 'second names' upon entry into professional associations cf. L.Robert, *EEP* 151-156). An 'obsession with traditions might be an explanation for the extensive use of second names that commemorated ancestors' (223).

842. Aphrodisias. Honorary decree for Agroitas, Hellenistic. *IAphr.* 2.506. Cf. our lemma no. 1821.

843-849. Aphrodisias. Dedications from the Sebasteion, 14-59/60 A.D. Cf. *SEG* LXI 846. R.R.R. Smith, *The Marble Reliefs from the Julio-Claudian Sebasteion* (*Aphrodisias* VI; Darmstadt, Mainz 2013) 13-23 nos. Ded 1-7 (ph.; English translations); cf. *BE* (2014) no. 23. Each of the Sebasteion's four component buildings (Propylon, Temple, North and South Buildings) had architraval inscriptions the majority of which are preserved. S. presents the epigraphic evidence, some of it previously published (our lemmata nos. 846-849). The building project was undertaken by two Aphrodisian families: one was responsible for the Propylon and the North Building, the other for the Temple and the South Building. S. describes the family who sponsored the Temple and the South Building as being at the top of the local aristocracy and gives a family tree reconstructed through texts from the Sebasteion and from other findspots in Aphrodisias. The family of Διογένης, Ἄτταλος, and Ἀτταλίς was much more prominent than the one of Εὐσεβής and Μένανδρος who sponsored the Propylon and the North Building, who are barely known from outside the complex; the two families were not related. Work on the site started simultaneously at the opposite ends of the complex (Propylon, Temple) under the reign of Tiberius. The latest securely datable element of the North Building is a relief of Nero and Agrippina in its third story. By the time this story was built, Nero was emperor as is shown in the reliefs (C 8, C 26, C-bases 8 and 10).

843: 15 no. Ded 1. **Dedication on the west facade of the Propylon, 14-37 A.D.** Inscribed on the upper two fasciae of two white marble architrave-frieze blocks (A and B). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1571.

A (north aedicula)
Ἀφροδίτηι, θεοῖς Σεβαστοῖς, τῶι δήμωι | τὸ πρόπυλον καὶ τὰς ἐν αὐτῶι τιμάς

B (south aedicula)
[Εὐσ]εβὴς Φιλόπατρις καὶ Μένανδρος | [οἱ Μεν]άνδρου τοῦ Εὐνίκου καὶ [Ἀ]πφιάς
Μ[ενά]νδρου

Cf. our lemma no. 844: the text is almost identical, but the format and spatial organization are different, ed.pr.

844: 15-17 no. Ded 2. **Dedication on the east facade of the Propylon, 14-37 A.D.** Inscribed on five white marble architrave-frieze blocks (A-E), most of them broken into mendable fragments. L. 1 on the frieze, L. 2 on the top fascia of the architrave. Block C carries a later (4th cent. A.D.?) inscription, now erased, on the two lower fasciae. Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1572.

1 vacat Ἀφρο[δί]τηι, θεοῖς Σ[εβ]α[στ]οῖς ·, τῶι δήμωι · τὸ πρόπυλον καὶ τὰς ἐν αὐτῶι τιμὰ[ς vacat]
2 vacat Εὐσεβὴς Φιλό[π]ατρις καὶ Μένανδρος οἱ Μενάνδρου τοῦ Εὐνίκου καὶ Ἀπφιὰς Μενάνδρου, γ[υν]ὴ Εὐσεβοῦς

Date: As the main and earliest group of statue bases from the Propylon is clearly Tiberian in date, the activity of the two brothers should also belong to this period, ed.pr. || 2. Eunikos, the grandfather of the brothers according to the counting of generations must have been born in the first half of the 1st cent. B.C. He was probably named for a local victory or a Roman victory over Mithridates; for further epigraphic evidence in the city for the Mithridatic Wars see *Aphrodisias and Rome* 2-3 and *IAphr.* 8.2-3. Apphias was

probably the daughter of Eusebes' brother Menandros, i.e. she was married to her uncle, ed.pr. || 2. in fine. γυνὴ Εὐσεβοῦς was omitted in Ded 1 (cf. our lemma no. 843) because it did not fit neatly, ed.pr.

845: 17 no. Ded 3. **Dedication of the North Building.** Four inscribed white marble architrave-frieze blocks (A-D) from the west end; L. 1 on the frieze, LL. 2-3 on the upper two fasciae of the architrave. Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1573.

1 vacat Ἀφροδίτηι, θεοῖς Σεβαστοῖς Ὀλυνπίοις · καὶ τῶι δήμωι · Εὐσε[βὴ]ς Φι[λ]όπατρις καὶ Μένανδρος οἱ Μενάνδρου vacat
2 vacat τοῦ Εὐνίκου · καὶ Ἀπφιὰς Μενάνδρου, γυνὴ Εὐσεβοῦς, ἀνέθηκαν ἐκ τῶν ἰδίων· star ὑπὸ σεισμῶν δὲ κατενεχθέντα καὶ ἀχρηωθέντα v
3 vacat πάλιν ἐκ τῶν ἰδίων star Ἀπφιὰς σὺν καὶ Τατᾳ τῇ θυγατρὶ καὶ Μενάνδρῳ καὶ Εὐσεβῖ, τοῖς ἐγγόνοις, τελέσασα ἀποκαθέστησεν [v]

The inscription is punctuated by dots ('roughly equivalent to a comma') and by stars ('roughly equivalent to a full stop'), ed.pr. || for further commentary see the app.cr. of our lemma no. 846.

846: 17/18 no. Ded 4. **Dedication of the North Building, after 54 or 60 A.D. (?).** *IAphr.* 9.1. Six blocks and fifteen fragments of the white marble Doric architrave of the main facade carry the inscription written in one line: the sequence can be safely reconstructed from the text in our lemma no. 845.

[vacat Ἀφροδίτῃ, θεοῖς Σεβαστοῖς Ὀλυνπίοις καὶ τῷ δήμῳ] star Εὐσεβὴς Φιλό[πατρις καὶ Μένα]νδρος οἱ Μενάν[δρου τοῦ Εὐνί]κου [καὶ Ἀπ]φιὰς Μενάν[δρου, γυνὴ Εὐσε]βοῦς · ἀνέθη[κα]ν ἐκ τῶν ἰδ[ίων]· star ὑπὸ σεισ[μῶ]ν δ[ὲ κατενεχθέντα καὶ ἀχρηω]θέν[τ]α πά[λ]ιν ἐκ τῶν ἰδίων · Ἀπφιὰς v σὺν καὶ Τατᾳ τῇ θυγατρὶ v καὶ Μενάνδρῳ κ[α]ὶ Εὐσεβεῖ, τοῖς ἐγγόνοις, τελέσασα ἀποκαθέστησεν vacat

Punctuated by dots and stars, ed.pr. || the epithet Olympios for the Roman emperors is one of the earliest attestations of this sort, 'a piece of colourful local rhetoric ... . The phrase captures well the local conception of imperial power as part of a wider set of traditional divine power', ed.pr. || the text records two building phases, one original, carried out by the brothers Eusebes and Menandros, and a second one, after the building was 'thrown down and made useless' by earthquake (ὑπὸ σεισμῶν δὲ κατενεχθέντα καὶ ἀχρηωθέντα); the rebuilding was carried out by Eusebes' wife Apphias with their daughter and grandsons. Of the earthquakes recorded in ancient sources the ones of 42 A.D. in Smyrna and Ephesos and 46/47 A.D. in Miletus could fit (cf. N.Ambraseys, *Earthquakes in the Mediterranean and Middle East: a multidisciplinary study of seismicity up to 1900* [Cambridge 2009] 105-118 [for earthquakes in Asia Minor cf. also several articles in J. Borsch, L.Carrara (edd.), *Erdbeben in der Antike: Deutungen – Folgen – Repräsentationen (Bedrohte Ordnungen 4*; Tübingen 2016), Carbon]), or perhaps 'one known in later sources', ed.pr. The formulation τελέσασα ἀποκαθέστησεν ('completed and restored') indicates that the building was unfinished at the time of the earthquake and that Apphias took the role of its final dedicant, ed.pr.

847: 19 no. Ded 5. **Dedication of the South Building.** *SEG* XXXI 914; J.M.Reynolds, *StudClas* 24 (1986) 110. Six blocks of the white marble Doric architrave (east end) with an inscription written in one line: the text on block A is complete and is continued on block B (preserved in two pieces), but thereafter the fragments are disconnected. The discovery of fragment C (of the fourth block) has prompted revision of the previously published restoration. Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1574.

Ἀφροδείτηι – θεοῖς Σεβαστοῖς – τῶι δήμωι ["Ατταλος Μενάνδρου τ]οῦ [Ἀττάλου καὶ Ἀτταλὶς Μενεκράτους τ]οῦ "Ανδρω[νος "Α]πφιον vacat

Ἀφροδείτηι stop Θεοῖς Σεβαστοῖς stop τ[ῶι δήμωι ..?.. Ἀτταλίς? Μενεκράτους τ]οῦ "Ανδρω[νος "Α]πφιον? ..., *SEG*. The addition of the small fragment C shows that Attalos, son of Menandros, son of Attalos, dedicated this part of the South building together with his wife Attalis Apphion, not she alone, as thought earlier. They also appear together in other dedications (*IAphr.* 1.7 and 1.8). Attalis, daughter of Menekrates, can be safely restored from a combination of Ded 6 (see our lemma no. 848) and from a statue base for her (*SEG* XXXI 900), ed.pr.

848: 19-21 no. Ded 6. **Dedication of the South Building, 41-54 or immediately after 54 A.D.** *SEG* XXXI 913; *IAphr.* 9.25. Six blocks of the white marble Doric architrave (west end); inscription on the two fasciae.

1 Ἀφροδίτηι star ΘΕνΙ ΣΕΒΑΣΤ 6-7 letters vacat ΙΩΙ Κλαυδίωι Κ[αί]σαρι star τῶι δήμωι dolphin Τιβέριος Κλαύδιος Διογένης φιλοπολίτης, ἃ ἐπηγγείλατο
2 vacat Διογένης, ὁ πατὴ[ρ α]ὐτοῦ, καὶ Ἀτταλὶς v καὶ ὑπὲρ Ἀττάλου τοῦ θείου τὸ καθ' ἑαυτὸν μέρος v ἀποκα[θ]έστησεν vacat

1. After ΘΕ, neither Θεοῖς Σεβαστοῖς nor Θεᾶι Σεβαστῆι ('to goddess Augusta', i.e. Livia) nor Θεῶι Σεβαστῶι are fully satisfying, ed.pr., who suggests that although Θεὸς Σεβαστὸς Τιβέριος Κλαύδιος Καῖσαρ would be an unusual way of giving Claudius' names and titles, 'it is an interpretation that does least violation to what is inscribed on the architrave'. Under this assumption also the title and its unusual order could be interpreted as an attempt to render into Greek the new status and title of the recently consecrated emperor. The hesitation might then be due to the uncertainty both about Claudius' new status and how it should be expressed in Greek. 'This would have the implication that the dedication was inscribed precisely in AD 54, which would fit well with what else we know of the chronology of the South Building'. None of the possible restorations explains the significant lacunae in the inscription. In any case there remain 'some obscurities and questions' about the process of the dedication that cannot be answered: The basic scene is that Ti. Claudius Diogenes, who had received citizenship from Claudius, dedicated ('restored') the building that had been begun by his family (his father Diogenes and his aunt Attalis) in the previous generation. This family also sponsored the temple at the east end of the complex (cf. our lemma no. 849).

849: 21-23 no. Ded 7. **Dedication of the Sebasteion Temple, 14-37 A.D.** *SEG* XXX 1248 (C only); *An.Ép.* 1980 no. 872; J.M.Reynolds, *StudClas* 24 (1986) 110 n. 12; *IAphr.* 9.112. Five fragments

(A-E) of Ionic-Corinthian white marble architrave blocks with three fasciae carry the three-line inscription. Of the family members making the dedication, only the name of Ἀτταλὶς Ἄπφιον, 'working on behalf of her presumably now dead husband Ἄτταλος', is preserved (cf. above for her further activities). At the end of L. 2, S. restores τοῦ ἀν[δρὸς] (τοῦ AN[..?..], *I.Aphr.*, translated 'her [husband ...]').

850. Aphrodisias. Inscriptions on the reliefs from the North Building of the Sebasteion, 20-54 A.D. Cf. *SEG* XXXI 926/927; LXI 846. R.R.R.Smith, *op.cit.* (see our lemmata nos. 843-849) 71-122 (ph.; dr.; English translations), republishes the inscriptions of the reliefs with gods and emperors of the third, Corinthian story (A 1-4) and with the peoples (ἔθνη) of the Augustan world in the second, Ionic story (B 1-10). We give a comparatio numerorum (incl. references to more recent *SEG*-lemmata) for the inscriptions on the A- and B-bases.

CIG	Smith	*SEG*	Smith	*I.Aphr.*	Smith
2740	A 1	XXXV 1082	B 2-4, 14, 17, 25/26	9.9	B 3
2756	A 4			9.10	B 17
SEG		XLII 990	B 1, 5, 7/8	9.11	B 14
XXX 1244	A 1	LVI 1190	B 7	9.12	B 10
XXXI 922	A2/3	LVIII 1182	B 2/3	9.17	B 22
923	B 4	LXI 846	B 1-3, 5, 7/8	9.18	B 1
924	B 17	*MAMA*		9.20	B 2
925	B 14	VIII 416	A 4	9.21	B 12
926	B 2	*I.Aphr.*		9.22	B 5
927	B 3	9.2	B 23	9.23	B 7
928	B 23	9.3	B 24	9.24	B 8
929	B 24	9.5 (L. 1: wrong brackets)	B 25	12.7	A 4
930	B 26	9.8	B 4	12.11	A 1

851. Aphrodisias. Mason's marks on reliefs from the North Building of the Sebasteion, 20-54 A.D. R.R.R.Smith, *op.cit.* (see our lemmata nos. 843-849) 102/103 (dr.), reports mason's marks on two bases of the B-group. A (102 B-base 6): Base with a bearded mask and a garland: ZH. – B (103 B-base 9): Base with a mask of an unbearded African: EP vac. EY

852. Aphrodisias. Inscriptions on statue bases from the Propylon of the Sebasteion, 20-30 and 37-41 A.D. R.R.R.Smith, *op.cit.* (see our lemmata nos. 843-849) 55-70 (dr.; English translations), republishes the inscriptions of the statuary program: 13 low bases build the Tiberian group (P-bases 1-13); three tall bases were set up under Caligula (P-bases 14-16). We give a comparatio numerorum.

SEG	Smith	*SEG*	Smith	*I.Aphr.*	Smith
XXX 1244	P 4	XXXVI 989	P 2	9.32	P 9
1247	P 3	*MAMA*		9.33	P 16
1249	P 5	VIII 431	P 4	9.34	P 1
1250	P 15	*I.Aphr.*		9.35	P 2
1251	P 16	9.26	P 13	9.36	P 12
1252	P 14	9.27	P 7	9.37	P 15
XXXI 915	P 13	9.28	P 10	9.38	P 14
XXXII 1098	P 15	9.29	P 6	9.39	P 5
XXXV 1082	P 15	9.30	P 8	9.40	P 3
XXXVI 988	P 1	9.31	P 11	12.902	P 4

853. Aphrodisias. Inscriptions on the reliefs from the South Building of the Sebasteion, ca. 30-54 A.D. or immediately thereafter. R.R.R.Smith, *op.cit.* (see our lemmata nos. 843-849) 123-195 (ph.; English translations), republishes the inscriptions accompanying the reliefs with gods and emperors of the third, Corinthian story (C-bases 7-12); we give a comparatio numerorum:

SEG	Smith	*SEG*	Smith
XXXI 916	pp. 143/144 C 9 with C-base 11	XXXV 1082	pp. 145-147 C 10 with C-base 12
917	pp. 139/140 C 7 with C-base 9	*I.Aphr.*	
918	pp. 145-147 C 10 with C-base 12	9.13	p. 181 C-base 7
919	p. 181 C-base 8	9.14	pp. 140-143 C 8 with C-base 10
920	pp. 140-143 C 8 with C-base 10	9.15	pp. 139/140 C 7 with C-base 9
921	p. 181 C-base 7	9.16	pp. 143/144 C 9 with C-base 11
XXXV 1082	pp. 139/140 C 7 with C-base 9, pp. 140-143 C 8 with C-base 10,	9.41	pp. 145-147 C 10 with C-base 12
		9.42	p. 181 C-base 8

854. Aphrodisias. Inscriptions on a 'Dionysiac' relief from the South Building of the Sebasteion, ca. 30-54 A.D. or immediately thereafter. R.R.R.Smith, *op.cit.* (see our lemmata nos. 843-849) 234/235 (ph.; dr.), publishes four fragments of a relief from the second, Ionic story (D 26). It depicts three sleeping maenads and two male figures and shows remains of two inscriptions. A: engraved behind a standing silen, and later erased: 'It seems to have contained about five or six letters of which only a possible initial gamma is legible'. B: below the central maenad: [- ? -]ΑΓΑΥ[-]; Ἀγαύ[η] may be suggested as the name of a 'generic' maenad (as opposed to the famous bearer of that name, Pentheus' mother, from Euripides, *Bacchae*).

855. Aphrodisias. Honorary inscription for Apollonios Papias, 1st cent. A.D. Edd.pr. W.Kubitschek, W.Reichel, *Anzeiger der Kaiserlichen Akademie in Wien* (1893) 96 no. 24 (found built into the mosque of Bucak Köy, ca. 22 km north of Aphrodisias). Republished by K.Buresch, *Aus Lydien* (Leipzig 1898) 176 (L. 1 only); J.C.G.Anderson, *JHS* 17 (1897) 397; *La Carie* 352; cf. also *SEG* XLVIII 1346. A.Chaniotis, *art.cit.*

(cf. our lemma no. 841) 216/217 (ph.; English translation), republishes the inscription and reports that the lower part of the block (now missing LL. 1-3 and broken at right) was brought to the museum of Aphrodisias in 2003; the block probably is a 'pierre errante' taken from Aphrodisias to Bucak.

[Ἡ βουλ]ὴ καὶ ὁ δῆμος ἐτίμησ[αν]
[πάσ]αις ταῖς μεγίσταις καὶ κα[λ]-
[λίσταις τιμαῖς Ἀπο]λλώνι[ο]ν [Ἀ]-
θηναγόρου Παπίαν ἄνδρα ἀ[γα]-
θὸν καὶ φιλόπατριν γενόμε[νον]
καὶ διὰ γένους πάσῃ ἀρετῇ [διε]-
νηνοχότα vacat

Underlined letters seen by earlier editors || 3-4. the honorand Apollonios Papias is also on record in *I.Aphr.* 2.523 LL. 10-12 as stephanephoros (and is also on record in other inscriptions, at least eleven times; see our lemma no. 841), C.

856. Aphrodisias. Acclamation for a pantomime, 4th-6th cent. A.D. Roueché, *Performers* 42/43 no. 12 (*SEG* LVIII 1163; *I.Aphr.* 2.2). C.P.Jones, *EA* 46 (2013) 169-171, argues that in LL. 1-2 (αὔξι Οὐρανία ἡ μεγάλη | τύχη τοῦ δούλου σου) it is Aphrodite's favor which 'had brought to Χρυσόμαλλος [L. 4; a pantomime] "good fortune" in competition with rivals' (170) and in L. 4 ὁ τήξας τὸ μάρμαρον should be read: 'he who melted the marble' (Roueché read πήξας and translated 'fixed the marble'). The pantomime's performance was so phenomenal that 'it "melted" even the marble of the building'.

857. Aphrodisias. List of Jewish donors, 4th/5th cent. A.D. W.Ameling, *IJO* II 14 (*SEG* XXXVI 970; LXI 844*). J.Carleton Paget, in C.K.Rothschild, J.Schröter (edd.), *The rise and expansion of Christianity in the first three centuries of the common era* (Tübingen 2013) 25-28, offers some brief reflections on the nature of θεοσεβεῖς in this inscription and elsewhere. 'The designation was clearly applied to individuals who --- gave political support to the Jews, perhaps in a desire to increase their own status within their communities, without this necessarily implying any religious affiliation' (27). In the Aphrodisian text the term was used 'in a vague and non-technical sense' (26).

858. Aphrodisias. Epitaph of M. Aur. Epagathos, his wife Aur. Attalis and their son Menodotos, 220-230 A.D. Inscription on the front of a marble sarcophagus found in 2004 during a rescue excavation in the southeast necropolis, near a chamber tomb. On both ends of the lid a representation of two reclining figures (Psyche [left] and Hypnos [right]). On the body of the sarcophagus two Nikai support two fruited garlands; a pair of Erotes supports a tabula ansata; on either side of the tabula two portrait busts, in the lunette above the garland; in the left lunette the bust of a boy wearing a himation; in the right lunette the bust of a woman dressed in chiton and himation, with a hairstyle similar to that of Iulia Domna. Inscription along the top (L. 1) and the base of the lid (LL. 2/3), the top of the body (L. 4) and in the tabula ansata (LL. 5-21). Ed.pr. A.Chaniotis in C.Brélaz, S.Fachard (edd.), *Pratiques militaires et art de la guerre. Études offertes à Pierre Ducrey* (*Revue des Études militaires anciennes* 6 [2013]) 151-158 (ph.; English translation). Greek text and French translation in B. Salway, *AnÉp.* (2013) [2016] no. 1575. Cf. P. Hamon's summary in *BE* (2014) no. 428.

Ἡ σορὸς καὶ ἡ ὑποκειμένη ἰσώστη καὶ ὁ τόπος καθ' οὗ ἐπίκει[ν]ται εἰσὶν Μάρ. Αὐρ. Ἐπαγάθου τοῦ Μηνοδό-
(του) τοῦ Μηνοδότου τοῦ Ἐπαγάθου τοῦ Μηνοδότου τοῦ ΑΠΦΟΙΟΚΕΣΑΒΑΝΟΣ, ἐν ᾗ
σορῷ κεκήδευται Μηνόδοτος ὁ υἱὸς αὐτοῦ· κηδευθήσεται δὲ καὶ Ἐπάγα-
θος ὁ προγεγραμμένος καὶ Αὐρ. Ἀτταλὶς ἡ γυνὴ αὐτοῦ· ἕτερος δὲ οὐδεὶς ἕξει ἐξουσίαν ἐνθάψα[ι]
τινὰ ἢ ἐκθάψαι τινὰ [τῶ]ν ἐνταφέντων
οὔτε διὰ ψηφίσματος ἢ ἄκτου
βουλῆς ἢ ἐντεύξεως ἡγε-
μονικῆς, ἐπεὶ ὁ παρὰ ταῦ-
τα τι πυήσας ἔστω ἀσε-
βὴς καὶ ἐπάρατος καὶ τυμ-
βωρύχος καὶ προσαποτει-
σάτω θεᾷ Ἀφροδείτῃ ἀργυ-
ρίου Ж ,βφ καὶ τῷ κατὰ τό-
πον ἑκατοντάρχῳ Ж ,α, ὧν
τὸ τρίτον ἔστω τοῦ ἐκδι-
κήσαντος· ταύτης τῆς ἐπι-
γραφῆς ἀντίγραφον ἀπε-
τέθη εἰς τὸ χρεοφυλάκι-
ον ἐπὶ στεφανηφόρου
τὸ ις' Τιβ(ερίου) Κλαυ(δίου) Ἀττάλου Ἰ-
ουλιανοῦ μηνὸς ° ζ °

1. ὑποκειμένη ἰσώστη: 'the niche under it', ed.pr. || 1-4 the individuals were previously unattested, ed.pr. || 2. in fine the reading is certain but makes no sense; therefore, a scribal error must be assumed: τοῦ Ἀπφ(ίου) ὁ κὲ Σαβανος (from σάβανον 'linen cloth'); the nickname should be in the genitive, ed.pr. || 6-8. for these formulas, attested only in Aphrodisias, cf. e.g. *SEG* LIV 1059 [with K.Harter-Uibopuu, *Tyche* 28 (2013) 77/78, Pleket]; though the city officially was free, autonomous and 'outside the province', the Aphrodisians had occasionally experienced interventions of Roman authorities in the financial domain, ed.pr. || 13-14. a κατὰ τόπον ἑκατόνταρχος was not previously mentioned as recipient of a fine, ed.pr., who assumes that at the time 'a Roman centurion, presumably commanding a contingent of the Roman army, was present at Aphrodisias or in its vicinity' (154); this kind of centurio has its parallels in the Egyptian centurions ἐπὶ τῶν τόπων and κατὰ τόπους (police duties) and the centuriones regionarii, ed.pr., who refers to *I.Aphr.* 1.168 (ἑκατόνταρχον λεγωνάρων); on 154-156 ed.pr. reconsiders other evidence for Roman centurions in the city: two ἑκατόνταρχοι φρουμεντάριοι (*SEG* XXXI 905 I, II; *I.Aphr.* 12.931/932, dated in *I.Aphr.* to the period shortly after ca. 250 A.D., close to the creation of the province of Caria/Phrygia; the new text shows that an earlier date is possible) and a τόπος φρουμ(ενταρίου) in the Aphrodisian stadium (*I.Aphr.* 10.2). The presence of Roman soldiers ('peacekeeping troops'; 156) in the city started already under the Severans and is part of 'the process that integrated Aphrodisians into the system of provincial administration and ultimately made Aphrodisias the capital of a Roman province' (156) [for funerary fines in Aphrodisias see now A.Rupp, 'Verbote und Strafzahlungen auf Grabinschriften am Beispiel von Aphrodisias', *Zeitschrift für Altorientalische und Biblische Rechtsgeschichte* 21 (2015) 143-158, Pleket] || 19-21. this stephanephoros is on record in another inscription from Aphrodisias (*BCH* 14 [1890] 607 no. 3; cf. L.Robert, *Ét.Anat.* 101 note 1), where now the complete name can be restored: ἐπὶ στεφανηφόρου Τιβ(ερίου) Κλαυδ]ίου Ἀττάλου Ἰουλιανοῦ, ed.pr., who suggests that the repeated occupation of the office (16 times!) was the result of an endowment (αἰώνιος στεφανηφορία); the man is to be related to the senators Τιβ. Κλ.

Ἀντώνιος Ἄτταλος and the latter's son Τιβ. Κλ. Ἀντώνιος Διογένης Ἰουλιανός.

859. Aphrodisias. Grave epigram for a young woman, 4th cent. A.D. (or later). *ALA* 154. Republished by C.P.Jones, *EA* 46 (2013) 172-175 (ph.; English translation).

Ψυχὴ σῶμα λιποῦσα τὸ [πήλινον e.g. - ⏑⏑ - -]
εὔλυτος ἐς μακάρων ἱερὸν γέ[νος - ⏑⏑ - -]
ὀκτωκαιδεκάτῳ τετρατο[ν ⏑⏑ - ⏑⏑ - -]
πάντ' ἀπανηναμένη ἤθεα [- ⏑⏑ - -]
Ῥώμης καὶ Φαρίης ξυνὸν γένο[ς - ⏑⏑ - -]
καλήν, μιλιχίην, ἐρατήν, πινυ[τόφρονα, - -]
ἕρμα σαοφροσύνης, κούρην κρ[ύφεν οὗτος ὁ τύμβος· e.g.]
ψυχὴ ἀθαν(ά)τοισιν ὁμέστιος οὐ[ρανὸν ἥκει, e.g.]
ἑδομένη φορέειν βρότεον vacat [δέμας - ⏑⏑ - -]

J. emphasizes that the text is not only pagan (so *ALA*) but shows strong signs of Neoplatonism || 1. πήλινον: cf. *SEG* XXXII 1302 (τὸν πήλινον χιτῶνα), J. || 2. εὔλυτος: 'easily released'; in fine γέ[νος: 'a tempting supplement', J. || 3. the line gives the woman's age, *ALA* and J. || 4. a pentameter; παντάπαν ἦν ἀμενη(ν)ὴ Θεα- -, *ALA* ('impossible', J.) || 5. Ῥώμης: the new Rome on the Bosporus; Φαρίη: Alexandreia, J., referring to *AP* 7.612 || 6. in fine πινυ[τήν- -], *ALA* || 7. in fine κούρην ΚΡ[- -], *ALA* || 8. ΑΘΑΝΤΟΙΣΙΝ, lapis; in fine ΟΥ[- -], *ALA*.

860. Bargylia and Kindya. As part of a wider discussion of settlements and fortifications in Caria, I.Pimouguet-Pédarros, in *Euploia* 162, argues that 'l'abandon de l'établissement lélège de Kyndia [sic] (Siğirtmaç Kalesi) au profit de celui de Bargylia (Assarlık), en position maritime, peut être mis en relation avec la réorganisation territoriale de Mausole dans ce secteur', while noting that there is no concrete epigraphic evidence for this from Bargylia itself (see 162 note 50). For the dossier concerning Kindya [not yet 'abandoned', Carbon] and Mylasa at the time of Mausolus, see also our lemma no. 911.

861. Gergakome. Cf. *SEG* XXVIII 836, XLV 1511, LVIII 1207/1208. In a detailed study, S.Szidat, *MDAI(A)* 63 (2013) 379–420, provides a new interpretation of the distinctive site and inscriptions of Gerga/Gergas/Gergakome (33 are known, all from the Imperial period; dr. of some of the relevant documents at 382 fig. 4, 403 fig. 14, and 405 fig. 15). After a discussion of previous analyses and etymologies, he proposes that Γεργα is a 'doricizing' form ('dorisierende Form', 413) of the name Γοργώ. The toponym Κέρκυρα/Κόρκυρα is compared, noting its possible parallel to the word γόργυρα (cf. *SEG* XII 391, for which S. argues that the γοργύρην χρυσῆν dedicated to Hera on Samos designates a Γοργόνειος or a representation of the Gorgon); the so-called 'temple of Artemis' in Korkyra may also have been dedicated to Gorgon, who is depicted on the pediment [a connection of γόργυρα (underground drain or watercourse) with Γοργώ and related words is rejected as 'implausible' by R.Beekes, *Etymological Dictionary of Greek* (Leiden, Boston 2010) 283-284, Carbon]. Further comparisons involve Κερκάς, attested as a toponym near Argos (see *SEG* XXXIII 295) and in Boiotia (*Suda* s.v.), [redacted] well as a pair of inscriptions relating to the Gorgoromeis in Lykaonia (ΓΟΡΓ[Ο]ΡΩΜΕΩΝ, ΓΟΡΓΟΡΩΜΩ[Ν]: A.S.Hall, *AS* 21 [1971] 125-166). Both Γεργακωμη and Γοργορωμη are to be interpreted as signifying 'Dorf der Gorgo' (388). Attempts to explain the 'doricizing' form Γεργα depend on its antiquarian connotations in the 2nd and 3rd cent. A.D. ('vermittelt ... die dorische Form Γεργας allgemein Altertümlichkeit', 387), as well as on the apparent links of mythological kinship between nearby Alabanda and Sparta (including a coin of 248 A.D. labelled ΑΛΑΒΑΝΔΕΩΝ ΛΑΚΕΔΑΙΜΟΝΙΩΝ, 412). In an extensive discussion of iconographical types at Gergakome and of the idea of 'Gorgon's gaze' turning its beholders into stone, S. identifies statue A, representing a female goddess and found on the principal terrace of the sanctuary, as Athena depicted with a breastplate (a Γοργόνειος), instead of [redacted] a 'Müttergöttin'; statues B and C [redacted] warrior Giants turned into stone; other features of the site, both constructed and natural, contributed to the overall composition of petrified figures, including the inscription ΓΕΡΓΑ ΕΝΒΟΛΟ, which most likely designated a rocky spur by the creek at the site (406) [if correct, this would point to a topographical rather than architectural or other meaning of ΕΝΒΟΛΟ (= ἔμβολον/ἔμβολος?), Carbon]. The inscription mentioning Μαρσ[ύ]ας is interpreted as a dedication to the river-god (407); however, Marsyas is a local god with no admitted connection to the myths of the Gorgon (cf. 408). The whole configuration of the sanctuary, as a Gigantomachy or Titanomachy, is thought 'to illustrate the repression of the Carian population in the Imperial era as a result of Panhellenic ambitions' (414/415). For a brief comment on this overall hypothesis, with some reservations, see M.Sève, *BE* (2015) no. 39.

862. Halikarnassos. Water supply and cults. P.Pedersen, in Henry, *4th century Karia* 33-64, [redacted] part of an appendix concerning the terrace of the Mausoleum, discusses the supply of water for the eastern part of the city (61/62) and mentions (cf. also fig. 18) the late Hellenistic relief depicting Hermes leading three Nymphs towards the god Acheloos (*SEG* XVI 648), now in the Bodrum Museum. This dedication to the Anaktes, Nymphs, and Naiads was found in the neighborhood southwest of the Mausoleum (Eskiçeşme) and should be related to a source of water specific to this area.

863. Halikarnassos. Foundation of Poseidonios, ca. 280-240 B.C. *Syll.*[3] 1044 (*LSAM* 72; *SEG* XVII 637; cf. *SEG* XLIV 871, comp. num.; cf. now also J.-M.Carbon, S.Peels, *Collection of Greek Ritual Norms* 104 (http://cgrn.ulg.ac.be/file/104)). Republished by J.-M.Carbon in *Cities and Priests* 99-114 (ph.; Greek text; English translation), after examination of the stone and a squeeze and consultation of J. and L. Robert's notes in the Fonds Louis Robert in Paris. We note some differences between *Syll.*[3] and Carbon's text, ignoring differences in dotted or undotted letters and in bracketing:

L. 1: χρήσας[θα]ι (*Syll.*[3]: [χρ]ησα[μέν]ου); L. 16: ὁμουροῦντα (*Syll.*[3]: ὁμορροῦντα); L. 18: ἥμυσυ (*Syll.*[3]: ἥμισυ); L. 46: πρὸ τοῦ δείπνου (*Syll.*[3]: πρὸ τοῦ δήμου); L. 52: ὑπὸ θεὸν καὶ ἄνθρωπον (*Syll.*[3]: ὑπὸ θεῶν καὶ ἀνθρώπων). There are clear *paragraphoi* in the left margin between LL. 11 and 12 and between LL. 22 and 23. A line by line commentary includes remarks on Apollo Τελεμεσσοῦ μεδέων (LL. 7-8); the Ἀγαθὸς Δαίμων of Ποσειδώνιος and the Ἀγαθὴ Τύχη of his parents (LL. 9 and 34); the ὑποθήκη (cf. L. 12: ὑπέθηκεν and in L. 25 ὑποθήκη) of Poseidonios; the ἐνηρόσιον (L. 18). Cf. our lemma no. 1845.

864. Halikarnassos. Epigram praising the city ('the pride of Halikarnassos'), late Hellenistic. *SEG* XLVIII 1330 (ed.pr.); LXI 854*. J.N.Bremmer, in S.M.Trzaskoma, R.S.Smith (edd.), *Writing Myth: Mythography in the ancient world* (Leuven-Paris-Walpole, MA 2013) 55-73, comments on LL. 5-14 (58-62; English translation), especially the role of the Κουρῆτες (the πάρεδροι in L. 6) in the birth of Zeus (LL. 7-9), appropriated by Halikarnassos, which 'promoted itself ■ Zeus' own country' (61; competition with Crete, where the Kouretes are at home in most mythographical variants; the 'earth-born' Kouretes (γηγενέων in L. 5) 'fitted the tradition of Carian autochthony above Cretan or other influence' (62)). – LL. 15-22 (English translation) are dealt with on 62-66, with special reference to the myth of Σαλμακίς (name with Anatolian component; she civilizes wild people; a version at variance with the tradition of the effeminizing effect of Salmakis' spring) and Ἑρμαφρόδιτος, who was reared by Salmakis and was the inventor of marriage. On 67-72 discussion of LL. 23-32 (English translation) on the 'Greek colonisers' ('founders'): Βελλεροφόντης, Κράναος (Athenian), Ἐνδυμίων (from Ἆπις, i.e., the Peloponnese; in the 3rd cent. B.C. his Carian roots begin to be emphasized; Halikarnassos claimed for itself 'an important mythological figure from the neighbourhood' [i.e., Herakleia under Latmos]) and the Troizenian Ἀνθης (cf. the Halikarnassian family of the Ἀνθεάδαι [*Syll.*³ 1020] and Troizen as μητρόπολις of Halikarnassos [*IG* IV 750 LL. 27-28]).]). See also id., in U.Dill, C.Walde (edd.), *Antike Mythen. Medien, Transformationen und Konstruktionen* (Berlin/New York 2009) 292-312, for an earlier study on this text.

865. Halikarnassos. Honorary decree for Augustus, after 2 B.C. *GIBM* 894; *SEG* IV 201. F.J.Long, in *op.cit.* (see our lemma no. 1836) 292-295 (English translation) sees in the inscription a number of specific lexical and conceptual correspondences with the Epistle to the Ephesians, inter alia the idea of surpassing (ὑπερβάλλω, ὑπεραίρω), the achievement and fulfilling of hopes (LL. 7/8: οὗ ἡ πρόνοια τὰς πάντων [ἐλπίδ]ας οὐκ ἐπλήρωσε μόνον ἀλλὰ καὶ ὑπερῆρεν; in Ephesians this fulfilling is connected with the prayers of all), and the notion that humans are vessels to be filled (ἐμπίμπλημι) with divine spectacles and realities, including sacrifices and hymns ('a significant feature of Ephesians is the locus of divine presence in the community of believers' [295]). See also our lemmata nos. 982 and 1827.

866. Halikarnassos. Honorary inscription for Marcus Aurelius, 175-180 A.D. *SEG* XLIV 874. M. Christol, T.Drew-Bear, in *Les voyages* — (see our lemma no. 1780) 142-144 (dr.), republish the inscription (cf. iid., *BSAF* (2004-2005) 322-330 (dr.)).

[Αὐτοκράτ]ορα Καίσ[αρα]
[Μ. Αὐρήλιον] Ἀντων[εῖνον]
[Σεβαστὸν Γ]ερμανι[κὸν Σαρ]-
[ματικὸν τὸν ἴ]διον εὐ[εργέτην]
vacat [ἡ π]όλις vacat

[- - Αὐτοκράτ]ορα Καίσ[αρα - - | - - - - π]άντω[ν - - - - | - - - - Γ]ερμανι[κ- - - - | - - - -]ΔΙΟΝΕΥ[- - - - || - - - - π]όλις [- - - -], *SEG* after ed.pr. W. Blümel, with P.Herrmann's remark: '2. perhaps rather [–] Ἀντων[εῖνον - -]' || the inscription may have to be related to the emperor's voyage in the east (but not to ■ visit in Halikarnassos), C.–D.-B. [see our lemma no. 1789].

867-868. Vacant.

869. Herakleia under Latmos. The synoikismos of Herakleia and Pidasa, 323-313/312 B.C. *SEG* XLVII 1563, LIII 1198, LX 1109. W.Mack, *Topoi (Lyon)* 18.1 (2013) 95-100, argues that the text should not be interpreted as 'a unilateral act of communal imposition' but rather comes close to an 'interstate treaty' emphasizing 'the mutual accommodation of interests and especially fairness' (96). In support of this view he analyzes various clauses in the text. Brief reflections on the nature of the text, which looks like a treaty but describes itself as a ψήφισμα/δόγμα. M. rejects the view that the name of the new tribe (Ἀσανδρίς) reflected the role of the satrap Ἄσανδρος in bringing about this merger and concludes that the text 'allude(s) to processes of negotiation and - - - represent(s) the accommodation of the two communities' interests' (100).

870. Hyllarima. Honorary decree for Dionysios and his mother Parthenion, Imperial period. Edd. pr. G.Deschamps, G.Cousin, *BCH* 18 (1894) 39-41 no. 4. G.Bockisch, in Henry, *4th century Karia* 135/136, republishes the inscription, misidentifying it as pertaining to the city and the cults of Alinda and repeating inaccuracies in the text of edd.pr. [We give here the text of the inscription adapted from the corrected version of A.Wilhelm, *Neue Beiträge* III (1913) 43-48, and incorporating notes by Robert, *Ét.Anat.* 513 note 1 (on LL. 11/12 and 17) and *BE* (1976) no. 640 (on LL. 9, 12, 15/16); for a French translation and some commentary, see A.Laumonier, *Les cultes indigenes en Carie* (Paris 1958) 458. The text will also be included in a forthcoming corpus of the inscriptions of Hyllarima by P.Debord (no. 17). Carbon.]

[- - - - - - -]ΜΑΛ[- - - - - - - - - - - - - οὐδε]-
[μιᾶς] φισάμενος δαπ[άν]ης τά τε [πρὸς]
[τοὺς] θεοὺς εὐσεβῶς ⟨ἔχων?⟩ μετὰ πάσης [ἐκ]-
[τεν]ε[ί]ας? διετέλεσεν ⟨ἔν?⟩ τε [τ]α⟨ῖς⟩ θυ[σίαι]ς κα[ὶ]
[π]αννυχίσιν καὶ πανηγύρεσιν ἱεροπρεπῶς
[π]άντα ποιήσας τά τε μυστήρια καὶ τῶν
συννάων θεῶν μετὰ πάσης δισιδαιμ[ο]-
νίας καὶ εὐωχίας ἐπιτελέσας· ἐφ' οἷς ἅ-
[π]ασιν ὁ δῆμος [- ca. 5 -] ἀποδεχόμενος τὴν
προαίρεσιν αὐτοῦ καὶ ε[ἰς ἀμοιβ]ὴν ὧν παρέ[σ]-
[χ]ηται καὶ προτροπὴν τῶν μελλόντων ὁμο-
θυμαδὸν ἐπηνέχθη τιμ[ᾶ]ν· διὸ δεδό-
χθαι κυρωθέντος τοῦδε τοῦ ψηφίσ-
ματος ἐσ[τεφανῶσ]θ[αι] Δι⟨ο⟩νύσι-
ον Διονυσίο[υ] τὸ[ν] προγεγραμμέ-
νον καὶ Ἀριστονίκην Διονυσίου τὴν
[ἱ]έριαν καὶ Παρθένιον θέσει [.]ΟΙΑ[.?]
[τὴ]ν μητέρα τῆς ἱερίας ἐπ[ὶ? - - -]

Date: 3rd cent. B.C., B., B. [probably early centuries A.D., given forms like ἱέριαν (L. 17) and the letters in the ph. of this text in P. Roos, *MDAI(I)* 25 (1975) 338 and pl. 61 no. 4 || the exact cult concerned is unknown, but since it involved a group of σύνναοι θεοί, as well as mysteries and all-night celebrations (LL. 5-7), a connection with the dedication found at Hyllarima that mentions [Ἀπόλλω]νι καὶ Ἑκάτηι καὶ τοῖς συννάοις [θεοῖς], made by a man who undertook the priesthood along with his mother (A.Laumonier, *BCH* 58 [1934] 378 no. 41) is attractive; for these gods at Hyllarima, cf. also *SEG* LV 1113 A and C || 1. letters no longer visible on the ph. in Roos, Carbon] || 2. ΔΑΠ[ΑΕ]ΙΣ, edd.pr.; δαπ[άνη]ς, W. || 3. εὐσεβῶς ⟨ἔχων?⟩, W. || 4. ΓΕΡΑΤΑΟΥΙ..ΣΙΑ, edd.pr.; ⟨ἔν?⟩ [τ]ε [τ]α⟨ῖς⟩ θυ[σίαι]ς [κ]α[ί], W.; [regrettably, this reading cannot be controlled on the ph. || 14. I read ἐστεφανῶσθαι from the photo, Carbon] || 15. [initio, I read Διονυσίου on the ph., Carbon]; τὸ[ν] or τὸ[μ], *BE* || 17. θέσει [.]ΟΙΑ[- - -], W. [from the ph., the final lacuna, if any, can only be the width of one letter maximum; I read the traces θέσει [.]ΟΙΑ from the ph. as probably a name, perhaps Θευξένου, Carbon].

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871. Iasos. Decrees: Chronology and Topography. R.Fabiani, M.Nafissi, in *Iasos e il suo territorio* - - - (cf. our lemma no. 879) 37-60, focus on the places and especially the monuments chosen by the demos for publication of the numerous decrees (most of them for foreigners, only four or five concern citizens; all in all ca. 90 honorary decrees have been found during the excavations). Free-standing stelai or so-called παραστάδες (door-posts or large pilasters placed against walls of temples and other public buildings) were used for publication of the decrees. Decrees in honor of foreign judges and their home-cities appear to have been inscribed on stelai in the temple of Artemis Astias, the main deity of the city. Later decrees which ratify the gift of citizenship to the judges already announced in earlier decrees were engraved on a παραστάς, together with many other decrees [we do not summarize the findings about the chronology of Iasian decrees: cf. R.Fabiani, *I decreti onorari di Iasos. Cronologia e storia* (Munich 2015), Pleket].

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872. Iasos. Gymnasion and presbyteroi. P.Fröhlich, in *Groupes et Associations* 59-111, lists twelve cities in which πρεσβύτεροι are attested (whether or not as a group; nearly all from the 2nd cent. B.C. and rarely later than the 1st cent. A.D.) and four cities in which they are specifically attested as associations (Chios, Samos, Metropolis, Iasos; all late Hellenistic). In an Appendix on 105-111 he presents the Greek texts and French translations of eight inscriptions; for the texts from Iasos he examined the squeezes in the Fonds Louis Robert; this resulted in a number of minor changes which do not affect the meaning of the texts and which we do not reproduce.

The eight texts in the Appendix are: *SEG* XLV 1520 (c) (no. 3; Iasos); *I.Iasos* 23 (no. 1), 93 (no. 2) and 250 (no. 4; cf. *SEG* LX 1113, comp. num. and in fine); *IG* XII.6.133 (no. 5; Samos); *Syll.*³ 1068 (no. 6; Patmos); *CIG* 2220 (no. 7; Chios) and 2221 (no. 8; *SEG* XXVI 1021; Chios). Two other inscriptions, not included in the appendix but very relevant for the Iasian presbyteroi are *I.Iasos* 245 and 246 (both foundations). In 245 L. 30 in fine F. (74 note 65) proposes γλυ[κισμόν] instead of γ(έ)[ρας κτλ]. None of the Iasian texts recording the presbyteroi is prior to the years 175-150 B.C. The texts from Metropolis, not included in the appendix and briefly discussed on 64/65, are: *SEG* XLIX 1522; *I.Eph.* 3488 (*SEG* LVIII 1339) and *I.Metropolis* 1 B LL. 38-40 (*SEG* LIII 1312 B).

Detailed analysis of the texts collected in the appendix and others, with special reference to the following items: functionaries of the presbuteroi (e.g. διοικηταί); election procedures (secret voting); income of the pr. (especially revenues from donations); relations between city and pr.; activities (gymnasial, cultic; banquets; in Chios there was a πρεσβυτικόν [*IGR* IV 1703] [in Carian Nysa on the Maeander there was a γεροντικόν; see now M.Kadioğlu, *Das Gerontikon von Nysa am Mäander* (Darmstadt 2014), Pleket]); relation between the πρεσβυτικόν and the Ὁμηρικόν; age-limits (older than 30); number of πρεσβύτεροι; physical training in the gymnasia (no *obligation* to train in the gymnasia or to prepare for war in the urban army; eventually training as special association but initio perhaps as part of οἱ ἀλειφόμενοι or οἱ μετέχοντες; see e.g. *SEG* XXXIII 696 [Amorgos; 2nd/1st cent. B.C. according to F. on 86 note 109] and XXXV 598 [Larissa], *IG* XII Suppl. 122 [Eresos; μετὰ τῶν νέων καὶ τῶν ἀλειφομένων; ca. 200 B.C.], *CIG* 3085 [Teos; ἔφηβοι, νέοι and οἱ μετέχοντες τοῦ γυμνασίου; late Hellenistic], *IG* XIV 256 [*IGDS* 161; Gela; ἔφηβοι, οἱ νεώτεροι, οἱ ἄλλοι οἱ ἀποδυόμενοι εἰς τὸ γυμνάσιον; 1st cent. B.C.]); rise of special associations of pr. in the late Hellenistic period (but not necessarily in all poleis): see e.g. *SEG* XLIII 370 (LI 786) and 371 (Amphipolis), LVII 1269 (Pergamon); financing of their activities, rarely by the city (though in Pergamon we hear about public funds earmarked i.a. for the ἄλειμμα τῶν πρεσβυτέρων: *SEG* LVII 1269 in fine) and mostly by the pr. themselves (donations; money given by gymnasiarchs), which may have prompted them to organize themselves in associations; in document no. 5 of the appendix we read about οἱ ἀλειφόμενοι τῶν πρεσβυτέρων; apparently not *all* pr. were members of the associations; pr. as groups of 'notables locaux' (96) searching for 'social capital' and for money, and founded in the 2nd cent. B.C., in close cooperation with the civic authorities and with the νέοι as model. Brief reflections on the polis as a big family with the pr. as parents and the youngsters as children (cf. *I.Priene* 117 LL. 55-58), on a 'survalorisation publique de l'ancienneté - - - et son institutionnalisation par la naissance de ces groupes de *presbytéroi*, peut-être de patéres, et, plus tard ou ailleurs, des gérousiai' (103; brief analysis of *IG* XII Suppl. 139 A LL. 1-3 and B LL. 18/19), and on the relation between the πρεσβύτεροι and the γερουσίαι from the Imperial period [cf. also M.Paganini's summary in *Topoi (Lyon)* 18.2 (2013) 490/491; for a new inscription mentioning οἱ πρεσβύτεροι as a group responsible for the erection of a stele with a decree of the demos, cf. *Gephyra* 12 (2015) 191-198; for the relation between gymnasiarch and gerousia see now J.-M. Carbon, S.Isager, P.Pedersen, *ZPE* 201 (2017) 178-182 (Halikarnassos); cf. also our lemma no. 960, Pleket].

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873. **Iasos. Resident foreigners.** Cf. *SEG* XLIV 889, LI 1505, LV 1115. F.Delrieux, in id., O.Mariaud (edd.), *Communautés nouvelles dans l'Antiquité grecque. Mouvements, Intégrations et Représentations* (Chambéry 2013) 155-202 (cf. P.Hamon, *BE* (2014) no. 443: 'longue mais peu instructive'), examines the terminology used to indicate resident foreigners (to be distinguished from temporary residents: ξένοι (παρεπιδημοῦντες)): οἱ ἐν τῇ πόλει κατοικοῦντες; μέτοικοι (relation with πάροικοι; brief discussion of *I.Iasos* 408 [French translation; not mercenaries but μέτοικοι] and 220 [French translation; μέτοικοι versus ξένοι and ἀστοί]). In the 2nd cent. B.C. the evidence for resident foreigners grows considerably: see especially *I.Iasos* 160-167 and 170-218 (*SEG* LVII 1088-1091; list of contributors to the financing of the Dionysia; many μέτοικοι among them; brief discussion of *I.Iasos* 191 (Greek text; French translation)). On 165-174 tabular survey and analysis of all attested resident foreigners, divided over three periods (ca. 200-160, 160-140, and 140-100 B.C.; 81 persons, many from the Black Sea and the Levant; brief comment on *I.Iasos* 2 (soldiers of a garrison staying in the city after the departure of their units) and on the economic potential of Iasos enabling the city to accommodate numerous foreigners).

On 180-185 reflections on the presence of Romans and Italians in Iasos from the 1st cent. B.C. onward (cf. already *SEG* XXXIV 889 for their presence in Iasos and LII 762 and 1050 for their presence in Rhodes and Kaunos). In *I.Iasos* 90 (beginning of the 1st century A.D.) we have οἱ Ῥωμαῖοι οἱ ἐν Ἰασῶι πραγμα-

τευόμενοι ('une communauté à part entière' (182); but see P.Hamon, *loc.cit.*: 'D. parle fort improprement de la "communauté étrangère" et tente, assez vainement, de retracer les étapes de la "mise en place d'une aussi vaste toile", qui s'explique par l'attractivité du port').

874. Iasos. **Honorary decree for the three sons of Peldemis, 367/366-361/360 B.C.?** *SEG* XXXVI 983 (*SEG* XXXVIII 1059 is a later copy of this text). R.Fabiani, in *Euploia* 317-330, reprints the Greek text (ph.; also of *SEG* XXXVIII 1059). She briefly discusses *I.Mylasa* 2 in which 'the sons of Πελδεμις (the same as the three in *SEG* XXXVI 983) are punished for having defiled the statue of Hekatomnos in 361/360 B.C. during the satrapy of the latter's son Maussollos. F. argues that SEG XXXVI 983 precedes those events of 360/361 B.C. in Mylasa and is likely to have been issued after the Conference of Susa (367/366 B.C.; end of the King's Peace and beginning of an anti-Persian Athenian policy). F. examines the ideological background of the ἐπιβουλή against Maussollos. Athens is likely to have revitalized the connection with Iasos. The man who proposed the honorary decree for Peldemis' sons (*SEG* XXXVI 983) probably is a descendant of the homonym who was honored by Athens ca. 400 B.C. (*SEG* LI 1506 (and 67); copied in Iasos in the 2nd cent. B.C.). Both cases concern people with distinct anti-Persian feelings. In *SEG* XXXVI 983 an anti-Persian (and anti-Hekatomnid) group in Iasos pushed through a decree honoring three men who a few years later conspired against Maussollos; the same people are likely to have urged the republishing of the earlier Athenian decree honoring three Iasians who likewise had been anti-Persian. In the end, however, the philo-Hekatomnid faction prevailed and managed to have the conspirators against Maussollos ([τ]ῶν ἀν[δρ]ῶν τῶν ἐπιβουλευσάντων Μαυσώλλωι καὶ τῆι Ἰασέων πόλῃ; *I.Iasos* 1 LL. 2-3) killed or exiled and their possessions confiscated [for *I.Iasos* 1 see our lemma no. 875]. Similar developments took place in Erythrai (*I.Erythrai* 7: positive relations with Athens in 366/365 B.C.; Maussollos is honored in *I.Erythrai* 8 [*Syll.*³ 168] and Idrieus is honored in *SEG* XXXI 969). [On *I.Erythrai* 8 and other honors for Hekatomnids see our lemma no. 886, Corsten.]

875. Iasos. **List of possessions confiscated and sold after a conspiracy against Maussollos, ca. 360-350 B.C.** *I.Iasos* 1 (see also our lemma no. 874 in fine). F.Delrieux, in M.-C.Ferriès, F.Delrieux (edd.), *Spolier et confisquer dans les mondes grec et romain* (Chambéry 2013) 209-265, reprints the text of *I.Iasos* 1 (ph.; detailed app.cr.; French translation; 211-215 [cf. also our lemma no. 874 in fine]). In an Appendix on 248-250, D. publishes his revised edition of the text after examination of the stone in the Louvre and of a series of new photos. Differences are underlined and 'insignifiantes: l'apport épigraphique est donc inexistant' (P.Hamon, *BE* 2014 no. 39). We do not reproduce these insignificant differences.

D. observes that the text records three sales in two years. For the first sale the purchaser, the nature of the possession, the former owner, the price (in staters) and the μνήμονες ('guarantors') are mentioned; for the two other sales it is only the purchaser, the possession and the price (in staters) that are recorded. In the two later sales the prices are on the whole lower and may have to be related to 'biens mobiliers'. D. adduces various other inscriptions (see infra) which contain prices of real estate and concludes that the Iasian prices were in comparison very low. D. suggests that the Iasian staters were Persian gold dareikoi. Payments may have been realized in silver drachmas struck under Maussollos. Detailed discussion (Greek text; French translation) of *SEG* XXXVII 917 (Erythrai); LV 957 (Chios); *Syll.*³ 46 (*SEG* XLIII 713; detailed app.cr.; Halikarnassos).

876. Iasos. **Honorary epigram for Idrieus, 344/343-341/340 B.C.** Cf. *SEG* LX 1110 sub (3). Large limestone block found during excavations in the western stoa of the agora; part of a large base consisting of at least four other blocks supporting statues of Aba, sister and wife of Hekatomnos and mother of Idrieus (for her see our lemma no. 878); Hekatomnos; and Idrieus and his sister/wife Ada [for this monument cf. N.Masturzo, in *Epigrafi di Iasos* 27-61, Pleket]; on top a dowel-hole; inscription on the front. Ed.pr. M. Nafissi, in *Euploia* 303-315 (ph.; French translation; here designated N. 1). Revised text by id., in *Epigrafi di Iasos* 65/66 and 70-92 (ph.; dr.; Italian translation; here designated N. 2). See also id., in E.Winter, K. Zimmermann (edd.), *Zwischen Satrapen und Dynasten: Kleinasien im 4. Jahrhundert v. Chr.* (*AMS* 76; Bonn 2015) 21-48. We print the text of N. 2 (p. 65).

Αὔξοντες. [..]. [.. βα]σιλεῖς κλεινοὺς παρὰ θνητοῖς
στῆσαν τουσ[...]ασεῖς πρῶτοι ἐπ' εὐτυχίαις·
σώισαντος π[α]τρίαν ἀρχὴν Ἰδριέω⟦ς [- ca. 5-6 -]. α .⟧
[ἐκ] δεινῶν παθέων ἤγαγε ἐς εὐνομίαν

Date: monument and epigram probably date from 344/343-341/340 B.C., the erasure (L. 3) from 341/340-336/335 B.C. (satrapy of Pixodaros), N. 1 and 2 || 1. [πόλιν οἱ βα]σιλεῖς, N. 1; τ[ιμ]α[ῖς βα]σιλεῖς, N. 2; [Καρῶν βα]σιλεῖς, C.Marek apud N. 2: τιμαῖς is compatible with 'il labili segni rimasti' and with 'spazio a disposizione' (74) and has parallels in e.g. *SEG* XLVIII 716 bis and *IG* IX.1².2.238; 'the kings' are the Hekatomnids, who in fact were satraps of the Persians; the Iasians preferred to ignore the situation of dependence on (the governor of) the Persian king, N. 2 || 2. τοὺς [Ἰα]σέ[ας], N. 1; τοὺσ[δε Ἰ]ασεῖς, N. 2 and G.Petzl apud N. 2; in N. 1 βασιλεῖς (L. 1) is subject, in N. ■ object; ἐπ' εὐτυχίαις: 'pour des temps heureux', N. 1; '(the kings were first) to bring to prosperity the Iasians', N. 2 on 73; 'per il loro buon successo', N. 2 ('un valore finale'; on 83 parallels for this expression); the Iasians presented themselves as the first who erected statues of the Hekatomnids ἐπ' εὐτυχίαις, N. 2, who does not exclude that the Hekatomnids 'fossero destinatari dei sacrifici' (85); he refers to *SEG* LVIII 1220 (θυσίαι for Maussollos) and to the Μαυσσολεῖον in Iasos || 3. initio: 'dopo che Idrieo salvò il potere paterno', N. 2, perhaps a reference to the conspiracy against Maussollos in the 360s/350s B.C., probably in 357-355 B.C (*I.Mylasa* 2; *I.Iasos* 1 [on which see now R.Fabiani, in E.Winter, K.Zimmermann (edd.), *op.cit.* 49-70, and eadem in the article summarized in our lemma no. 874, Pleket]); the δεινὰ πάθεα in L. 4 may refer to the hardships suffered by the Iasians during that event; in fine ⟦Ἑκατόμνω⟧, N. 1; transition from gen. abs. (with Idrieus in the gen.) to a verb ἤγαγε (L. 4) with Idrieus ■ subject, N. 1 [but see P.Hamon, *BE* (2014) no. 441: 'passage incongru du génitif absolu à un verbe conjugué sans sujet exprimé', Pleket]; Ἰδριέω⟦ς [Ἄδα Κᾶ]ρας⟧, N. 2, with detailed discussion of the relation between Iasos and the Carians and the reason why the reference to the Carians was erased later: the concept of sovereign power exercised by the βασίλισσα Ada over the Carians may have been difficult to swallow for the free polis of Iasos [see also Fabiani, *art.cit.* (cf. our lemma no. 874) 329, who suggests connecting the erasure with the 'renewed publication of ■ decree which honoured those who in Mylasa had insulted the statue of Hecatomnos', Pleket] || 4. εὐνομία: 'bon ordre', N. 1; 'buon ordine', N. 2, guaranteed by the Hekatomnids and undoubtedly also by the supremacy of the city-elite || in N. 1 and 2 detailed commentary on brother-sister marriages among the Hekatomnids (the idea of the superiority of the family was predominant).

877. Iasos. **Honorary decree for Theodoros, ca. 330-320 B.C.** *I.Iasos* 52. R.Fabiani, *art.cit.* (cf. our lemma no. 874) 327, offers a new restoration of LL. 1-3 (here 'F. 1'). In *Epigrafi di Iasos* 163-202 (ph.), she presents a new text of the entire inscription (here 'F. 2'). Cf. also J.-M.Carbon, *EA* 49 (2016) 67-69.

[Ἐπὶ στ]εφανηφ[όρου Μιννίωνος]
[το]ῦ Θεοδότου, μ[ηνὸς - - - - - - -]·
[πρ]υτάνεων γν[ώμη· ἔδοξεν τῆι]
[βο]υλῆι καὶ τῶι δή[μωι· ἐπειδὴ]
Θεόδωρος Ἡγύλ[λου ἀνὴρ καλὸς]
καὶ ἀγαθὸς περὶ [τὴν πόλιν ἐστί],
δεδόσθαι αὐτῶι [ἱερωσύνην]
Διὸς Ἰδριέως καὶ Ἥ[ρας· εἶναι]
δὲ αὐτῶι καὶ προε[δρίαν ἐν ἀγῶσι]
πᾶσιν, δεδόσθαι δὲ [αὐτῶι καὶ]
ἀτέλειαν πάντων τ[ῶν ἐκ τοῦ νόμου]
εἰς τὸν ἅπαντα χρόν[ον καὶ αὐτῶι]
καὶ ἐγγόνοις vacat
vacat

Date: 330-320 B.C., F. 2 || Arrian (*An.* 1.18.2) reported that Alexander the Great introduced democracy in the cities of Asia. In Iasos, however, the regime 'essenzialmente oligarchica' (191) which flourished under the Hekatomnids continued to exist, F. 2 || 1-2. [- - - - - - | -]σφα[- - - - - | -] Θεοδότου Μ[- - -], *I.Iasos*; Minnion and Gorgos, sons of Theodotos, had a personal relationship with Alexander the Great and are likely to have been supporters of the Hekatomnids; there was 'a very clear political and ideological continuity in the civic life of Iasos between the Hekatomnid period and that of Alexander' (328), F. 1; C. suggests that in L. 2 in fine ca. 9 letters are missing and that the month may have been Φυλαιών or Ἀδωνιών, 'though any certainty is elusive' || 5-6. Θεόδωρος Ἡγύλ[λου ἀνὴρ ἐστι καλὸς] | καὶ ἀγαθὸς περ[ὶ τὴν πόλιν τῶν Ἰασέων], *I.Iasos*; F. 2 suggests that Hegyllos, son of Theodoros and stephanephoros ca. 300 B.C. (*I.Iasos* 45 and 69) is the son of the Theodoros in *I.Iasos* 52, and that Hegyllos, son of Οὐλιάδης and on record in *I.Iasos* 1 as ἄρχων (during the satrapy of Maussollos), perhaps was the father of our Theodoros || 7-8. δεδόσθαι αὐτῶ[ι πολιτείαν καὶ ἱερεωσύνην (?)] | Διὸς Ἰδριεὺς καὶ Ἥ[ρας Ἄδας (?)· εἶναι], *I.Iasos*; F. ■ argues that Zeus' epithet Ἰδριεύς is derived from the toponym Ἰδριάς (part of Caria) and has nothing to do with the Hekatomnid Idrieus, brother of Maussollos and son of the couple Aba-Hekatomnos; as a result 'l'ipotesi di un culto divino per il satrapo mi sembra improbabile' (179); see also *SEG* LI 1551; C. suggests [τὴν ἱερωσύνην] in L. 7 || 9. προε[δρίαν ἐν τοῖς ἀγῶσι], *I.Iasos* || 10-13. δεδόσθαι δὲ [αὐτῶι καὶ - - -] | ἀτέλειαν πάντων τ[ῶν ἡ πόλις κυρία ἐστίν] | εἰς τὸν ἅπαντα χρόν[ον· ὑπάρχειν δὲ ταῦτα] | καὶ ἐγγόνοις, *I.Iasos*; F. 2 provides various parallels for the expression πάντων τῶν ἐκ τοῦ νόμου and suggests that exemption of liturgies is included in πάντων, referring to *IG* II² 1140 and *LSAM* 11; C. suggests restoring L. 11 as follows: πάντων· τ[αῦτα δὲ εἶναι].

878. Iasos. Honorary inscription of Aba, 4th cent. B.C. or later. Cf. Robert, *Sinuri* p. 100 (ph. of a squeeze; 'unknown provenance'). Limestone statue base inscribed on two sides; now in the Archaeological Museum in Istanbul; probably part of a larger monument consisting of at least four other blocks (cf. our lemma no. 876); at left a cutting for a clamp connecting the block with an adjacent block; on top a dowel-hole for a statue; on a lateral side, *SEG* LX 1115 (Iasos; now republished by M.Nafissi in the publications mentioned infra, on 306/307 and 68-70, respectively; in L. 7 N. gives [Ἰασ]έ[ων - -] (*SEG*: [Ἰασέων])); on the front the inscription for Aba. Ed.pr. M.Nafissi in *Euploia* 305/306 (ph.) and in *Epigrafi di Iasos* 66-68 (ph.): Ἄβα vv Ὑσσαλδώμου

Date: 4th cent. B.C., R.; 'più tardo', M., who refers to *SEG* XXXVI 983 || Aba: wife and sister of Hekatomnos, mother of Maussollos, Artemisia, Idrieus and Ada, N. [see also *SEG* LXI 871, Carbon].

879. Iasos. Sale of the priesthood of the mother of the Gods (and of the Meter Phrygia), end of the 3rd cent. B.C. Cf. *SEG* LXII 829. Two joining fragments of a limestone stele broken below and found in the western stoa of the agora. Mentioned (without Greek text) and briefly discussed by G.Maddoli, in

D.Baldoni, F.Berti, M.Giuman (edd.), *Iasos e il suo territorio* (Atti del convegno internazionale per i cinquanta anni della Missione Archeologica Italiana, Istanbul, 26-28 Febbraio 2011; Rome 2013) 75-80 (ph.; briefly mentioned in *SEG* LXI 946 app.cr. ad LL. 1-2). Ed.pr. G.Maddoli, in *Epigrafi di Iasos* 101-118 (ph.; Italian translation).

[. . . . . . τ]ῆς ἱερωσύν[ης] τῆς τῶν Θ[εῶν Μητ]ρός·
ἀγαθῆι τύχηι· ἐπὶ στεφανηφόρου Ἀπόλλων[ος] τοῦ με-
τὰ Ἑκαταῖον, μηνὸς Θαργηλιῶνος ἕκτηι ἐπὶ δέκα,
κατὰ τάδε πωλοῦσιν οἱ νεωποῖαι οἱ περὶ Λάμ-
πιτον Ἱπποκράτους τὴν ἱερωσύνην τὴν τῶν Θε-
ῶν Μητρός· ἡ δὲ πριαμένη ἱερήσεται κατὰ τὸν νό-
μον καὶ τὴν διαγραφήν· vac. κατὰ τάδε πωλεῖται ἡ
[ἱ]ερεωσύνη τῆς τῶν Θεῶν Μητρός· ἡ πριαμένη ἱερή-
σεται ἕως ἂν ζῆι κατὰ τὸν ὑπάρχοντα νόμον, ἱε-
ρήσεται δὲ καὶ τῆς Φρυγίας Μητρὸς ἡ αὐτή· κατὰ τάδε
θύσει μηνὸς Ἀληθιῶνος τριακάδι καὶ πέμψει τὴμ πομ-
πὴν ἐκ τοῦ πρυτανείου· λήψεται δὲ ὧν ἂν ἡ πόλις θύηι ἑνὸς ἱερε[ί]-
ου οὗ ἂν βούληται σκέλος τὸ δεξιὸν καὶ τῆς κεφαλῆς τὸ ἥμι-
συ καὶ γλῶσσαν καὶ ἐγκέφαλον καὶ τράχηλον καὶ ὠμοπλάτην
καὶ πλευρὰς ἐπὶ τρία ὀστᾶ δεξιά· ὧν δ' ἂν οἱ ἰδιῶται θύωσιν, λήψε-
ται ἀφ' ἑνὸς ἱερείου κωλέα[ν]· λήψεται δὲ καὶ τὰ παρατιθέμε[να]
πάντα ἐπὶ τὴν τράπεζα[ν] ἡ ἱέρεια πλὴν χρυσίου ἢ ἀργυρ[ίου ἢ]
[ἱ]ματισμοῦ· τούτων δὲ ὅ [τ]ι ἂν [τ]ις ἀνατιθῆι ἀπογραφ[έτω ἡ ἱέ]-
ρεια πρὸς τοὺς νεωποίας καὶ ἔσω παρεχέτω [τοῦ ναοῦ ἕως ἡ πό]-
λις περὶ αὐτῶν βουλεύσηται· vv οἱ δὲ νεωποῖαι κ[αταγραφέσθων]
[κ]αὶ ἀντιγραφέσθω ὁ τῆς β[ουλ]ῆς γραμματε[ύς· δοῦναι δὲ τοὺς]
[ν]εωποίας τοῖς πρυτά[νεσι εἰ]ς β[οῦ]ν δραχ[μὰς - - - - ca. 14 - - - -]
πέντε καὶ εἰς αἶγα δρα[χμὰς -]
καὶ εἰς ἔλατρα κα[ὶ -]
[κ]αὶ ξύλα δραχ[μὰς -]
[κα]ὶ τῆι ἱερε[ίαι -]
[ἱ]ερὰν(?) [- -]
- -

For sale of priesthoods (and other methods for acquiring priesthoods (election; hereditary priesthoods)) cf. *SEG* L 766; LI 1054, 1061/1062 and 1064-1066; LIII 842 and 2246; LVIII 1952; LXI 946, Pleket] || 1. initio possibly πώ[λησι]ς, ed.pr., who adds that the sale of a priesthood in Iasos was already known from *I.Iasos* 245/246 (*LSAM* 60 (a) and (b)); P.Hamon, *BE* 2016) no. 448, suggests δ[ι]αγρα[φή] || 3. the month Thargelion is in the late spring; the sacrifice is in Alethion (L. 11), for which cf. *I.Iasos* 23 L. 3; the place of Alethion in the calendar cannot be fixed, ed.pr. || [4. for the νεωποῖαι cf. *SEG* LX 1111, Pleket] || 4-5. another Λάμπιτος, son of Hippokrates, is on record in *I.Iasos* 266 L. 13, ed.pr., who for chronological reasons suggests that the Lampitos in the present text is a descendant of the homonym in *I.Iasos* 266 [cf. now R.Fabiani, *ZPE* 199 (2016) 87-93, who argues that on palaeographical grounds *I.Iasos* 266 dates from about the same time as the new text but that it contains ■ 'retrospective list', i.e., that the Lampitos in *I.Iasos* 266 L. 13 was active much earlier than the date of the

list, viz. ca. 375-350 B.C.; F. adduces various other inscriptions (as yet unpublished) which mention members of this family, which was active for at least ca. 150 years, Pleket] || 6-7. 'secondo la legge e il contratto', ed.pr. (cf. his 'scrittura contractuale' (114)); the hieros nomos contains general rules for all cults, the διαγραφή specific rules for a specific cult: ed.pr. refers to *IG* XII.4.1. 298 and *SEG* L 766 LL. 35-45 for the relation between (ἱερὸς) νόμος and διαγραφή; cf. *SEG* LXI 946 for διαγραφή as 'Pflichtenheft' || 9-10. for the relation between the Meter Theon and the Meter Phrygia (Kybele) (for the latter see *I.Iasos* 229) ed.pr. refers to the Prienian inscription *SEG* LXI 946; in the latter and in the new Iasian text the two deities are distinct entities [cf. also M.Nafissi, in *Epigrafi di Iasos* 119-136, for comment on the relation between the Mother of the Gods and the Meter Phrygia in the context of ■ dedication from Iasos to Βασίλεια and a dedication from an extra-mural sanctuary of the Μήτηρ Θεῶν, carrying the title Βασίλεια Διδυμαία, Pleket] || 11-12. for the πρυτανεῖον cf. the role of the prytaneis in L. 22, ed.pr., who underlines the civic character of the Meter Theon cult and the absence of ecstatic elements typical of the cult of the Meter Phrygia, and refers to *SEG* LXI 946 for a similar relation between procession and prytaneion || 13-15. for the various parts of the sacrificial animal ed.pr. refers to Le Guen-Pollet's article summarized in *SEG* XLI 1850 || 15. 'e le costole sotto il terzo osso dalla parte destra', ed.pr., a more detailed rendering of what in other texts is called τρίπλευρον/τρίπλευρα (*LSCG* 70 and 93; *LSAM* 12) [read instead πλευρὰς ἐπὶ κτλ., 'portions of the side on three right bones', i.e. three right ribs and their meat; see now *CGRN* 196 (http://cgrn.ulg.ac.be /file/196/), Carbon] || 16-17. for the difference between parts of the animal and precious objects put on the sacrificial table ed.pr. refers to *I.Iasos* 220 and *Syll.* 1047 || 19. 'tenga (sc. l'elenco a disposizione all' interno [del tempio]', ed.pr.; P.Hamon, *loc.cit.*: 'on attendrait plutôt quelque chose comme "conserver"' || 20. in fine possibly κ[αταγραφόντων] or π[αραλαβόντων], H., *loc.cit.* || 21-25. ed.pr. suggests that it is a percentage of the value of each sacrificial victim that the neopoiai are to pay to the prytaneis; H., *loc.cit.* argues that the neopoiai pay the price of the victims to the prytaneis from public funds.

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880. Iasos. Dedication to Herakles Prophylax, 1st cent. A.D. (Julio-Claudian period). Cf. *SEG* LIX 1205. White marble altar moulded above and below, found in the western stoa of the agora. Ed.pr. F.Berti, in F. Raviola et al. (edd.), *L'indagine e la rima. Scritti per Lorenzo Braccesi* (Hesperia 30; Rome 2013) 209-220 (ph.). Greek text and French translation in J.-S.Balzat, *An.Ép.* (2013) [2016] no. 1580.

vv Ἡρακλεῖ vac.
Προφύλακι Θεῷ
vac. ἐπηκόῳ vac.
Τίτος Κορνήλι-
ος Πωλλίων εὐ-
χαριστήριον τὸν
ναὸν ἔχρεισεν
καὶ ἐκόσμησεν
καὶ τὸν βωμὸν
vv ἐποίησεν vv

2. For Προφύλαξ cf. *I.Iasos* 108/109, ed.pr. || 4-5. T. Cornelius Pollio: previously unattested, ed.pr., who refers to other Cornelii in Iasos || 7. ναόν: ■ chapel found in the center of the western stoa; ἔχρ(ε)ισεν: from χρίω ('to coat', *LSJ* s.v.); ed.pr. refers to *La Carie* 363/364, and Robert, *Hellenica* XI/XII 460-463 [for a new example of chreisis see now H.Malay, G.Petzl, *New religious texts from Lydia* (cf. our lemma no. 1178 app.cr. in fine) 51 no. 11, Pleket] || [9-10. 'le verbe ποιεῖν est inattendu: un latinisme (*fecit*)?', P.Hamon, *BE* (2014) no. 442, Pleket].

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881. Iasos. Incertum, Imperial period. Fragment of ■ marble table, found in the western stoa on the agora. Ed.pr. F.Berti, in *Tout vendre* 108 (text in majuscules; ph.): [---]ου ἀγορανόμων [---]

'Dedicace d'agoranomes', M.Sève, *BE* (2013) no. ■ || on 107, ed.pr. refers to the topos-inscription *I.Iasos* 261 (Greek text; ph.), which attests the lease of parts of the stoa.

882-883. Idyma (area of: Akyaka/Inişdibi). Two epitaphs, ca. 50 B.C.-50 A.D. Edd.pr. G.Ünver, A. Yaman, *Gephyra* 10 (2013) 135-140 nos. 1/2 (ph.; English translation), publish the following texts. The stones were brought to the museum in Muğla; the lower part of no. 1 was missing but was found later, built into the wall of a building in the area of Inişdibi. The region of Inişdibi was probably the necropolis of Idyma. Brief discussion of the location of Idyma.

882: 136-138 no. 1. **Epitaph of Soteris and her daughter Athenaïs.** White marble stele moulded above and below; below the lower moulding a tenon. Between LL. 4 and 5 an arched niche flanked by pilasters; within the niche representation of a woman (Soteris) holding the hand of a girl (Athenaïs).

vacat Ὑπὲρ vacat
Σωτηρίδος Κῴας v
Μόσχος δ' Ῥόδιος
ὑπὲρ τῆς τροφοῦς
καὶ Ἀρτεμῆς Κῷος ὑπὲρ vv
τῆς μητρὸς καὶ ὑπὲρ Ἀθηνα-
ḙίδος τῆς ἀδελφῆς καὶ Ἀρι- v
ςτόβουλος Παυσανία Ἰδύ- v
μιος ὑπὲρ τῆς γυναικὸς κα[ὶ]
ὑπὲρ τῆς προγόνου μνήμης
ἕνεκεν vacat

4. τροφοῦς: 'his foster mother', edd.pr.; Moschos was Soteris' threptos, P.Hamon, *BE* (2014) no. 445 || 5. Ἀρτέμης = Ἀρτε(ί)μης, H., *loc.cit.* [the form Ἀρτεμῆς is actually quite common and needs no correcting, pace H., Carbon] || 10. προγόνου: 'stepdaughter', edd.pr., who refer to *TAM* II 370 and *TAM* V.1.682; on 137 a stemma of the family. Aristoboulos (LL. 7/8) was Soteris' second husband and the stepfather of Artemes and Athenaïs. Soteris' first husband (a Koan citizen) is not mentioned, edd.pr.

883: 138-140 no. 2. **Epitaph of Theonis.** White marble stele with tenon; moulded above and below; inscription on a panel below a rectangular niche; in the niche representation of a woman (Theonis) wearing a peplos and sitting on a stool; with her right hand she points to a standing man (Zethos) clad in a himation; the relief seems older (ca. 150-100 B.C.) than the inscription; the stele may not have been made to order.

[Ὑ]πὲρ Θε[ω]νίδος Ἀρχιδάμου vv
[Ἀ]θηναίας, [Ζ]ῆθος Ἐπαφροδίτου
Μ̣ύνδιος ὁ ἀνὴρ αὐτῆς καὶ Δημ-
[ή]τρι(ο)ς Ζήθου Μύνδιος ὁ υειὸς αὐ-
τῆς ὑπὲρ αὐτῆς μνήμης ἕνεκεν
κ̣αὶ φιλοστοργείας τῆς εἰς ἀ̣ὐτήν

3-4. Α Δημήτριος from Myndos in *SEG* XVIII 446 (*HTC* no. 73), edd.pr. || 4. ΤΡΙΣ, lapis; in fine υἱέος, edd.pr. [the ph. shows ΥΕΙΟΣ, Pleket] || 6. φιλοστοργίας, edd.pr. [the ph. shows ΓΕΙΑΣ, Pleket] || on 140 no. 3 (ph.), edd.pr. publish an anepigraphic marble slab showing in ■ framed field a man lying on ■ couch,

holding in his raised right hand an unidentifiable object (rhyton? or drinking cup?); ■ snake crawls up from his calves (ca. 100-75 B.C.).

884. **Idyma (area of: Çatalçam/Akyaka). Mosaic inscription (?), 6th cent. A.D.** Rectangular panel of a mosaic floor in front of the bema in a basilica; in the panel a damaged inscription, mentioned by H.Özyurt Özcan, *Olba* 21 (2013) 462 and 469 (ph.; dr.) with some remarks provided by S.Şahin; no text, we read from the transcription.

[-------]ΙΟ.ΓΟ.Α
[---]ΜΙΑΚΕΙϹΑΥΝ
[---]ΟϹΤΑ[..]Η[.]ΟΤ
4 [---]ΑΠΙΑϹΟΥΚΟ...
[---]. Ἰσάκου Ο[---]
[--]ΕΙ.ΟΝΟΛΟΝ. .Α

4. Perhaps Πίασου, genitive of a personal name, or rather ἀπ' Ἰασοῦ?, Ş. [cf. a name Πιασ- in, e.g., *I.Olbia* 94, Carbon] || 5. Ἰσάκου is probably the genitive of a name Ἴσακος, Ş. [cf. Ισακος in C.A.M.Glucker, *The City of Gaza* (see *SEG* XXXVII 1483) no. 26; or a form of Ισακούω from a potentially metrical text?, Carbon] || 6. ΟΝΟΛΟΝ: probably [τ]ὸν ὅλον, Ş.

885. **Kastabos (Rhodian Peraia). Dedication, Hellenistic (?).** Cf. *SEG* XXXII 1113. W.Held, in *Euploia* 93-100, discusses the κοινὸν τὸ Χερσονασίων, the sanctuary of Ἡμίθεα at Kastabos, and its epigraphic record. Comments on the following inscriptions: dedication of a ναός by Philion son of Philondas (*I.Rhod.Per.* 451/Bresson, *Recueil Pérée* 38; according to H., not relating to the temple of Hemithea itself); inscription mentioning the architects of the temple (*I.Rhod.Per.* 452/Bresson, *Recueil Pérée* 37); roof tiles with the stamp ΤΥΜΝΙΑ, perhaps of a manufacturer called Θόας (J.M. Cook, W.H.Plommer, *The Sanctuary of Hemithea at Kastabos* [Cambridge 1966] 47-51 and 60-61 [G.E. Bean]). H. argues that, though Rhodian from ca. 300 B.C., 'Kastabos ist (...) – auch unter rhodischer Herrschaft – ein dezidiert chersonesisches Heiligtum' (96) [see also the decree referring to substantial enhancement of the sanctuary of Hemithea in ca. 150 B.C., whose precise source and authority remain ■ matter of some debate: Rhodes (*SEG* XIV 690; cf. *I.Rhod.Per.* 401), Bybassos (Bresson, *Recueil Pérée* 44), or even Amos, where the inscription appears to have been set up (cf. also *SEG* XXIX 1064/1065), Carbon].

On 96 (ph.), H. reports on a new inscribed plinth for a column, 'wohl eine individuelle Säulenweihung', which he interprets as evidence that many Chersonasians contributed to the building of the temple: [---]ΤΑΙΣΤΥΛΩΙ

Undated by ed.pr. [Hellenistic?, Carbon || perhaps to be read ■ [... basis σὺν] τᾶι στύλωι; for the occasionally feminine gender of στῦλος, cf. especially inscriptions from Epidauros, such ■ *SEG* XXV 394 C L. 10; a similar fragment of an inscribed plinth, with a fragment of the column preserved above it, is recorded by G.E.Bean, in J.M.Cook, W.H.Plommer, *op.cit.* 59-60 no. 4 (ph.), Carbon].

886. **Kaunos. Honorary inscription for a Hekatomnid, 4th cent. B.C.** *I.Kaunos* 46 (*SEG* LV 1118). J.Ma, in *Epigraphical Approaches* 165-179, especially 165/166 (dr.), proposes the following restoration: [Ἀρτεμισίαν Ἑ]κατόμ[νω | Καύνιοι] ἀ[νέθ]ηκ[αν] vac. (*I.Kaunos*: [Μαύσσωλλος Ἑ]κατόμ[νω | τῶι θεῶι] ἀ[νέθ]ηκ[εν] vac.). M. refers to *I.Kaunos* 47 and 48 (bronze statues set up by the Kaunians for Hekatomnos and Maussollos, respectively). Artemisia is Maussollos' wife (Artemisia II), and the statue referenced in *I.Kaunos* 56 was a marble one. M. compares *I.Erythrai* 8 (*Syll.*³ 168): Maussollos received a bronze, Artemisia a marble statue. The date of the Kaunian statues for Hekatomnids is unclear. Cf. our lemma no. 1869.

887. **Kaunos. Decree, 269/268 B.C.** *I.Kaunos* 4. Yu.N.Kuzmin, *Voprosy Epigrafiki* VI (2012) 337-350 (in Russian; English summary), argues that the 'Babylonian' regnal years were not used by Antigonos Monophthalmos and Demetrios Poliorketes in Asia Minor and Greece, and that the decree should be dated to the 15th year of Antigonos Gonatas rather than of Antigonos Monophthalmos. Use of regnal years for dating shows that Kaunos was a part of the Antigonid realm and not just temporarily occupied.

888. **Kaunos. Honorary inscription for Aulus Afranius, 1st cent. B.C.** *I.Kaunos* 112. M.Malavolta, *Picus* 33 (2013) 83-116, presents a prosopographical study of L. Afranius, cos. 60 B.C., in which he refers to his earlier article (M.Malavolta, *Quinta Miscellanea greca e romana* [1977] 251-303) and to further publications on this man. On 85-93 M. proposes ■ new interpretation of *I.Kaunos* 112 (ph.). In L. 10 he restores Α[ὔλ]ου instead of α[ὐτ]οῦ and follows F.Coarelli's suggestion (in F.Coarelli, D.Musti, H.Solin, *Delo e l'Italia. Raccolta di studi* [Rome 1983] 137) that the Αὖλος Ἀφρ[άνι]ος Λευκίου υἱός who is honored in this inscription is not the consul's son, but his uncle [cf. *An.Ép.* (2013) [2016] nos. 74 and 1649: '... il serait étrange que l'on attribue les évergésies non au patron mentionné précédemment avec son gentilice et ■ filiation, mais à un fils de la personne honorée, nommé par son seul prénom' (O.Salomies), Corsten].

889. **Kaunos. Dedication to Vespasian, late 70s A.D.** *I.Kaunos* 123. Republished by M.Adak, M. Wilson, *Gephyra* 9 (2012) 13, who suggest the following reconstruction of the text. Cf. O.Salomies, *An. Ép.* (2012) [2015] no. 1682.

[Αὐτοκράτορι Σεβαστῷ Καίσ]αρι Οὐεσπασιανῷ αὐτοκράτορι τὸ ε'
[ὑπατῷ τὸ β' διὰ Γν. Αὐιδίου Κέλερος] Ῥυτιλίου Λούπου Φισκιλίου
[Φίρμου πρεσβευτοῦ αὐτοῦ καὶ ἀντιστρατήγου] vacat

[- - - Καίσ]αρι Οὐεσπασιανῷ αὐτοκράτορι τὸ ε' | [ὁ δῆμος ὁ Καυνίων διὰ] Ῥυτιλίου Λούπου Φισκιλίου vacat | [- - vacat? - -], C.Marek in *I.Kaunos*, who suggested that Rutilius Lupus may have been ■ Kaunian citizen || 1. fifth acclamation as imperator: late 70 A.D. || 2. for the complete name of the governor [for whom cf. also our lemma no. 1314, Corsten], with the elements Rutilius and Lupus, see *SEG* LXII 1286, A., W. || the text shows that Kaunos belonged to Lycia, A., W.

890-891. **Keramos (area of Belentepe). Epitaphs, 2nd cent. B.C.** A.Kızıl, in *Euploia* 375/376 and 381, briefly reports on two inscribed ostothekai of local limestone.

890: 375/376 (ph.) and 381 no. 17 (transliteration). On one side of the triangular pediment of the lid of a rectangular ostotheke, found in the dromos of a tomb. No text, we read from the ph.: Ἀπολλωνίου

891: 375/376 (ph.) and 381 no. 19 (transliteration). On the center of the narrow side of an osthotheke found in the burial chamber of a tomb. No text, we read from the ph.: Εὐφραινούσης

[The female name Εὐφραίνουσα is found e.g. on Thera (*IG* XII.3.504; XII Suppl. 1658), Thasos (*IG* XII.8.484), and at Knidos (*I.Knidos* 519; 657); it does not seem to be otherwise attested in this Ionic form. Carbon.]

892. Kindya and Bargylia. See our lemma no. 860.

893. Knidos. Published and unpublished inscriptions. Bruns Özgan, *Knidos*, mentions *I.Knidos* 47 (ph.; 89-91) and *SEG* LV 1122 (ph.; Greek text; German translation; 157-159). – On 72, B. Ö. provides a list of inscriptions found in the small theater: the texts in our lemma no. 901, *I.Knidos* 46, 81, 86, 101, 111/112, 172, and 253; on 102, a list of inscriptions re-used in the church: *I.Knidos* 47 (see above), 83-85, 162 (found in the church, but possibly brought from another spot), and 266; on 153/154, she republishes *SEG* LV 1123, and on 175/176 *SEG* XLVII 1573 (both with ph. and German translation); on 244-247, a list of inscriptions in the area of the street leading to the harbor: the new texts in our lemmata nos. 894-899, and *SEG* LIII 1224.

894-899. Knidos. Honorary inscriptions, 4th-1st cent. B.C. Found by the street leading to the harbor. Ed.pr. Bruns Özgan, *Knidos* 244-247, who remarks that also *I.Knidos* 113-115, 117/118 and 121/122, found in the surroundings of this street, were presumably also erected there.

894: 244 (ph.). **Honorary inscription for [redacted] unknown person with sculptor's signature, ca. 300** B.C. Fragmentary light-gray limestone block from a statue base; the first two lines of the text, containing the honorary inscription, are erased, leaving only the artist's signature.

Παρμενίσκος Κ[νίδιος] ἐποίησε

The artist is unknown, ed.pr.

895: 245 (ph.). **Honorary inscription (?) for [-]anax with sculptor's signature, late 3rd** cent. B.C. Light-pink limestone statue base, broken in two parts. Reading by W.Blümel apud ed.pr.

[-----]άναξ Καλλιτέλευς
[----Β]ουλαγόρας [---]ΑΝ[--]
[-----]νίκου τοῦ
4 [-----]ΟΣΚΑ[-----]

[-----]ΛΑ[---]ΤΟΥΤΟ[---]
[-----]ΛΑ[---]ΟΥ· θεοῖς
[Καλλιά]δης Σθέννιδος Ἀθηναῖο[ς]

7. The sculptor Kalliades is known from *I.Lindos* 103 L. 22 and *SEG* XLIX 1075, B. [his activity is dated by N.Badoud, *Temps de Rhodes* (Munich 2015) 279 no. 34, to ca. 260-250 B.C., with further references, Carbon].

896: 246 (ph.). **Honorary inscription for [-]okritos, 4th-3rd cent.** B.C. Fragment of a statue base; on the top a depression.

[---]όκριτος [-----]
[Ἀρι]στοφάνη[ς---]
[---]τευς Α[------]
4 [---]ΑΣΕΝΕΚ[----]

4. e.g. [---]ασεν ἐκ [τῶν ἰδίων] or [εὐνοί]ας ἕνεκ[α], ed.pr.

897: 246 (ph.). **Honorary inscription for Hermokles with sculptor's signature, ca. 200-150** B.C. *I.Knidos* 116. The lower part of the block, missing in *I.Knidos*, has been found during the excavations; it contains the artist's signature: Ζηνόδοτος Μενίππου ἐποίησε

The sculptor is known from *I.Knidos* 16 (*SEG* XXXIX 1118), 171, 177, and 187, ed.pr.

898: 246/247 (ph.). **Honorary inscription with sculptor's signature, 2nd-1st cent.** B.C. Light-gray limestone block, missing its upper right corner. Reading by W.Blümel apud ed.pr.

Μένης Ἀπολ[-----]
vacat Μαι[------]
Ἀθανάδωρ[ος-----]
4 Ἀθαναγόρα[ς-----]
εὐεργετηθ[έντες? --]
vacat of ca. 5 lines
vac. Εὐκλέους Συρακόσιος
vacat ἐποίησε vacat

Ed.pr. interprets the text as an honorary inscription for Athanadoros, son (?) of Athanagoras (LL. 3-4), set up by Menes (L. 1) [however, the name of the father of Athanadoros is expected in the missing right half of L. 3, and Athanagoras in L. 4 would then be a second person; was Menes the honorand, and were Athanadoros and Athanagoras honoring Menes, having received benefactions from him (L. 5)?, Corsten] || [1-2. Μένης Ἀπολ[λ- - - Μάγνης ἀπὸ] | Μαι[άνδρου], Chaniotis] || 6. Εὐκλέους is a genitive; thus, the artist's name is missing; space before Εὐκλέους is vacat, B.

899: 247. **Honorary inscription for Kleisis, undated.** Limestone ashlar block, built into the wall of the 'Hafentorstraße'.

Κλεισίδος
τᾶς Κλεισιππίδα,
Ἐπιγένευς
4 γυναι[κός]

2. Cf. *SEG* XLV 786 no. 10 for a Κλεισιπίδας from Knidos on an amphora stamp found in Pella (mid-2nd cent. B.C.), ed.pr. || [3. Ἐπιγένευς: genitive of Ἐπιγένης, Corsten].

900. Knidos. Honorary inscription for the demos of Rhodes, 1st cent. B.C.–1st cent. A.D. Marble statue base, found in the portico north of the temple of Dionysos; inscription in a recessed and only roughly smoothed field on the front (obviously a secondary inscription after erasure of the original one); on the heavily damaged top surface beddings for perhaps two statues (demos of Knidos and of Rhodes?). Ed.pr. Bruns Özgan, *Knidos* 171-174 (ph.; text in majuscules).

vacat Ὁ δᾶμος vacat | τὸν δᾶμον τὸν Ῥοδίων | vacat θεοῖς vacat

901. Knidos. Building inscription, early 2nd cent. A.D.? Bruns Özgan, *Knidos*, mentions the following fragments of the building inscription on the architrave of the small theater (for the date see pp. 66-71): 1) 40, cf. 72: fragment, presumably belonging to the same architrave as *I.Knidos* 253, both now in the British Museum: [- - -]ΔΙΟ[- - -] – 2) 68/69 (ph.), cf. 72: [- - -] Νέρουα Τρ[αϊαν- - -], interpreted as a part of the name of Trajan (less likely Hadrian) [the tau has strangely been incised across the preceding alpha Corsten].

902. Knidos. Building inscription, 117-138 A.D. (?). Cf. *SEG* LVIII 1219, LIX 1206 in fine. Numerous fragments from the colorful marble revetment of the facade of a large portico to the north of the temple of Dionysos, among them several of blue marble, in which large letters (20 cm high) were first carved and then inlaid with red limestone. The fragments are difficult to reassemble but they seem most probably to have belonged to the building inscription of the stoa, mentioning the donors, among them several names that occur in the family of the famous Θεόπομπος, and the dedicatees. Ed.pr. Bruns Özgan, *Knidos* 147-152 (ph.; majuscule transcription). She illustrates two joining (?) pieces with ΣΣΤΟΑ [surely [- -]Σ στοα[- -], Carbon]; other fragments preserve the letters ΙΣΚΟΥ and ΠΡΟΣ.

In front of the exedra of Symmachos (within the portico), two fragments with ΣΥ|ΜΜ were found (probably parts of a form of the name Σύμμαχος, cf. *SEG* LIX 1206), and Ἀριστοκλείδας ὁ καὶ Ἀθαναγόρας can be reconstructed from a combination of numerous fragments (cf. *SEG* LIX 1206 [however, in the ph. ('Abb. 129') the fragments ■ laid out read at the end: ΑΘΑΝΑΝΙ, M.Sève, *BE* (2014) no. 21]); a further fragment preserves Σ followed by a wreath.

Near the western part of the stoa, to the left of the exedra, several fragments, apparently belonging to the names of the dedicatees, came to light: ΑΠΟΛΛΩΝΙΚΑΡ (Ἀπόλλωνι Καρ[νείῳ]) and ΑΔΡΙΑΝΩ (Ἀδριανῷ). B. Ö. suggests that the last name was part of Hadrian's titulature (not Antoninus Pius').

903. Knidos. Building inscription, mid-2nd cent. A.D. Block of an architrave with three fasciae, presumably part of a monumental gate, found by the street leading to the harbor; inscription on the upper and middle fasciae. Mentioned by Bruns Özgan, *Knidos* 243 (ph.).

[- - - - -]δοξοτάτῳ καὶ ΕΝΑΡ[- - - - - | - - - - -]ΥΤΟΝ vacat

Part of an imperial titulature, B. Ö. [perhaps something such as [- - ἐν]δοξοτάτῳ καὶ ἐναρ[γεστάτῳ - - -] or ἐναρ[έτῳ - - -], Corsten].

904. Knidos. Dedication of a fountain house, not later than the mid-1st cent. B.C. *SEG* LV 1124 (partial text read from a ph.). Architrave of a fountain house; inscription on the three fasciae. Ed.pr. Bruns Özgan, *Knidos* 221-223 (ph.; German translation).

Βουλακράτης Κλειτοφῶνος ἐπιμεληθεὶς τᾶς εἰσαγωγᾶς [καὶ]
[τ]οῦ ἐς Παρθενίαν ὑδραγωγήματος καὶ τελειώσας τὸ ἔργον
vacat τὰν κράναν ἀνέθη[κε] τῶι δάμωι vacat

1. Βουλακράτης may have been ἐπιμελητὴς τῶν κρηνῶν, ed.pr. || 2. Παρθενία was perhaps a city quarter of Knidos; the fountain may have been fed from the aqueduct, leading to that area, ed.pr. [A.Chaniotis in *SEG* LV 1124 suggests that Παρθενία was the name of a fountain, Corsten] || 3. τὰν κρανᾶν, M. Sève, *BE* (2014) no. 21.

905. Knidos. Inscriptions with measurements, 4th cent. B.C. Inscriptions on the upper edge of blocks of the front wall of a building of unknown function near the western stoa. The text consists of measurement terms, separated by vertical strokes, giving the length indicated by each of the terms [cf. *MAMA* XI 254, Chaniotis]. Ed.pr. Bruns Özgan, *Knidos* 160-162 (cf. ead., in *Euploia* 44/45; ph.).

A. πούς (ph.; 29.6 cm, this 'seems to correspond with the units used in Priene', 29.44 cm, i.e. the 'Ionic foot' employed in the construction of the temple of Athena, ed.pr.) [a correspondence with the Maussolleion is perhaps less likely, contrary to what ed.pr. suggests in *Euploia*, since the foot used there is reported as 30.2 cm long; on the difficulties and the variability of metrological standards, see notably M. Wilson Jones, *AJA* 104 (2000) 73-93 and 105 (2001) 675-713, Carbon]. – B. πᾶχυς (ph.; 51.3 cm) [for πῆχυς, a form already attested in Aeolic see *LSJ* s.v.), but here clearly in Doric, Carbon]. – C. ὄργυα (176.7 cm).

In *Euploia*, B. Ö. comments: 'The placing of the standard measures suggests that it [the western building, eventually integrated into the stoa in the 2nd cent. A.D.] was an important public building at a much frequented place like an agora'. The inscriptions, all thought to 'show characteristics of the 4th century B.C.', are used to corroborate the preferred date for the 'new building program' at Knidos (Tekir) which began under the Hekatomnids ('beginning of the second half of the 4th century') and 'widely completed when Alexander's troops arrived'. As a comparison, one of the earliest bases found in the harbor street is adduced, that of the statue of the *damiourgos* Ἐπίων son of Εὔφρων (*SEG* LIII 1224; ph.) [the base *SEG* LIII 1224 was dated to the 4th or 3rd cent. B.C. by W.Blümel; the style of the letters of the metrological inscriptions shows notable similarities with *I.Priene* 156 (*I.Priene* (2014) 149; 334 or 324/323 B.C., or perhaps even later; see our lemma no. 978 and *SEG* LX 1280); it is therefore possible that these metrological inscriptions were added sometime in the last third of the 4th cent., or even in the early 3rd cent. B.C., Carbon].

906. Knidos. Graffiti, Imperial and early Christian periods. Bruns Özgan, *Knidos* 109, mentions two graffiti in the church, which was built on top of the temple of Dionysos: 1) on the southernmost upper edge of the podium: ΑΒΓΔ (earlier than the church, since it is covered by the wall of the southern nave) – 2) in the floor of the church: † Ἰωάνν(ης) (ph.).

907. Labraunda. Honorary decree for Olympichos, ca. 240-220 B.C. (copy of ca. 150-100 B.C.). *SEG* LVIII 1220, LXII 834. W.Ameling, *ZPE* 187 (2013) 215-219, argues that the altar of Maussollos (LL. 8-10: ἱδρύσασθαι δὲ | [καὶ αὐτῶι (scil. Olympichos) ἀπέναν]τι τῆς εἰκόνος βωμὸν λευκοῦ λίθου | [ὅμοιον τῶι τοῦ Μαυ]σσώλλου) points to cultic honors for the dynast, accorded to him by Mylasa (cf. LL. 13/14 and 29; 30) for benefactions towards the city and still remembered in the 3rd cent. B.C. A. compares these honors with cultic honors in Iasos (*SEG* LVII 1056-1058, where a Μαυσσωλλεῖον is mentioned) and places them in the context of the deifications of humans known from the Greek world before Alexander the Great.

P.Hamon, *BE* (2014) no. 434, prefers to restore in L. 23 [ἐν ἑκάστηι? τριε]τηρίδι instead of [ἐν τῆι πεντα-ε]τηρίδι (*SEG* LVIII 1220), referring to C.P.Jones, *Chiron* 4 (1974) 187/188; in addition, he points out that in L. 24 the restoration [τοῖς ... κτ]ίσταις does not accord with ὑμνεῖσθαι in L. 22.

908. Mylasa. Public space. C.Williamson, in C.P.Dickenson, O.M.van Nijf (edd.), *Public space in the post-classical city* (Proceedings of a one day colloquium held at Fransum, 23rd July 2007; Leuven, Paris, Walpole MA, 2013) 1-36, studies two sanctuaries in Mylasa's χώρα (Zeus in Labraunda, and Sinuri, whose temple was situated ca. 15 km southeast of Mylasa): 'how public were they, who was the public and what went on there?' (2). Numerous inscriptions are mentioned in passing, shedding light on the relation between the Hekatomnids, the priests in Labraunda and Mylasa. After the Hekatomnid period, when Labraunda was an 'extended palace', 'the focus --- was --- transferred to Mylasa' (18); Sinuri 'operated at the level of the συγγένεια, which became a subdivision of the polis' (30). [Cf. now also C. Williamson, in M.P.De Hoz, J.P.Sánchez Hernández, C.Molino Valero (edd.), *Between Tarhuntas and Zeus Polieus. Cultural crossroads in the temples and cults of Graeco-Roman Anatolia* (Leuven, Paris, Bristol 2016) 75-99, Pleket.]

909. Mylasa. Dedication of Eutychos and the Temenitai, late Hellenistic. *SEG* LIV 1107. J.-M. Carbon, *EA* 46 (2013) 27-33 (ph.; English translation), suggests that, given the representation of a dolphin on a pillar above the inscription, the marble altar may have been dedicated to ■ 'dolphin-like' deity: Apollo and more specifically Apollo Delphinios. Τεμενῖται are well-attested at Miletos, all sharing in the cult of Apollo, especially Apollo Didymeus, but they may well have 'modelled themselves on --- the Delphinion', where in addition to Apollo Delphinios many other deities were worshipped (ἐντεμένιοι θεοί; cf. our lemma no. 975). The Mylasan Temenitai are likely to have worshipped Apollo, whether called Τεμενίτης or, 'more compelling', Δελφίνιος. C. presents evidence for dolphins on pillars being dedicated to Apollo. P.Hamon, *BE* (2014) no. 433: 'La présence de ce culte à Mylasa reste mystérieuse'. [Cf. also A.Chaniotis, *EBGR* (2013) no. 30, Carbon; Greek text, ph., English translation and commentary now also in W.Blümel, R.van Bremen, J.-M.Carbon, *A guide to inscriptions in Milas and its museum* (Istanbul 2014) 37 no. 23, Corsten.]

910. Nysa (area of). Honorary decree for Claudia Cognita (LL. 1-84) and a list of golden objects offered by her (LL. 85-90), 1st cent. A.D. *SEG* LX 1130. M.Ricl, *Ancient West and East* 13 (2013) 295-302, comments on and translates the inscription. The τραπεζῶναι did not hire out tables for cultic purposes but leased cult tables from the city and subsequently leased them out for the display of offerings; when the latter were sold by the city, they cashed ■ percentage: 'such auctions would convert the dead capital into liquid cash'. The objects previously dedicated by Claudia were excluded by the city authorities from this procedure and from the future profit of the trapezonai. [A.Chaniotis, *EBGR* (2013) no. 98 (cf. also P.Hamon, *BE* (2014) no. 430), points out that the expression τῶν ἐνπειπτόντων εἰς τοὺς τραπεζῶνας (LL. 44-46) does not mean 'those falling within the province of the trapezonai (or falling within the responsibility of the trapezonai)' but 'the proceeds of the trapezonai'. For new inscriptions from Nysa see S.H.Öztaner, E.N.Akdoğu Arca, N.Gökalp Özdil in Ç. Aşkit (et alii; edd.), *In memoriam Filiz Öktem* (Ankara 2014) 225-245, and N.Gökalp Özdil, *Philia* 1 (2015) 146-152; see also M. Dana, *REG* 129 (2016) 267-304; M.Kadıoğlu, *Das Gerontikon von Nysa am Mäander* (Darmstadt 2014); E.N. Akdoğu Arca, *Philia* 2 (2016) 152-162; N.Gökalp Özdil, *ibidem* 163-176, Pleket.]

911. Sekköy. Agreement between Mylasa and Kindya concerning the purchase or transfer of a plot of land, 353/352 B.C. *SEG* XL 991 (to be incorporated in *IMylasa* as no. 11; *HTC* no. 90; cf. *SEG* LI 1486, comp. num. on p. 434). R.van Bremen, *EA* 46 (2013) 1-26 (ph. of SEG XL 991, especially of passages in LL. 1-7, and 992; map), begins by focusing on LL. 1-7 and after close scrutiny of ph. and squeeze offers the following text. Cf. P.Hamon's brief summary in *BE* (2014) no. 432 [the text now also in W. Blümel, R.van Bremen, J.-M.Carbon, *A guide to inscriptions in Milas and its museum* (Istanbul 2014) no. 39, Pleket].

[Ἔτει ἕκτωι Ἀρτα]ξέρξευς βασιλεύοντ[ο]ς, Μαυσσώλλ[ο]υ vacat
[ἐξαιθραπεύον]τος, μηνὸς [Ἀρ]τεμισιῶνος· Ζεὺς Οσογωλλις καὶ Μυλασε[ῖς]
[? ἐπρίαντο π]αρὰ Κινδυέων Ἀκτὴν καὶ τὰ πρὸς τῆι Ἀκτῆι καὶ τὸ ὄρος
[- - ca. 8-9 - -]Ι ἀπὸ θαλά[σ]σης ὡς οἱ ο(ὔ)ροι ἑστήκασιν, καὶ κώμη[ν?] vacat
[- - ca. 8-9 - -]δος ὡς ἡ ὁδὸς φέρει, ἀργυρίο στατήρων δισχιλίων
[καὶ - ca. 4 -κ]οσίων· καὶ ὅτε τοὺς οὔρους περιηγέοντο Κινδυεῖς
[- - ca. 7 - -]σι παρῆσαν ἀπὸ πόλεων· Κασωλαβεῖς Ἑρμῶναξ vacat

1. 6th year of Artaxerxes: 353/352 B.C., according to the Babylonian calendar, v.B. (cf. 4 note 13) || 3. ἀρ[χὴ]ν and ἀ[ρχ]ῆι, SEG and Descat (see below); in *A guide* - - - v.Br. suggests Ἀρυηγ (Carian toponym); ὄρος: 'mountain' || 4. initio: 'the missing word(s) I am not able to restore', v.B., who adds that before ἀπὸ an iota or eta should be read, 'suggesting either a verbal form or the dative ending of a feminine noun specifying the location of the ὄρος'; med., the stone has ΟΡΟΙ: ὅροι (boundary markers'); since, however, in L. 6 we have τοὺς οὔρους, v.B. suggests reading ο(ὔ)ροι; the mason may have been influenced by τὸ ὄρος in L. 3 || 5. initio, perhaps the genitive ending of ■ Carian personal name like Ἀρυασσις, Ιμβρασσις vel sim., v.B., who finds a restoration [τῆς or τὴν Ἀρτέμι]δος less attractive || 6. initio: [καὶ πενταχ]οσίων, Descat (see infra) but according to v.B. [τετρα-, ἑπτα- or ὀκταχ]οσίων are equally possible || 7. initio, [τῆι περιήγη]σι?, Blümel (see *SEG*, app.cr.); perhaps [Μυλασεῦ]σι, v.B. || v.B. suggests that the stone originally came from Mylasa, ■ initially proposed by Blümel that the inscription was inscribed at the sanctuary of Zeus Osogollis (cf. L. 2), who was 'a prominent party to the transaction', and that *SEG* XL 992 perhaps dealt with a similar acquisition, perhaps of adjoining land. 'The purchase(s) --- represent efforts of the Mylaseis to gain direct access to the sea, and to establish ■ port --- of their own at a considerable distance from their city' (11).

On the location of Ἀκτή, the ὄρος and the θάλασσα see v.B. on 11-17 (with a set of excellent maps): the sea is the so-called 'Little Sea' (cf. *SEG* LVII 1085) and the Akte is 'a headland right opposite the northern entrance to the Little Sea'; on 19/20 remarks on the location of the temple of Artemis Kindyas; on 20-21 comments on the price of the transaction: the 'silver staters' (L. 5) were probably tetradrachms of Maussollos and the equivalent of at least between 10,000 and 11,200 drachmai, 'a small price for what was a substantial acquisition', certainly when compared with, inter alia, prices for estates and houses in Halikarnassos (*SEG* XLIII 713, with letter forms 'quite similar to those of *I.Mylasa* 11 and 12' (20 note 63)), Magnesia (*I.Magnesia* 8) and Priene (*I.Priene* 6). The context for the purchase of land near the Little Sea and Kindya may have been the merger of Kindya into its neighbor Bargylia, probably between 353/352 and ca. 280 B.C.; loss of territory may have made 'such a merger inevitable' (22). On 22 brief reflections on the status of the delegations (not necessarily present as members of the Carian Κοινόν but as parties 'most directly affected by the transactions' and perhaps even 'summoned by the satrap') and on 23-26 a brief study of Ζεὺς Οσογωλλις, who is known to have carried the double name Οσογωλλις Ζηνοποσειδῶν. The acquisition of land and a port near the Little Sea may have provided an appropriate context for this combination of Osogollis with Zenoposeidon.

Simultaneously R.Descat published his contribution 'Mylasa, les dieux et le village carien au 4e siècle: retour sur I.Mylasa 11' in Henry, *4th Century Karia* 91-100. In *EA* 47 (2014) 53-72 D. returned to this dossier. We present D.'s text of LL. 1-7, as given in *EA* (2014), and attempt to briefly summarize his interpretation. D.'s text of LL. 1-3 in *EA* (2014) is the same as in Henry, *4th Century Karia* (2013). In the app.cr. we note the differences in LL. 4-7 between D(escat) (2013) and (2014).

["Ετει ἕκτωι Ἀρτα]ξέρξευς βασιλεύοντ[ο]ς, Μαυσσώλλ[ο]υ vacat
[ἐξαιθραπεύον]τος, μηνὸς [Ἀρ]τεμισιῶνος· Ζεὺς Οσογωλλις καὶ Μυλασε[ῖς]
[παρέλαβον π]αρὰ Κινδυέων ἀρ[χ]ὴν καὶ τὰ πρὸς τῆι ἀ[ρχ]ῆι καὶ τὸ ὄρος
[παρεδείχθ]η ἀπὸ [Τ]αλα[γρ]ῆ[ς] ὡς οἱ ὅροι ἑστήκασιν καὶ κώμη
[ἣν τῆς μερί]δος ὡς ἡ [ὁ]δὸς φέρει ἀργυρίο στατήρων δισχιλίων
[καὶ πεντα? ὀκτα?κ]οσίων· καὶ ὅτε τοὺς οὔρους περιηγέοντο Κινδυεῖς
[τοῖς μάρτυ]σι παρῆσαν ἀπὸ πόλεων

4. Initio [προσετάχθ]η is also possible, D. (2014); ἀπὸ [Τ]αλα[γρ]ή[ας] ἐπὶ ὅροι ἑστήκασιν, D. (2013) || 4-6. καὶ κώμη [- - ca. 9 - -]ΔΟΣΩΣΗ [ἐ]δό[θη] ἱερεῖ ἀργυρίο στατήρων δισχιλίων | [καὶ πεντα?κ]οσίων, D. (2013) || 7. initio, D. (2014) considers [τοῖς χρίμα]σι ('présents lors des sentences') but prefers [τοῖς μάρτυ]σι or [ἔν τε μάρτυ]σι || D. (2013) translates LL. 3-6 as follows: 'ont reçu de la part des Kindyéens l'autorité et ce qui l'accompagne et la montagne a été attribuée depuis Talagreia où se trouvent les bornes et le village - - - DOSÔSE a été remis au prêtre pour 2500 (?) statères d'argent'; D. (2014) offers the following translation of LL. 3-7: 'ont reçu de la part des Kindyéens un (droit) d'autorité et ce qui accompagne le (droit) d'autorité; la montagne ■ donc été attribuée depuis Talagrè, selon l'emplacement des bornes et un village fait toujours partie du lot, où la route conduit, d'une valeur de 2500 (?) (à) 2800 (?) statères d'argent. Quand les Kindyéens ont fait le tour des bornes, étaient présents comme témoins, (les représentants) des cités suivantes'.

D. (2014) argues that the stone is not a 'pierre errante' (as argued by v.B.) but comes from an ancient site, viz. of the city of the [- -]ρεις (he refers to *HTC* pp. 222-237 and *I.Mylasa* 12). The city may have been that of the [Ταλαγ]ρεῖς (cf. ἀπὸ [Τ]αλα[γρ]ῆ[ς] in D. (2014) L. 4). D. (2013 and 2014) does not believe in a purchase of land by Mylasa (cf. v.B.) but in what he calls a 'transfer d'autorité'. According to D. (2014) *I.Mylasa* 12 (*SEG* XL 992; *HTC* no. 91) contains the decision of the 'autorité responsable' to give (or to sell?) the land to another owner, whereas *I.Mylasa* 11 concerns 'le processus administratif d'entrée en possession', with ■ mention of the boundaries and the witnesses. The transfer of 'autorité' is to be related to the gift of land and a village belonging to royal land; the 'value' of the village (LL. 4-6) is its 'valeur fiscale'.

In an Appendix on 67-72, D. (2014) comments on the term μέρις as part of a royal territory (*I.Ilion* 3 L. 32; *I.Priene* 12 (*I.Priene* (2014) 27) LL. 23-24); in the latter D. prefers the reading πλὴγ γῆς μερίδος to the correction πλὴν τῆς μερίδος: 'sauf de terre de lot, expression très voisine de celle de "sauf de terre" puisque l'on sait que la terre royale est donnée en lots' (69). The honorand in *I.Priene* 12 receives ἀτέλειαν πάντωμ πλὴγ γῆς μερίδος. Which tax is levied on the piece of land? D.'s (2014) answer is: 'L'impôt sur la *terre* est le tribut royal' (and not ■ direct tax of the city on landed property: cf. *SEG* XLI 994; LIII 1168). Brief remarks on *I.Priene* 18 (*I.Priene* (2014) 29-31; *SEG* XXX 1360) conclude the Appendix. Cf. the comment of P.Hamon, *BE* (2014) no. 432, with criticism of D. (2013) and a preference for van Bremen's interpretation.

912. **Stratonikeia. Priests as 'builders' of the city.** C.G.Williamson, in *Cities and Priests* 209-237, focuses on priests who functioned in the surrounding communities of Lagina and Panamara and in that capacity played a cardinal role in the development of the polis and its community. They were 'region-builders' or 'civic producers' (i.e., producers of 'civic identity'; 210/211). Priests, coming from a variety of demes (originally the surrounding communities) and belonging to elite families, increasingly acted ■ benefactors (distributions of money and oil; (ritual) banquets; shows). – The article is entirely based on inscriptions, which are discussed in passing and are too numerous to be listed here. On 225-231 some cases are discussed in more detail: the priesthood of Leon (*I.Stratonikeia* 7; *SEG* XLV 1556/1557; cf. *SEG* LIV 1170); the 'priest of the letters' (*I.Stratonikeia* 22-39 b) inviting several cities in the region to participate in the cult at Panamara; Μᾶρκος Σεμπρώνιος Κλήμης, priest of both Zeus and Hekate and a true benefactor (*I.Stratonikeia* 289). The priests promoted 'the identity of the polis both internally to the hybrid and scattered constituent communities, and externally to the wider region, securing Stratonikeia's place on the map of the Greek world' (233). [Cf. also Williamson's article 'Sanctuaries as turning points in territorial formation. Lagina, Panamara and the development of Stratonikeia' in F. Pirson (ed.), *Manifestationen von Macht und Hierarchie in Stadtraum und Landschaft* (Byzas 13; Istanbul 2012) 113-150. Pleket.]

913. **Tralleis. Epitaph and epigram of Seikilos with signs of musical notation, 2nd cent.** A.D. *I.Tralleis* 219; *SEG* LX 1144*. A.Civelek, in *Studies Zoroğlu* 155-159 (ph.; English and Turkish translation), republishes the inscription and dates it to the period between 127/128 and 149/150 A.D. (with reference to E.Pöhlmann, M.L.West, *Documents of Ancient Greek Music: The Extant Melodies and Fragments* [New York 2001] 90).

IONIA

914. Ionia. Simple names. After some preliminary reflections on the definition and origin of simple names ('quite a number — make perfect sense if interpreted as appellatives of young children'; quite a few of the latter were not insulting names but terms of endearment) and on the relation between simple- and nicknames, J.Curbera, in *Personal Names* 107-143, discusses in some detail the following names: Ἀκκῆς, Ἀλπαλῆ, Βάβων, Βάλλαρος (cf. also Βαλλᾶς; Βαλλιχῶν, Βάλλις, Βαλλίων; referring to βαλλίον ('penis')), Βαστᾶς, Βάταλος, Βάτιον (cf. also Βατιάς, Βατῖνα, Βατίς, Βατύλη, Βατυλλίς, Βάτυλον, Βατώ), Βαῦς (cf. Βαύας), Βιλλᾶς, Βισθᾶς, names formed on the stem Βιτ(τ) (e.g. Βίτι(ν)να, Βίτιον, Βι(τ)τώ, Βίτταλος, Βιττάρη (or -ος), Βίττη, Βίττων), Βόα/Βόας, Βο(τ)τᾶς (cf. also e.g. Βοτῆς, Βοτίας, Βότων, Βότιλλα), Βουταλῖνος, Βουτᾶς, Γελλίας, Γρῦττος, Κίλλος (cf. also Κιλλᾶς, Κίλλης, Κιλλάρα, Κίλλαρον, Κιλλίων, Κιλλώ, Κίλλων), Κίρων, Κολλυβᾶς, Κοννίων (cf. also Κόνναρος, Κονναρίων, Κοννᾶς, Κόννις), Κῶκος (cf. also Κωκᾶς, Κωκίων, Κώκαρος [cf. also our lemma no. 1245, Corsten]), Κωλώτης (cf. also Κωλωτίων), Μιννίων (cf. also Μίνναρος, Μιννᾶς, Μίνναχος, Μιννίς, Μίννος/Μίννη, Μιννώ), Μιτύλος (Μίτυς), Μυσχῆς (cf. also Μυσχίδης, Μύσχων), Μυτᾶς (cf. Μυττῆς, Μύττιον), Νάννιχος (cf. also Ναννώ, Ναννάριον, Ναννᾶς), Νόσσος (cf. also Νοσσίς, Νοσσίχας, Νοσσίων, Νόσσυλος, Νόσσων), Πάταικος (cf. also Παταίκιος, Παταικίων, Παταικίσκος), Πόσθων (cf. also Ποσθαλίων, Ποσθίων, Πόσθυλος), Σάλαρος (cf. also Σάλιος, Σάλλιον), Σαννᾶς (cf. also Σανναῖος, Σάννιος, Σαννίων, Σαννιάδης), Σμόρδος (cf. Σμόρδων), Σύρφαξ, Φίτταλος (cf. also Φίττακος, Φιττώ), Φόρυς (cf. also Φορύσκος, Φορυσκίδης), Χορηγίων, Ψυχᾶς (cf. also Ψυχάριον).

915. Didyma. Oracular functionaries. Cf. our lemma no. 950.

916. Didyma. Honorary inscription for a victor in the boys' pankration at the Great Didymeia, Imperial period. *I.Didyma* 176. On the basis of a ph. of this inscription on the internet (https://www.flickr.com/photos/guraydere/5038844031), J.Sosin, *ZPE* 186 (2013) 163/164, revises the reading of LL. 1-6.

[..].ọ..[-----]
[.?]ου Αὐρ(ηλίου) Π.[..ου]
ṿικήσαντα [τὰ]
Μεγάλα Διδ[ύ]-
μεια παίδω[ν]
παγκράτιο[ν]

o. Above the preserved text ἡ βουλὴ καὶ ὁ δῆμος ἐτίμησεν is to be restored, S. || 1-2. name (in the accusative) and patronymic (and, perhaps, papponymic) of the honorand, S.; .. Ḳọṣ̣[του ....]ου Αὐρ. Πρl...., *I.Didyma* [I seem to see the lower part of a round letter after the Π, Corsten] || 3-5. ṿικήσαντα Διδ[ύ]|μεια παίδων, *I.Didyma*; L. 4 must have been overlooked by the ed., being confused by the similar beginnings of LL. 4 and 5, S.

917. Dios Hieron. Epitaph, 3rd cent. A.D. Marble sarcophagus with garlands supported by bulls' and rams' heads; built into the Koca Çeşme in Birgi; inscription below the garlands. Ed.pr. M.Ricl, *EA* 46 (2013) 41/42 no. 8 (ph.; English translation).

Ṭọ[ῦτο τὸ] ἡρῷον καὶ ἡ ἐπικειμένη σορὸς καὶ ἡ ἐν αὐτῷ
- -

2. Initio e.g. εἰσωστή, πυρία or ὀστοθήκη, ed.pr.

918. Ephesos. Physical characteristics of inscriptions, Imperial period. Cf. *SEG* XLVII 1617, XLIX 1453, LI 2313, LII 1891, LVI 1220, LVIII 1305, LX 1154, 1299. A.S.Graham, *AJA* 117 (2013) 382-412, aims to provide methodological criteria for assessing the material and visual presentation of inscriptions, using monumental texts in particular (many bilingual in Latin and Greek) from Ephesos: essential are the appearance of the text (interconnected features, e.g. spacing, indentation, decoration, the dedicatory formula [more standardized in the 2nd than the 1st cent. A.D.]), and its physical, architectural context. In the 'monumental landscape' of the city, discussion of *I.Ephesos* 235 (ph.), 404, 424 (Nymphaeum of Trajan; ph.), 429 (so-called Temple of Hadrian; ph.), 459 ('conveys ... images of Greek and Latin writing as visually distinct traditions'; ph.), 1522 (comment on the difficulty of 'recreating the image of this bilingual inscription from a published text', given the lack of interpunction, spaces [vacats], and the use of other conventions [e.g. minuscules rather than majuscules] in the edition; ph.), 2033, 2034 and 2037 (dedications of vaults at the theater), 3003 (Neronian dedication of the east hall of the Tetragonos Agora), 3006 (bilingual arch of Mazaeus and Mithridates, with 'dramatic differences between the Latin and the Greek text'; ph.), 3008, 3092, 5101 (Library of Celsus, 'a more "balanced" image of bilingualism'; ph.), 5102/5103 (ph.). G. suggests that, in addition to providing high-quality images, epigraphic corpora (both print and digital) should account more fully for the display of inscriptions ■ monuments, and further grapple with their 'reception' by ancient and modern viewers. Cf. also M.Sève, *BE* (2014) no. 18.

919. Ephesos. Naukleroi and harbor. After ■ brief sketch of Ephesos as an important market and commercial center, F.Kirbihler, in *Gens de mer* 111-126, focuses on the people involved in sea-borne transport and commerce (vastly under-represented in the epigraphical sources and heavily criticized in literary sources), especially the ναύκληροι ('souvent --- des responsables du transport de la marchandise, parfois propriétaires du navire et de la marchandise', 114) and their link with Ephesian institutions. The main themes are: (A) importance and maintenance of the harbor; (B) attestation of naukleroi (who also had a statio in Ostia: *IGUR* 26 (*IG* XIV 1052)) and membership of the βουλή; (C) their relations with the Ephesian elite.

Ad (A): tabular survey of inscriptions pertaining to repair work and dredging of the harbor (*I.Eph.* 23, 274, 2061, 3066, 3071; *SEG* XXXIV 1094) and to the λιμενάρχης/ἐμποριάρχης (*I.Eph.* 558, 802; *SEG* XXXIV 1093, 1107). Ad (B): tabular survey of ναύκληροι: five βουλευταί (two of them also νεοποιός); association of naukleroi with reserved seats in the theater, and responsible, together with νεοποιοί and a στόλος Ἐφεσίων, for the administration of a foundation (*I.Eph.* 20, 542, 678, 946, 1487/1488, 1617(?), 1984(a)). Naukleroi who hold magistracies are not attested. Ad (C): notables investing in commerce (loans to naukleroi; slaves/freedmen employed in commerce by their masters); special comment on *I.Eph.* 678. – Conclusion: naukleroi belong to the 'rangs inférieurs du conseil' and are 'très loin de dominer une cité pourtant réputée marchande' (126) [on the Ephesian ναύκληροι see also our lemma no. 974].

920. Ephesos. Customs law of Asia, 62 A.D. *SEG* XXXIX 1180, LXII 872* (cf. also our lemma no. 1811). A.Hartmann, *EA* 46 (2013) 188-204, comments on § 51 of the law concerning the import and export of slaves into and from Asia and in particular on the clause in L. 119: τὸ σῶμα τοῦτο τῆι τῶν κοινωνῶν σφραγεῖδι σφραγισθὲν ἐξαγέτω καὶ εἰσαγέτω. H. accepts C.Schäfer's view that the words do not refer to branding ('Brandmarkungen') or tattooing but perhaps to a lead seal on the slave's collar. He discards some pieces of evidence adduced by S. and emphasizes that 'definitive Erklärungen — nicht möglich [sind]' (193). H. suggests that the Latin version was 'signo signatum' (and not 'stigmate inscriptum'; so in the Oxford edition of 2008; cf. *SEG* LVIII 1304). In short, S. was right but not all his arguments were convincing.

T.Spagnuolo Vigorita, in M.Cassia, C.Giuffrida, C.Molè, A.Pinzone (edd.), *Pignora amicitiae. Scritti di storia antica e storiografia offerti a Mario Mazza* (Catania 2012) II 113-127, examines the re-translation into the original Latin by D.Knibbe, *JÖAI* 69 (2000) 147-173 (*SEG* L 1159). He suggests the following equations: τελῶνες and δημοσιῶνες = publicani; ἐποίκιον = aedificium; παραφυλακή = custodia; τελώνιον = statio; ἐπίτροπος usually translates procurator (as an assistant to a publicanus), but in the Neronian addition it refers to the emperor's procurator; ὁ τῆς μισθώσεως νόμος = lex locationis (which equals the lex censoria, translated in the Greek text as τειμευτητικὸς νόμος); πραῖδες καὶ ἐνγαῖα = praedes praediaque (L. 102; but later, e.g. L. 110, praedes is translated by ἀνάδοχοι). [M.Corbier, *An.Ép.* (2012) [2015] no. 157, points out that this article was written before the new edition of the law (*SEG* LVIII 1304) appeared. Corsten.]

Cf. D.Nörr, *ZRG* (*Romanistische Abteilung*) 130 (2013) 72-126, providing a long review from a legal perspective of M.Cottier et alii, *The Customs Law of Asia* (see *SEG* LVIII 1304). [See also G.D.Merola, in *Vir Doctus Anatolicus* 627-634, and P.Kritzinger's remarks, *ibid.* 573; ■ to inscriptions concerning customs dues cf. also G.D. Merola, *Maia* 68.2 (2016) 321-333. Pleket.]

921. Ephesos. Imperial letter on the control of the accounts of ex-magistrates by the curator civitatis (λογιστής), 2nd cent. A.D. *I.Eph.* 15/16 (Oliver, *Greek Constitutions* 160 A, B). E.Guerber, in I.Pimouguet-Pédarros, M.Clavel-Lévêque, F.Ouachour (edd.), *Hommes, cultures et paysages de l'Antiquité à nos jours. Mélanges offerts à Jean Peyras* (Rennes 2012) 259-270 (French translation), comments on the malversations of urban magistrates whose accounts apparently were neither controlled regularly nor deposited in a public archive and who had borrowed money from the city without having repaid it. Brief remarks on the number of known logistai sent to Ephesos (eight), on the jurisdiction of the curator and on the tension between dishonest urban notabilities and a curator and between factions within the urban elite. – In LL. 8/9 G. prefers [ἀπὸ προ]|φάσεως to Oliver's [πρὸ ἀπο]|φάσεως, which implies that appeal is blocked in all circumstances.

922. Ephesos (territory of: Doyranlı, ca. 13 km northeast of Tire, ca. 3.5 km southeast of Derebaşı). Honorary inscription for a centurio legionarius, 2nd/3rd cent. A.D. White marble slab broken into two joining pieces; damaged in the upper left side; very weathered inscription in a recessed framed panel; now in a private house in Doyranlı. Ed.pr. M.Ricl, *EA* 46 (2013) 53/54 no. 25 (ph.; English translation). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1534.

[...]ΛΛỊΗΝΗΓΡΑΤΙΑỊΑΙΙ[...]
[.......]ỌΝ[.]Ε[.]ΛΛΙΗ[..]
[...............]ΝΕΙ[.] ΝΙ[.]
4 [....] ἑκατό[νταρχον λεγ]ιωνά-
[ριον - - - - - - - - - - - - - -]ẸΝ[..]Σ
[- - - - - - - - - - - - - - - -]ṬỌΝΕΥ
[- - - -]ΙΟΑΤΟ ἐργαστήριο[ν]
8 [- - - -]ΤΟ[..]ΕΟ[....] αṿτοῦ
[- - - -]ṆΑ[.]ẠΝΠΟ[.......]ΟΣ
[γραμματε]ύσαντα καὶ λογιστεύσαντα
[κατὰ τὸ]ν αὐτὸν ἐνιαυτὸν [καὶ γυμ]να-
12 [σιαρχ]ήσαντα ḍαψιλῶς κα̣ὶ εὐνοϊκῶς

1. Possibly [– Σ]αλμηνὴ Γρατία, ed.pr. || 2. perhaps [Σ]αλιή[νῳ], 'name of the honoured person', ed.pr. [in that case, rather ■ accusative, Pleket]; [Σ]αλιῆ[νον], *An.Ép.* || [4-5. for the centurio legionarius cf. our lemma no. 858, Pleket]; ἑκατό[νταρχον ῥηγ]ιωνά[[ριον]]?, *An.Ép.* || 10-12. functions held in Ephesos, ed.pr. || 'the inscription was most probably erected by the unknown *katoikia* and the individual's wife', ed.pr.

923. Ephesos (territory of: Büyükkale = village of the Bonitai). Honorary inscription for Nonia [. .]isis, 3rd cent. A.D. White marble statue base broken above; originally seen in the garden of the police station; now in the museum of Tire (Thyaira). Ed.pr. M.Ricl, *EA* 46 (2013) 42/43 no. 10 (ph.; English translation). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1531.

- - - - - - - - - - - - - - - - - -
[...]ΟΥΤΟΙ[- - - - - - - -]
[ἡ Βω]νειτῶν κατο[ικία]
[ἐτε]ίμησεν Νωνία[ν]
4 [..]ισιν, θυγατέρα
[Νω]νίου Μελτινιανοῦ
[νεω]ποιοῦ κατὰ τὸ αὐ-
[τ]ὸ ἔτος καὶ Αὐρ. Ζωτι-
8 κῆς Τρυφω(- -) γεναμέ-
νης τῆς Ἀρτέμιδος ἱερεί-
[ας], γυμνασιαρχήσασαν κα[ὶ]
δοῦσαν εἰς τὸ περίστοον ✳ ρν'.
12 [ἀνέ]στησαν δὲ τὴν τειμὴν [Τρυ]-
[φωσ]ιανὴ μήτηρ σὺν καὶ το[ῖς]
[- -]

Initio, probably a date, perhaps after an eponymous priest (cf. *I.Eph.* 3239), ed.pr. || 2. from the same κατοικία originate *I.Eph.* 3232/3233, 3239, 3239 A (priestesses and a gymnasiarch), ed.pr. || 3-4. Νωνία[ν | ..]ισιν: name ending in -ισις (Βρισίς, Πεισίς, Τεισίς) or, less likely, in -ιεις (Λιεις, Μαιεις, Πριεις, Ταττιεις), ed.pr. || 8. abbreviation sign after the omega (oblique stroke): Τρύφω(νος), Τρυφώ(σης) or Τρυφω(σιανῆς); for the latter see LL. 12-13; in *I.Eph.* 3239 A a former priestess Τρυφῶσα, daughter of Artemas, is honored; possibly a member of Nonia's family (her grandmother?), ed.pr.

924. Ephesos. Honorary inscription for Demo Kallinoe, undated. *I.Eph.* 615 A (*I.Tralleis* 87). J. Ma, *Topoi* (*Lyon*) 18 (2013) 567 note 3, suggests reading in L. 2 Δημώ (accusative) instead of ΔΗΜΗ (emended in *I.Eph.* into τή(ν) μη(τέρα)?). The honorand's name is Δημὼ Καλλινόη, without a formula like ἡ καί.

925. Ephesos (territory of: Çayırlı, situated in the hilly region southwest of Tire). Boundary inscription, Imperial period. Rupestral boundary marker in Uzun Kavak on the Güme Dağı. Ed.pr. M. Ricl, *EA* 46 (2013) 47 no. 18 (ph.): Ὅρος

[For five other rupestral boundary markers with ὅρος from Karateke Köy (ca. 7 km northwest of Tire) see M.Ricl, *Ancient West and East* 14 (2015) 287-290, Pleket.]

926. Ephesos (territory of: in the hills between Boynuyoğun and Çinyeri, ca. 4-5 km east of Tire). Boundary inscription, Imperial period. Rock-cut inscription. Ed.pr. M.Ricl, *EA* 46 (2013) 49 no. 21 (ph.); cf. also M.Ricl, *AST* 29 (2013) 506/507: Ὅρ(ος)

927. Ephesos. Dedications to a Ptolemaic couple, Sarapis and Isis, ca. 217 B.C. A) *I.Eph.* 199 (*SEG* XXXIX 1232, XLIII 749, LX 1152); B) *SEG* XXXIII 942 (XXXIX 1234, LX 1152). A.Meadows, *Gephyra* 10 (2013) 1-12, reviews earlier readings and interpretations of these two texts and proposes his own reading and interpretation. He suggests dating the texts to ca. 217 B.C.

A: *I.Eph.* 199 (*SEG* as indicated above): [Βασιλεῖ Πτ]ολεμαίω[ι | καὶ βασιλί]σσηι Ἀρσι|[νόηι καὶ Σ]αράπιδι καὶ | [Εἴσιδι -----]
B: *SEG* XXXIX 1234: Βασιλεῖ Πτ[ολεμαίωι] | καὶ βασιλ[ίσσηι Ἀρσι|ν]όηι καὶ Σ[αράπιδι καὶ] | Εἴσιδ[ι ὁ δεῖνα --] || καὶ οἱ ἡγε[μόνες καὶ] | οἱ στρατι[ῶται οἱ τε|τ]αγμένοι [ἐπὶ τῆι | ἄκ]ραι τ[ὸ]ν [βωμὸν | ἀ]νέθηκαν [ἐπὶ ταῖς] || συντελου[μέναις] | αὐτοῖς θυ[σίαις]

M. assigns the texts to the reign of Ptolemy IV Philopator and Arsinoe III on the analogy of e.g. *OGIS* 82 (*SB* 174 and 8866), and discards a connection with Ptolemy Philadelphus and, therefore, the idea of Ptolemaic control of Ephesos in the early 3rd cent. B.C. P.Hamon, *BE* (2014) no. 412, finds the lacuna in l. 4 of B too short for it to contain a name, patronymic and ethnikon.

L.Bricault, in id., R.Veymiers (edd.), *Bibliotheca Isiaca* III (Bordeaux 2014) 7-10 (ph.; French translation), argues that the two fragments in fact belong to one inscription and presents the following text:

Βασιλεῖ Πτολεμαίω[ι] | καὶ βασιλίσσηι Ἀρσι|[ν]όηι καὶ Σαράπιδι καὶ | Εἴσιδ[ι --- ca. 16-18 ---] || καὶ οἱ ἡγε[μόνες καὶ] | οἱ στρατι[ῶται οἱ τε|τ]αγμένοι [ἐπὶ τῆι | ἄκ]ραι τὸν [βωμὸν | ἀ]νέθηκαν [ἐπὶ ταῖς] || συντελου[μέναις] | αὐτοῖς θυ[σίαις]

B. refers to three other texts which associate the royal couple with Sarapis and Isis: 1) *SB* 586 (*I.Delta* 4); 2) *OGIS* 63 (*RICIS* 401/0101 (*SB* 586 and *OGIS* 63 both concern Ptolemy III and Berenike II Euergetai); 3) *OGIS* 82 (*SB* 174 and 8886 [*I.Pan* 77]; *I.Portes* 106; concerning Ptolemy IV and Arsinoe III). B. agrees with Meadows that the Ephesian text concerns Ptolemy IV and Arsinoe III, and opts for a date ca. 217 B.C. [For these 'dédicaces-doubles' see now E.Fassa, *Kernos* 28 (2015) 133-154. Pleket.]

928. Ephesos (territory of: Derebaşı, ca. 12 km northeast of Tire). Epitaph of Moschion, late Hellenistic. Lower part of a white marble stele with tenon and a broken relief showing from left to right a slave girl, a seated female, the lower part of a three-legged table and the legs of a child servant; found in illegal excavations and now in the museum in Tire. Ed.pr. M.Ricl, *EA* 46 (2013) 51/52 no. 23 (ph.; English translation): Μόσχιον Λαρεισαίου γυνή, | Ἀπολλωνίου θυγάτηρ

929. Ephesos (territory of: Doyranlı, ca. 13 km northeast of Tire, ca. 3.5 km southeast of Derebaşı). Epitaph of Hermogenes and Apollonides, late Hellenistic. Limestone pedimental stele broken in the upper right corner; weathered inscription in a wreath; found in a field and now in a private house in Doyranlı. Ed.pr. M.Ricl, *EA* 46 (2013) 52 no. 24 (ph.; English translation); cf. M.Ricl, *AST* 29 (2013) 505/506 (where the two deceased brothers are said to be 'sons of Hermogenes').

Ἑρμογένης καὶ Ἀπολλω|νίδης Ἐμπέδους ἥρωες, | vacat χαίρετε vacat

2. 'The name of the father is tentatively restored', ed.pr.

930. Ephesos (territory of: Büyükkale = village of the Bonitai). Epitaph of Thaleia, Imperial period. White marble slab with framed inscription; built into the fountain of a private house; said to have been found in a nearby field. Ed.pr. M.Ricl, *EA* 46 (2013) 44/45 no. 13 (ph.; English translation).

Μίδας καὶ | Ζοῖς Θαλεί|ᾳ θυγατρὶ | ἰδίᾳ μνεί||ας χάριν ❦

931. Ephesos (territory of: Büyükkale = village of the Bonitai). Epitaph of Chreste, Imperial period. White marble slab with inscription in a tabula ansata; below the inscription the outline of a human; originally in a private house and now in the museum in Tire. Ed.pr. M.Ricl, *EA* 46 (2013) 45 no. 14 (ph.; English translation): Ἡρᾶς | Χρήστῃ | ἰδίᾳ γυ|ναικί

932. Ephesos (territory of: Büyükkale = village of the Bonitai). Epitaph of Herakleides, Imperial period. White marble pedimental stele with tenon, damaged above, perhaps reused; found near a private house; inscription in the lower part of the stele. Ed.pr. M.Ricl, *EA* 46 (2013) 44 no. 12 (ph.; English translation): Ἡρακλείδης Μ|ηνογένου

933. Ephesos (territory of: Büyükkale = village of the Bonitai). Epitaph, Imperial period. Fragment of a white marble architectural element from a tomb, decorated with stylized palmettes; only the righthand part of the inscription is preserved; found in illegal excavations and now in the museum in Tire. Ed.pr. M.Ricl, *EA* 46 (2013) 47 no. 17 (ph.; English translation).

---------------|[οἱ υ]ἱοὶ μητρὶ ΙΝ[.|--]ΑΛΩΙ αὐτη|[--]Ι τῷ μέλλοντι

3. For τῷ μέλλοντι ed.pr. refers to *SEG* XXVII 29: αὐτὸς (sc. ὁ θεός) τὸ κατάκριμα δῴη τοῖς μελλόντοις ἀνύγιν τὸ μνῆμα τοῦτο κ(αὶ) ἕτερον κατατιθῖν εἰς αὐτό· ἀμήν †

934. Ephesos (territory of: Ayaklıkırı, northwest of Tire (Thyaira)). Epitaph of Curtius Euphemos and others, 2nd/3rd cent. A.D. White marble block (sarcophagus side?) broken on all sides and built into the wall of a private house. Ed.pr. M.Ricl, *EA* 46 (2013) 40 no. 6 (ph.; English translation). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1530.

[---]
[---]Ι Κόρτιον Εὔφημον, οὓς βούλομαι ταφῆναι, καὶ μηδένα ἕτερον· εἴ τ[ις τολμήσει ἕτερον]
[θεῖναι π]τῶμα ἢ πωλῆσαι ἢ μεταθεῖναι ἢ ἐκκόψαι γράμμα, θήσει τῷ ἱερωτ[άτῳ ταμείῳ ✕ -]

1. Initio [Πόπλιο]ν, [Αὐρήλιο]ν or [κα]ὶ (Κόρτιος = Latin Curtius), ed.pr.

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935. Ephesos (territory of: Buruncuk, north of Tire (Thyaira)). Epitaph of M. Aur. Tryphon and M. Aur. Phrougianos, 2nd/3rd cent. A.D. Limestone slab broken above and at right; built into the wall of a private house; inscription in a slightly recessed and framed field. Ed.pr. M.Ricl, *EA* 46 (2013) 42 no. 9 (ph.; English translation); cf. also M.Ricl, *AST* 29.1 (2013) 506 (brief mention; no text).

Α[-------------------]
βούλομαι δὲ τ[εθῆναι]
Μᾶρ. Αὐρ. Τρύφω[να τὸν ἀ]-
δελφόν μου κ[αὶ Μᾶρ. Αὐρ.]
Φρουγιανὸν τὸ[ν ---]·
τούτου ἀν[τίγραφον]
ἀπετέθη εἰ[ς τὰ ἀρχεῖα]

[2. Or τ[αφῆναι]; see e.g. our lemma no. 934 || 7. the phrase εἰς τὸ ἀρχεῖον, rather than εἰς τὰ ἀρχεῖα, is usual in the funerary inscriptions from Ephesos; only one instance of εἰς τὰ ἀρχεῖα is documented (*I.Ephesos* 2121 L.4), Carbon.]

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936. Ephesos (territory of: Çayırlı, situated in the hilly region southwest of Tire). Epitaph of Diophantos' wife and his brother Menodoros, 2nd/3rd cent. A.D. Square slab; formerly in Çayırlı, present whereabouts unknown; read by ed.pr. M.Ricl, *EA* 46 (2013) 48/49 no. 20 (English translation) from a hand-written copy provided by a person from Hasköy.

[---]ΤϹΕϹΟ[----------------]
[Δι]όφαντο[ς--------------γυ]-
ναικὶ ἰδίᾳ [-------------------]
ρου Ἐφεσίᾳ Κ[-----------τεθῇ?]-
ναι τέκνων ἔτι [---------------]
τόδε ὁ Λούκιο[ς---------------]
τεθῆναι εἰς τὴν πυ[ρίαν· βούλομαι μη]-
δένα ἕτερον τεθῆνα[ι εἰς τὴν πυρίαν]
ἐκείνην· εἰ δέ τις θε[λήσει τεθῆναι]
εἰς τὴν πυρίαν ἐκε[ίνην, δώσει τῇ Ἀλ]-
μουρηνῶν κώμῃ [✕ -· θέλω δὲ καὶ τὸν]
ἀδελφόν μου Μηνό[δωρον τεθῆναι· εἰ]
δέ τις ἕτερος θ[ήσει τινὰ ἐκτὸς τῶν π]-
ρογεγραμμένω[ν---------------]
ΤϹΜϹΛΔΙΟΥΟ[----------------]
ΤΟΝΚΑΙΙ[-------------------]

Ca. 28 letters per line, on the evidence of L. 10, ed.pr. || 5. in fine perhaps ἔτι [ζώντων] or ἔτι [τὰ ζῶντα], ed.pr. || 10-11. the village of Almoura was situated at the site of the modern village of Eskioba (formerly Damara), ca. 5 km northwest of Çayırlı; for the inscriptions from Almoura see *I.Eph.* 3250-3264, 3293, ed.pr.

937. Ephesos. Epitaph of Kospi[nnios], 2nd/3rd cent. A.D. Lid of an ostotheke with akroteria; the text was perhaps continued on the ostotheke itself; now in the Ephesos Archaeological Museum. Edd.pr. E. Laflı, H.Bru, *DHA* 39.2 (2013) 296/297 no. 8 (ph.; French translation).

Τὸ μνημεῖον ἐστιν Κοσπι[ννίου]

For Κοσπίννιος edd.pr. refer to *IG* V.1.1054 ([Κ]οσπίννιος).

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938. Ephesos (territory of: Büyükkale = village of the Bonitai). Epitaph of Mindius, 3rd cent. A.D. Marble sarcophagus with three garlands on the front long side, each with a rosette inside, and a garland on each of the narrow sides, also with a rosette; rear side inaccessible; now in the old fountain at the entrance to the mosque. The inscription on the front is *I.Eph.* 3229 and is almost illegible today; the inscription on the narrow left side, probably the beginning of the whole text, was previously unpublished. Ed.pr. M.Ricl, *EA* 46 (2013) 45/46 no. 15 (ph.; English translation). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1532.

Αὕτη ἡ σω[μα]το[θήκη καὶ τὸ] | ὑπ' αὐτὴν [..]ΟΙΙ[...κ]ε[ί]|μενόν ἐστ̣ι· vacat ? | Μινδίου [---]

2. [βα]θρ[ικόν]?, 'but the word-order is not right', ed.pr.; 'ou peut-être [σύ]σ̣τ̣ρ[ωμα]?', *An.Ép.* || *I.Eph.* 3229 runs as follows: καὶ τῆ[ς γυν]α[ι]κὸς αὐτοῦ Μιν|δίας Χαρι|τίου || καὶ τέ[κνω]ν [αὐ]τοῦ Μι[νδ]ίου | Ἀσκληπι[ά]δου | [καὶ Μινδίου Ἡ]γου-μ[έ]νου καὶ || Μινδίας | Ἀγριππείνης· | ζῶσιν

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939. Ephesos. Epitaph, undated. Gray marble ostotheke with garland and two rams' heads; inscription on the upper lid; now in the Ephesos Archaeological Museum. Edd.pr. E.Laflı, H.Bru, *DHA* 39.2 (2013) 297/298 no. 9 (ph.): [-----] | καὶ [---]ΑΡΓΗ

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940. Ephesos. Amphora stamps, Hellenistic to Late Antiquity. T.Bezeczky, *The Amphorae of Roman Ephesus* (*Forschungen in Ephesos* XV 1; Vienna 2013) 31, lists the producers of Ephesian amphorae: in addition to the Hellenistic Νίκανδρος, Μηνόφαντος, Μηνόφιλος, Ἀρχέτιμος and 'monograms which are hard to define' (cf. *SEG* LIX 1322), he mentions stamps of Παχο(--), or perhaps Πανο(--), and Προμη(--) on 'Aegean Local 1' amphorae from the middle of the 1st cent. B.C. (see also 87/88 with ph.; dr.) as well as Ελ(--) and Μασ(--) on handles of the Agora type F 65-66 amphora or its later variant (see also 66 with ph.; dr.), all from the Tetragonos Agora.

Rhodian amphorae found in Ephesos (37/38; ph.; dr.), in Terrace House 2: Ἀριστάρχου; ἐπὶ Κλεωνύ|μου | Δαλίου; ἐπὶ Ἀστυ|[μή]δευς | [Θεσ]μοφορίου; from the Tetragonos Agora: Ἱεροκλεῦς; Μητροβίου; Μνάσων (retrograde, omega written upside-down).

Chian amphorae found in Ephesos, Tetragonos Agora (50/51; ph.; dr.): Ματρ(--) (retrograde, alpha inverted); Ματρέ(ας) (retrograde); Ἀπελλεῦς (alpha inverted).

Only one stamp, not easily legible, is known so far from a **Knidian amphora** (54; ph.; dr.): ἐπὶ Ἐχι(--) and in the center Νο(--) (from Terrace House 2).

Koan amphorae found in Ephesos, Tetragonos Agora (57/58; ph.; dr.): Δίων; [Τι]μησίων; [Λ]εωδ(ά-μας).

To the 'Mushroom rim type'/'Nikandros' amphorae found in the Basilike Stoa (cf. *SEG* LIX 1322), B. adds more of this type, found in Terrace House 2 (61/62; ph.; dr.): Μηνοφίλου and Μην[οφίλου]; Ἀρχε-τίμου; [.]νεο[..]ατ[- -]; Μηνοφάντου. On 61 with note 233 he mentions a tile from Terrace House 2 that also shows the stamp Μηνοφίλου [see now H.Taeuber, in H.Thür, E.Rathmayr (edd.), *Hanghaus 2 in Ephesos. Die Wohneinheit 6. Baubefund, Ausstattung, Funde (Forschungen in Ephesos* VIII 9; Vienna 2014) 342 IKL 27; cf. also the unpublished stamped tile inv.no. 71/131 from Terrace House 2, also reading Μηνοφίλου, mentioned by V.Scheibelreiter-Gail in E.Rathmayr (ed.), *Hanghaus 2 in Ephesos. Die Wohneinheit 7. Baubefund, Ausstattung, Funde (Forschungen in Ephesos* VIII 10; Vienna 2016) 531 Z 13, Scheibelreiter-Gail]. On 62, B. presents monogram stamps of the Nikandros group from Terrace House 2 (cf. *SEG* LIX 1322): two monograms; staurogram; N; ΔΙ; ΚΑΕ; [.]ΤΕ[- ? -].

On the Tetragonos Agora the following stamps were also found: 72/73 (ph.; dr.), Ἀγα(- -) (retrograde) on a 'Cup-shaped rim/Dressel 24 predecessor' amphora; on 91 (ph.; dr.), 'Dressel 25' amphora with Ζωΐλου (zeta reverse, upsilon upside-down); on 148 no. 368 (ph.), ΠΦΧΔΙΛ? (probably Greek letters) on a stopper.

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941. Ephesos. Graffiti on amphorae, late 4th-late 6th cent. A.D. T.Bezeczky, *op.cit.* (cf. our lemma no. 940) 31 (ph.; dr.) and 164, mentions a graffito on a 'Late Roman 3 amphora' that may refer to a spicy wine (*vinum conditum*): κονδ(ῖτον) (S.Ladstätter, in M.Steskal, M.La Torre [edd.], *Das Vediusgymnasium in Ephesos. Archäologie und Baubefund* [*Forschungen in Ephesos* XIV 1, Vienna 2008] 181 K 219). On 168 he publishes an 'Ephesus 56' amphora with M incised on its neck (ph.); Greek M rather than Latin (presuming local production; cf. also the index on 268).

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942. Ephesos. Weights. See our lemma no. 1881.

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943. Ephesos (territory of: Büyükkale = village of the Bonitai). Incertum, Imperial period. White marble base (?) broken at right; on the upper surface a clamp cutting; first seen in the garden of the police station, now in the museum of Tire. The inscription is on the profile. Ed.pr. M.Ricl, *EA* 46 (2013) 44 no. 11 (ph.): Ἀγαθῇ τύχῃ

[The ph. shows only what looks like the upper moulding of a base; the shaft of the base seems to be lost and with it the main text of the (honorary?) inscription, Corsten.]

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944. Ephesos (territory of: Çayırlı, situated in the hilly region southwest of Tire). Incertum, 3rd cent. A.D. White marble architrave preserved on all sides except at right; found in a field and now in a private house. Ed.pr. M.Ricl, *EA* 46 (2013) 47/48 no. 19 (ph.; English translation). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1533.

Λ(ούκιος) Σε(πτίμιος) Αὐρ(ήλιος) Ἀχιλλείδης ἱπ(πικός), vacat | [βού]λαρχος, ἀγωνοθέτης Ἐφέ[σιος - - - - -]

1. The same man is already on record in *I.Eph.* 743 (ἔκδικος, βουλάρχης, γραμματεὺς τοῦ δήμου) and 845 (ἱππικὸς φιλοσέβαστος)), ed.pr.

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945. Erythrai. Decrees concerning ■ statue of the tyrannicide Φιλίτης, ca. 280 B.C. *I.Erythrai* 503 (cf. *SEG* XXIX 1129, XXXII 1143). D.A.Teegarden, *Death to Tyrants! Ancient Greek Democracy and the Struggle against Tyranny* (Princeton 2013) 142-172, offers a detailed commentary on this dossier containing two decrees (Greek text; English translation). T. essentially reprises (147-148) P.Gauthier's interpretation of LL. 5/6 (*SEG* XXXII 1143) ■ referring to the position or attitude of the statue (νομίζοντες καθόλου τὴν στάσιν καθ' αὑτῶν εἶναι, 'thinking that the placement [of the statue] is entirely against them'). T. emphasizes the symbolism of the mutilation of the statue of the tyrannicide (removal of its sword) and the ensuing neglect of the statue, as well as the proposed countermeasures of the demos, such as the enactment of 'tyrannicide [commemoration] ceremonies' (based on an 'Athenian tyrannicide model', in the case of Harmodios; for the importance of 'collective memory' in the present case; cf. also *SEG* LIX 1956). Adducing numerous inscriptions from Erythrai (inter alia, *I.Erythrai* 6 [cf. *SEG* LVI 1226], 8, 9 [cf. *SEG* LIII 1296], 10, 21 [cf. *SEG* XL 1012], 24, 27, 151 [dated by T. after 340 B.C. or even after the conquest of Alexander, 158 note 39; cf. *SEG* XXXVII 920], *SEG* XXVI 1282, XXXI 969) and from elsewhere (e.g. *IG* I³ 15 [*SEG* LIX 100]), T. proposes the following (admittedly 'circumstantial', 157) chronological reconstruction of the background of the dossier: 'First, the Erythraian democrats erected the statue of Philites following Alexander's conquest of western Asia Minor (i.e., circa 332). Second, the oligarchs removed the sword from the statue in the aftermath of the battle of Ipsos (i.e., post-301). Third, the democrats repaired the statue after the battle of Kouroupedion (i.e., post-281)'. One argument is that 'no extant public inscriptions ... are securely dated to the first two decades of the third century' (159 with note 44; *I.Erythrai* 77, dated 'erstes Drittel des 3. Jahrh. v. Chr.', is argued by T. to belong to the 270s B.C. since it records a dedication by generals to the Δῆμος, which should be compared with two decrees honoring generals for their efforts against the Celts, *I.Erythrai* 24 and 29); therefore, 'it is reasonable to suppose that this epigraphic drought corresponds to a change to a nondemocratic regime in the years following the battle of Ipsos' (160). *I.Erythrai* 29 L. 12 (270s or 260s B.C.) explicitly refers to the preservation of δημοκρατία (161) and the practice of making dedications to the Demos is also argued to have begun after 280 B.C. (162). T. gives a synopsis of the political history of Erythrai in the later 3rd cent. B.C. Cf. also our lemmata nos. 1013 and 1812.

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946. Erythrai. Honorary decree for Polykritos, ca. 270 B.C. *I.Erythrai* 28. A.Matthaiou, *Γραμματεῖον* 2 (2013) 61-63 and 65 (ph.), points out that in L. 22 one should read σιτηγέσιον. Πολύκριτος provided the importers of grain with compensation for the costs of the transport of grain (*I.Erythrai*: σιτηρέσιον ('indemnité de nourriture')). Cf. P.Hamon, *BE* (2014) no. 404.

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947. Erythrai. Posthumous honorary decree for Apollodotos, 2nd cent. B.C.? *I.Erythrai* 348. P. Fröhlich, *art.cit.* (cf. our lemma no. 291) 452, comments on LL. 5-7: the Ionians, i.e., the Ionian Koinon, decide to crown the deceased with a golden wreath and ἀπαντῆσαι ἐπὶ τὴν ἐκφορὰν αὐτοῦ. F. suggests

that the Ionians decided to participate in the funeral of Ἀπολλόδοτος; ἀπαντᾶν means 'escorter', 'participer à' and not 'accueillir' (e.g. a king who is welcomed by the magistrates and other citizen groups).

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948. Erythrai. Chronology of amphora stamps, 4th cent. B.C. S.Ju.Monakhov, *VDI* 286 (2013.3) 28-51 (in Russian; summary in English; ph.; dr.), updates the chronology of 5th- to 3rd-cent. B.C. amphora types and stamps based on finds from the North Shore of the Black Sea. For his amphora type II (ca. 375-325 B.C.) four different types of stamps are attested: 1) on one handle EPY in a rectangle, on the other a club in a rectangle; 2) EPY around the letters ΑΔ in ligature; 3) ΑΔ in ligature without the ethnikon; 4) Ἐρυθραῖος in high relief within a circle.

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949. Klaros. Decree of the Ionian League about theoroi to be sent to Kolophon/Klaros, ca. 190 B.C. Marble stele moulded above and broken below; found in September 1988 but now no longer available on the site or in the museums of Izmir and Selçuk. Mentioned by R.Étienne, F.Prost, in *1. Uluslararası Antik Dönemde Kehanet ve Apollon'un Anadolu Kültleri Sempozyum Bildirileri 17-20 Ağustos 2005, Ege Üniversitesi, Izmir; Arkeoloji Dergisi* 12 (2008) 84/85 (Greek text of LL. 1-21 initio; French translation); on the basis of photos of the stele and squeezes in a dossier made available by R.Étienne, edd.pr. C.Müller, F.Prost, *Chiron* 43 (2013) 93-126 (ph.; French translation).

Ἔδοξεν τῶι κοινῶι τῶν Ἰώνων· ἐπειδὴ Κολοφώνιοι,
συγγενεῖς ὄντες καὶ μετέχοντες τῶν θυσιῶν
[.]Ω[-----], τὴν πανήγυριν συνετέλουν πρότερον
ἐγ Κλάρωι καὶ ἀγῶνας τῶι Ἀπόλλωνι τῶι Κλαρίωι
κατὰ πενταετηρίδα, ἐπιγενομένων δὲ πολέμων [--]
[--- ca. 10 ---]ΩΝ, τὰς μὲν θυσίας συνετέλουν τ[ῶι]
θεῶι κατὰ τὰ πάτρια, [τὴν δὲ] πανήγυριν καὶ τοὺς ἀγῶ-
νας οὐκ ἐδύναντο κατὰ [τοὺς παρ]όντας καιρούς, μετὰ
δὲ ταῦτα ΕΝ [-- ca. 8 --] τοῦ θεοῦ ποιήσαντος τὴν ἐπι-
[φάν]ειαν τὴν ἑαυτοῦ καὶ τὴν ἐνδημίαν τὴν ἐγ Κλάρωι
[δι]ά τε σημείων κ[αὶ ο]ἰωνῶν [δεξι]ῶν, ἐξενεχθέντων δὲ
[Κο]λοφωνίοις καὶ χρησμῶν παρὰ τοῦ θεοῦ δι' ὧν ταῦ[τά]
τε δεδήλωται καὶ προστέταχεν Κολοφωνίοις τήν
τε πανήγυριν καὶ τοὺς ἀγῶνας κατὰ πενταετηρί-
δα συντελεῖν ἐγ Κλάρωι κατὰ τὰ πάτρια· Κολοφώνιοι,
[τε] εὐσεβῶς ἔχοντες τὰ πρὸς τοὺς θεοὺς καὶ βουλό-
μενοι πειθαρχεῖν τοῖς τοῦ θεοῦ θεσπίσμασιν καὶ κα-
τακολουθεῖν τοῖς τῶν προγόνων δόγμασιν, ἀποκα-
ταστάντες ἔχουσιν τήν τε πανήγυριν τὴν κατὰ
πενταετηρίδα καὶ τοὺς ἀγῶνας τῶι θεῶι κατὰ τὰ πά-
τρια· ὅπως οὖν φαίνηται τὸ κοινὸν τῶν Ἰώνων διὰ παν-
τὸς εὐσεβῶς διακείμενον πρὸς τὸ θεῖον καὶ σύναυ-
[ξ]ον τὰς τιμὰς τοῦ Ἀπόλλωνος τοῦ Κλαρίου, τύχηι ἀγα-

θῆι, δεδόχθαι Ἴωσιν ἀποστέλλειν εἰς Κλάρον θεωρίαν
κατὰ πενταετηρίδα ὅταν συντελῶσιν Κολοφώνιο[ι]
τήν τε πανήγυριν καὶ τοὺς ἀγῶνας τῶι Ἀπόλλωνι τ[ῶι]
Κλαρίωι, τοὺς δὲ ἀποδειχθέντας θεωροὺς καθ' ἔτο[ς καὶ]
τοὺς εἰς τὸν ἄλλον χρόνον ἀποδεικνυμένους, ἀφι[κομέ]-
νους εἰς Κλάρον, ὅταν ἡ θυσία καθήκηι, συμπομπε[ῦσαι]
τε καὶ θυσίας συντελέσαι τῶι Ἀπόλλωνι τῶι Κλαρίωι
καὶ τῆι Ἀρτέμιδι τῆι Κλαρίαι, καθότι νε[νό]μισται παρὰ
Κολοφωνίοις· [καὶ -- ca. 7 -- τῆς] ἀποδείξεως τῶν θεωρῶν ἐπιμε-
[λεῖσθαι ---------------------------] Ἀπολλωνίδην ΤΗ
[---------------------------------]ΝΤΑΤΑΣΠ[...]

Dated by edd.pr. to ca. 190 B.C.: the lettering closely resembles that of *SEG* LX 1245; for the international context see infra ad L. 5 || 1. edd.pr. (98 note 19) list ten decrees of the Ionian League in the 3rd/2nd cent. B.C. || 2. συγγενεῖς: the Apollo temple in Klaros fulfilled 'la fonction confédérale d'un véritable Panionion'; Kolophon belonged to 'la grande famille ionienne', edd.pr. (99) || 3. initio possibly [τ]ῶ[ν κοινῶν], É. apud edd.pr. || 5. κατὰ πενταετηρίδα: edd.pr. survey the history of the Κλάρια; ca. 300 B.C. (*IG* II² 3138) they were not yet μεγάλα and, therefore, were an annual local contest; in the course of the 3rd cent. B.C., more likely in the final twenty years, they became μεγάλα, pentaeteric and sacred ('international', 'panhellenic') [but cf. D.Rousset, *BE* (2014) no. 409: 'La reconstitution chronologique est ingénieuse, mais fragile']; πολέμων: edd.pr. opt for the wars against Antiochos III, which ended with the battle of Magnesia and the peace of Apamea (190-188 B.C.); on 102/103 a brief summary of the relations of Kolophon with the Ptolemies, Seleukids and Attalids in the 3rd cent. B.C. || 7. [τὴν] πανήγυριν, É. || 8. κατὰ [τοὺς] ὄντας καιρούς, É. || 9-10. ἐπιφάνειαν: on 109-114 a survey of the various divine epiphanies on record in Hellenistic epigraphy, in which Apollo plays a major role; ἐνδημίαν: the combination with ἐπιφάνεια is 'inédite dans notre documentation' (113), edd.pr. || 11. οἰωνῶν δεξιῶν: 'des présages favorables', edd.pr. [but cf. D. Rousset, *loc.cit.*: 'audacieux supplément']; the οἰωνά reached the worshippers through birds; cf. the functions of ὀρνιθοσκόπος, ὀρνιθοκρίτης and οἰωνοσκόπος, attested elsewhere in the Greek world; for [δεξι]ῶν edd.pr. refer to *I.Eph.* 1678 A LL. 1-3 [for this common expression in poetry and religious thought see also *LSJ* s.v. δεξιός (II) citing, inter alia, already Hom. *Il.* XIII 821, and cf. *SEG* XV 517 B, col. I, L. 44: δεξίους ἐπ' ὄ[ρνεις], Carbon] || 12. χρησμῶν: in the corpus of Klarian oracles these are the first ones delivered to Kolophon, edd. pr., with details about the creation and development of the oracular crypt of the Apollo temple and with the suggestion that the final stage of building operations in the crypt may well have been simultaneous with the start of the new panegyris and contest; in fine ταῦ[τά], É. || 16. initio rather [δέ], Rousset, *loc.cit.* || 17. θεσπίσμασιν: 'prescriptions (oraculaires du dieu)', edd.pr. || 21. φάνηται, edd.pr.; φαίνηται, Rousset, *loc.cit.* ('d'après la photogr.') || 24. θεωρίαν: pilgrims/ ambassadors sent by the League in order to assist with and participate in sacrifices, processions and festivities, edd.pr., with a brief survey of the three categories of θεωροί; between 242 and 189 B.C. various Greek cities were busy upgrading their festivals and asking other cities to recognize the upgraded status || 27. καθ' ἔτος: 'cette année', edd.pr. || 29-30. συμπομπε[ύοντας] | ἱερεῖ θυσίας συντελέσαι Ἀπόλλωνι, edd.pr., who read ἱερεῖ 'sans trop de difficultés'; we give D. Rousset's reading, *loc.cit.*, who sees both τε καί and τῶι on the ph. || 33. D.Rousset reads ATA before and THA ('sans doute le début d'un autre anthroponyme') after Ἀπολλωνίδην.

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950. Klaros. Oracular functionaries. A.Lampinen, in M.Kajava (ed.), *Studies in ancient oracles and divination* (Rome 2013) 49-88, examines 'the hierarchies of Clarian and Didymaean oracular specialists and their respective functions' (stipulating that they 'played some active and consistent part in the

oracular procedures', 52) and 'the formation and subsequent evolution of the two establishments' (49). Epigraphic evidence 'is substantially relied upon in this paper' (50). Detailed discussion of the function of the Klarian προφήτης/ὑποφήτης (vehicle of prophecy, inspired diviner), χρησμολόγος (*SEG* XLII 1065; also appointed as ὑποφήτης), ἱερεύς, θεσπιῳδός (mediating official giving a poetical form to the oracular utterance) and of the function of the Didymaean προφῆτις ('inspired seer'; *SEG* XXX 1286), πρόμαντις (*Milet* VI.2.546; 'the inspired προφῆτις/πρόμαντις - - - uttered the divine insight', 73), προφήτης (highest official supervising the cult and sanctuary and 'responsible for publicizing the oracular responses', 73), ἱερεύς (*I.Didyma* 83 [Merkelbach-Stauber, *SGO* I 01/19/20]), and ὑποχρήστης (*I.Didyma* 353, 381; 'versifying agent', 78); discussion also of the χρησμογράφιον (a structure for the writing of oracles but separate from the μαντεῖον, *I.Didyma* 31-32). L. questions the received opinion about intense competition between Kolophon and Miletos. On 80-87 L. examines the procedures followed by the Klarian oracle; he argues that there was 'no sudden and planned revamping of the Clarian oracular rite in the Hadrianic period' (84). [Cf. also our lemmata nos. 1851, 1853 and 1859, and, in particular, J.-L.Ferrary, *Les mémoriaux de délégations du sanctuaire oraculaire de Claros, d'après la documentation conservée dans le Fonds Louis Robert* (Paris 2014). Corsten.]

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951. **Klaros. Dedication of a column to Apollo Klarios, 2nd cent. B.C.** Inscription on a column. Ed. pr. P.Debord, *REA* 115.1 (2013) 26/27 (ph.; French translation).

Σέλευκος | Σελεύκου | πρυτανεύσας | καὶ εὐσεβῶς || ἔχων τὰ πρὸς | τὸν θεὸν | τὸν κίονα | ἀνέθηκε | Ἀπόλλων[ι || Κ]λαρίωι vv

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952. **Kolophon-on-the-Sea (Notion). Honorary decree for a citizen of Temnos, 1st half of the 3rd cent. B.C.** Lower left corner of a marble stele with parts of two lines from the end of an inscription; found in the sanctuary of the Mother in excavations of 1922 and 1925. Ed.pr. B.D.Meritt, *AJPh* 56 (1935) 380/381 no. VI (never in *SEG*) on the basis of notes, squeezes, and transcripts (358): [- - - ἐκ]ληρώθη δὲ ὑπὸ τῶμ [πρυτάνεων? - - -] | Γελέοντας καὶ φυλὴν Σελευκ[- - -] | vacat

In an article on the relation between the Seleukids and Kolophon, P.Debord, *REA* 115.1 (2013) 6, reprints the fragment, incorporating restorations suggested by J. and L.Robert, *Claros* I 66 note 3 and by P.Gauthier, *JS* (2003) 95 no. II bis (in a catalog of decrees from Kolophon and Notion, pp. 90-100): [- - ἐπεκ]ληρώθη δὲ ὑπὸ τῶμ [προέδρων? - -] | Γελέοντας καὶ φυλὴν Σελευκ[ίδα - -] (L. 1 initio, [ἐπεκ]ληρώθη, *Claros* I; in fine, [προέδρων], Gauthier). D.Rousset, *JS* (2014) 66-68, suggests restoring the text as follows: [ἐπεκ]ληρώθη δὲ ὑπὸ τῶμ [προέδρων? εἰς (or ἐπὶ) γένος] | Γελέοντας καὶ φυλὴν Σελευκ[ίδα - -]. He assigns this fragment to the end of Meritt's no. VII (*SEG* LIII 1305), as also Meritt in the ed.pr. of *SEG* LIII 1305 (Meritt, *art.cit.* 381-382 no. VII: 'the inscription resembles very much No. VI, with which it may belong. It would be useful to compare the stones themselves' [381]). Rousset adduces various Kolophonian decrees in which new citizens can choose the γένος in which they want to be registered. For the Γελέοντες and the φυλὴ Σελευκίς cf. the new inscriptions published by Rousset, especially text C and D ll. 1-2 and the detailed discussion on 64-76.

953. **Kolophon-on-the-Sea (Notion). Incerta.** E.Laflı, H.Bru, *DHA* 39.2 (2013) 295/296 nos. 4-7 (ph.), publish several inscriptions. **A:** Κ̣λεόμαχ[ος] (295 no. 4; marble block found in the agora and broken on all sides; 4th/3rd cent. B.C.). – **B:** Κύριε (295 no. 5; on [redacted] orthostate of the fortification wall; 4th-6th cent. A.D.). – **C:** On 296 nos. 6/7 they publish two mason's marks on two blocks belonging to a building on the acropolis: A and Δ.

954-957. **Kolophon. New inscriptions.** After a rapid survey of the relations between Seleukids and Kolophon in the 3rd cent. B.C., P.Debord, *REA* 115.1 (2013) 5-27, (re)publishes the following texts found in Klaros.

954: 12-14 (ph.). **Inscribed lead plaque.** Circular lead piece ('monétiforme'), perhaps a seal or [redacted] tessera, found in the Hellenistic layers 'du secteur d'Artémis au niveau de la *peristasis* du temple'; on the front a representation of a dog and the inscription: Δίκτυννα

Δίκτυννα: a Cretan goddess, whose sanctuary was guarded by dogs. Ed.pr. adduces the priests of Ζεὺς Κρηταγενής/Κρηταγενέτας and Δίκτυννα in Carian Euromos and Mylasa and cautiously suggests that Kolophon/Klaros may have belonged to a Seleukid province, together with Caria, and that there was a link between the Seleukids, Crete and Caria [cf. now also C.P. Jones, *JRA* 29 (2016) 939, and A.Chaniotis, in W. Eck, B.Fehér, P.Kovács (edd.), *Studia Epigraphica in memoriam Géza Alföldy* (Antiquitas Reihe 1, Band 61; Bonn 2013) 59-68. Pleket; for a new investigation of this subject, see now N.Carless Unwin, *Caria and Crete in Antiquity* (Cambridge 2017), esp. chapter 6. Carbon].

955: 14-17 (ph.). **Letter of Laodike III, ca. 200 B.C.** Marble block broken above, below and at right; probably belonging to an anta.

[- - - - - - - Ἀπόλ]λωνο̣[ς? -]
Βασίλισσα Λαο[δίκη Κολοφωνίων τῆι βουλῆι καὶ τῶι]
v δήμωι χαίρειν [- τὸ πα]-
v ρ' ὑμῶν ψήφισμα [- -]
Ἀπόλλωνος τοῦ Κ̣[λαρίου -]
v σπουδῆς τῶι ἀδε[λφῶι -]
v περὶ ἐμοῦ γενόμεν[ον? -]
[- - -] μάλιστα ἐπ[ι? -]

Phi (L. 4: ψήφισμα) strongly resembles the phi in the letter of the Scipiones: *SEG* LX 1245, ed.pr. || 1. probably the end of a Kolophonian decree, in which the city thanked Queen Laodike III for certain privileges, ed.pr., who conjectures that recognition of the Κλάρια (cf. L. 5) as a sacred contest may have been at stake || 6. perhaps the σπουδή of the ambassadors sent to the king, ed.pr.

956: 17/18 = *SEG* XLIX 1505.

957: 18-25 (ph.; French translation). **Honorary decree for the Lukanian Apollonios, end of the 3rd/beginning of the 2nd cent.** B.C. Large marble stele moulded above.

Ἐπὶ τοῦ Ἀπόλλωνος, Κρονιῶνος, vacat
[.]ΟΥ[- - ca. 10 - -]Ε· [πρ]ο[έδ]ρω[ν γνώμ]η· ἐπειδὴ Ἀπολ-
λώνιος [Δ?]ίωνος Λευκανὸς διατ[ρ]ίβων π[αρὰ] τῶι
βασιλεῖ Ἀντιόχωι, ἀνὴρ ἀγαθός ἐστιν καὶ εὔ-
νους τῶι δή[μωι καὶ χρείας] παρέχεται καὶ κοι-
νῆι τῆι πό[λει καὶ ἰδίαι τοῖς ἐντυ]γχάνουσιν
αὐτῶι τῶμ πολιτῶν, ἐ[παγγέ]λλ[ε]ται δὲ καὶ εἰς
τὸ λοιπὸν [πᾶ]σαν [ε]ὔ[νο]ι[αν] καὶ χρεία[ς] παρέ-
ξεσθαι [ε]ἰς τὰ συμφέροντα τῆι πόλει καθότι
ἂν ἧι δυν[ατός, δεδόχθαι τ]ῆι βουλῆι ἐπαι-
νέσαι Ἀπ[ολλώνιον Δ?]ίωνος Λευκανὸν
[φ]ιλοτιμίας ἕ[νεκα] καὶ [τῆς εὐ]νοίας ἣν ἔχει
πρὸς τὸν δῆμ[ον· εἶναι] αὐτὸν πρόξενον καὶ
πολίτην τοῦ δήμου [τοῦ Κολ]οφωνίων ἐφ' ἴσηι
καὶ ὁμοί[αι· δεδόσθαι δὲ αὐ]τῶι καὶ γῆς ἔγ-
κτησιν [καὶ οἰκίας καὶ τῶν] ἄλλων πάντων
[με]τουσ[ίαν ὅ]σω[ν] καὶ τοῖς [ἄλλ]οις προξέ-
νοις κα[ὶ πολίταις μέ]τ[εστ]ιν καὶ ἔφοδον
ἐπὶ τὰς ἀρχὰς καὶ [τ]ὴν βου[λὴ]ν καὶ τὸν δῆ-
μον πρώτωι μετὰ τὰ ἱερὰ καὶ εἴσπλουν καὶ
ἔκπλουν ἀσυλεὶ καὶ ἀσπονδεὶ καὶ ἐν πο-
λέμωι καὶ ἐν εἰρήνηι· ταῦτα δὲ εἶναι δε-
δομένα αὐτῶι καὶ ἐκγόνοις· ἀναγράψαι δὲ
[τ]όδε τὸ ψήφισμα εἰς στ[ήλ]ην λιθίνην
[κα]ὶ στῆσα[ι] εἰς τὸ ἱερὸν τοῦ Ἀπόλλωνος
τοῦ Κλαρίου· ἐπικληρῶσαι δὲ αὐτὸν καὶ εἰς
[φυλὴν] τοὺς προέδρους τοὺς ἐν τῶι Ἀρτε-
[μισι]ῶνι μηνὶ προεδρεύοντας

[1. Κρονιών: for Kolophon's calendar see now D.Rousset, *JS* (2014) 37/38, Pleket] || 2. initio, a restoration ἔδοξεν τῆι βουλῆι is incompatible with what one can read on the stone, ed.pr., who adds that the mention of πρόεδροι (L. 2) allows for attribution of the decree to Kolophon-on-the-Sea/Notion || 3-4. 'familier du roi Antiochos', ed.pr., who for Λευκανός refers to *SEG* XXXIX 737 B L. 17 (Rhodes) and more in general points out that in the wake of Hannibal's flight to Antiochos III in 195 B.C. a number of Lucanians may have followed his decision; the Lucanians had chosen Hannibal's side in the 2nd Punic War || 9. τὰ συμφέροντα τῆι πόλει: same expression in *Milet* VI.3.1039 LL. 2-3, ed.pr. || [27. initio, ed.pr. restores [φυλήν], but D. Rousset, *JS* (2014) 67, prefers [γένος], adducing five Kolophonian decrees, in which it is stipulated that new citizens can choose the γένος in which they want to be registered; cf. our lemma no. 952, Pleket].

958. **Kolophon. Weights.** See our lemma no. 1881.

959. **Magnesia on the Maeander. Topos-inscriptions, 2nd cent.** A.D. Cf. *SEG* LVII 1126. B.Dreyer, in G.Kökdemir (ed.), *Orhan Bingöl'e 67. Yaş Armağanı/A Festschrift for Orhan Bingöl on the occasion of his 67th birthday* (Ankara 2013) 117-132, reports on the spectacular excavation of the Magnesian stadion, its 27 kerkides, its capacity (ca. 30,000 spectators) and its numerous inscribed seats reserved for individuals (magistrates and others) and associations. The stadion was remodelled in the 1st cent. A.D. in the context of a 'Neubauboom' in the city. No Greek texts but some more or less legible photos of inscriptions and brief indications in German (119-123): Ἀρτέμωνος, στεφανη|φόρου, representatives (theoroi?) from Σμύρ[νη] and Ephesos, ἀσιάρχου, συνεργασίας κηπουρῶν, [συνόδο]υ τοπικῆς τῶ[ν τεχνιτῶν (τῶν)] περὶ [τ]ὸν Διόνυσον (cf. our lemma no. 960 app.cr. ad LL. 5-7); a certain Κλαύδιος Μάρκελλος reserved various rows of seats for his clientela; there are also seats for 'Vogelverkäufer', 'Ziegenfellträger' (a religious sect) and 'Frevler' (?). Cf. P.Hamon, *BE* (2014) no. 415.

See also id., in *Vir Doctus Anatolicus* 291-302: reserved seats for 'Schwarzfärber', 'Fisch- oder Vogelverkäufer', 'Bäcker'; a gladiator relief and the inscription φαμιλίας (supposed to refer to seats reserved for gladiators owned by a private person [doubts apud P.Hamon, *BE* (2015) no. 616, Pleket]); καὶ ('Ι)ουλίας Τραπάλης; νεωκόροι; Μανδραγορεῖται (from the village of Mandragoreis). Since the village was famous for the production of μανδρακή/'Alraun', D. conjectures that the villagers were privileged as the producers of 'Alraun', i.e., of doping for the athletes [for τόπος-inscriptions in general see now also R.S. Ascough, in T. Corsten, M.Öhler, J.Verheyden (edd.), *Epigraphik und Neues Testament* (Tübingen 2016) 93-110; for topos-inscriptions in the theater of Halikarnassos see P.Pedersen in R.Frederiksen, E.R.Gebhard, A.Sokolicek (edd.), *The architecture of the ancient Greek theatre* (Aarhus, Athens 2015) 293-317; see also our lemmata nos. 1010-1012; cf. also C.Sallou, *ZPE* 202 (2017) 125-154. Pleket].

960. **Magnesia on the Maeander. Epitaph of the flute-player Tib. Claudius Metrodoros, beginning of the 2nd cent.** A.D. White marble funerary stele found in the northern necropolis. Ed.pr. B.Dreyer, *art. cit.* (see our lemma no. 959) 123-125 (ph.; German translation). Greek text and French translation in J.-S. Balzat, *An.Ép.* (2013) [2016] no. 1565.

Τι(βερίου) · Κλ(αυδίου) · Μητρο-
δώρου χοραύ- vv
λου ἱερονίκου καὶ
τεχνίτου ἀπὸ vv
συνόδου τῶν ἀπὸ
Ἰωνίας τε καὶ Ἑλ-
λησπόντου, πυθι-
ονίκου, ἰσθμιονίκου,
νεμεονίκου, στε-
φαν(ω)θεντα δὲ κὲ
ν τοὺς λοιποὺς ἐν-
δόξο(υ)ς ἀγ(ῶ)νας πάν-
τας τού(ς) τε ἐν Ἀσί-
ᾳ, Λυκίᾳ, Πανφυλίᾳ, γυ-
μνασιαρχήσαντα δὲ
καὶ τῶν πρεσβυτέ-
ρ(ω)ν φιλοτίμ(ω)ς

1-2. Previously unattested, ed.pr. || 5-7. this association had a local branch: a σύνοδος τοπική (inscription on reserved seats in the stadion; cf. our lemma no. 959, ed.pr. || 7. λεσπόντου, ed.pr. [a printing error?; the photo shows an eta, Pleket] || 7-

9. ed.pr. suggests that participants in the μουσικοὶ ἀγῶνες could not become periodonikai, because the Olympic Games did not have such contests [but ed.pr. does not consider the possibility that other contests may have functioned as a substitute for the Olympics (e.g. Aktia, Heraia/'Argive Shield', Kapitolia), Pleket] || 10-14. ΦΑΝΟ, ΔΟΞΟ, ΑΓΟ, lapis; ed.pr. writes τού(ς) in L. 13 [the ph. is unclear] and Ἀσία(ι), Λυκία(ι) and Πανφυλία(ι) [no iota adscripta on the ph.â, Pleket]: 'all other famous contests' (LL. 11-13): 'Bezeichnung der heiligen Kranzagone', ed.pr., who adds that, if the provinces are meant, the text should be dated between Vespasian, who founded the 'Doppelprovinz' Lycia/Pamphylia, and Hadrian/Antoninus Pius, who added Pisidia [for formulas indicating 'all the other contests' won by an athlete/artist cf. our lemma no. 662. If it is true that it is only in Hadrian's time that formulas mentioning explicitly ἀγῶνες (ἡμι)ταλαντιαῖοι begin to be used, this could be evidence for dating the Magnesian text to ca. 100 A.D., Pleket] || 17. PON and ΜΟΣ, lapis [for the presbyteroi (LL. 16-17) and the gymnasion cf. our lemma no. 872, Pleket] || a portrait on ■ 'Doppelherme', found in the southern part of the stadion, is attributed by ed.pr. to Metrodoros (cf. the ph. in the 2016 article mentioned in our lemma no. 959).

961-970. Magnesia on the Maeander. Weights and seals, Imperial and Late Antique periods. P. Weiß, in G.Kökdemir (ed.), *op.cit.* (cf. our lemma no. 959) 677-693 (ph.), (re)publishes ten inscribed weights and lead seals from Magnesia.

961: 679/680 no. 1 (German translation). **Weight, 225-250 A.D.** Cf. *SEG* LV 1255. Oblique lead plaque; on the obverse a large Δ (= 'four Roman unciae'), flanked by two rows of three circular depressions each; on each corner a control stamp, twice the stamp of the city (A), twice the stamp of the agoranomos (B). In the museum in Aydın. W. substantially confirms the reading of B (*SEG*, after the ph.), but adds minor changes/comments and publishes the control stamp of the city (A). He interprets the two rows of three depressions as indications of its weight (= six old staters?) in a former use; the weight was later re-used and validated by the agoranomos through the preserved stamps.

A) Μα(γνητῶν) B) Αὐρ(ηλίου) Ἀναξαγόρου Σατορνείλ[ου?] ἀγορανόμου

Dated after contemporaneous coin designs, W. || B. Satorneilos is probably the patronymic; the agoranomos is perhaps identical with ■ γραμματεύς under Severus Alexander (cf. coins with the portrait of Iulia Mamaea in S.Schultz, *Die Münzprägung von Magnesia am Mäander in der römischen Kaiserzeit* [Hildesheim 1975] nos. 295, 298, and 302), W.

962: 680/681 no. 2. **Weight, 225-250 A.D.** Square lead weight, in a private collection. The obverse shows a Λ or <.

963: 681 no. 3. **Weight (?), 225-250 A.D.** Square lead weight (?), in Athens. E.Pernice, *Griechische Gewichte* (Berlin 1894) no. 644. On the obverse B, on the handle M – A.

964: 681-683 no. 4 (German translation). **Weight, 225-250 A.D.** Octagonal lead weight with a small handle, in the Badisches Landesmuseum Karlsruhe. On the obverse a raised border, in the field a circle with two crossing ellipses; at their intersection a circle with dot, in the field the letters ΛΙ and A (Λί(τρα) α'). Two control stamps with inscriptions, one (A: control stamp of the city) in the field between ΛΙ and A, another (B: control stamp of the agoranomos) on the handle. On the flat bottom a circular inscription within two circles (C).

A) In the center Artemis Leukophryene, crowned by two flying figures of Nike, at her feet two eagles, on either side of her head a star, above her raised arms the letters M – A (for Μαγνητῶν)

B) In the center Athena with a small Nike on her outstretched left hand, inscription around her: Ἀπολλωνίου [τοῦ] Βάσσου ἀγορα|νόμο[υ]

C) Μ(άρκου) Αὐρ(ηλίου) Ἀπολλωνίου τοῦ Βασιλί|δου ἀγορανόμου

965: 685 no. 1 (German translation). **Seal ('Städteplombe'), Late Antiquity.** Flat lead seal, found in Izvoarele (Romania). V.Culica, *Pontica* 8 (1975) 246-247 no. 61 pl. 14.

Μαγ|νητ(ῶν τῶν πρὸς τῷ) | Με(άνδρῳ)

966: 685/686 no. 2 (German translation). **Seal ('Städteplombe'), 4th cent. A.D.** Lead seal, found 'wohl in den Donauprovinzen'. Μαγν|ησία (ἡ πρὸς τῷ) Μεά(νδρῳ)

967: 686 no. 3. **Seal ('Städteplombe'), 4th cent. A.D.** Lead seal, found 'wohl in den Donauprovinzen'. Same stamp as our lemma no. 966.

968: 686 no. 4. **Seal ('Städteplombe'), Late Antiquity.** Lead seal, found 'wohl in den Donauprovinzen'. Μαγ|νη(τῶν τῶν) or (σία ἡ πρὸς τῷ) Με(άνδρῳ)

969: 686 no. 5. **Seal ('Städteplombe'), Late Antiquity.** Lead seal, found 'wohl in den Donauprovinzen'. Μαγν|η(τῶν τῶν) or (σία ἡ πρὸς τῷ) Με(άνδρῳ)

970: 686 no. 6. **Seal ('Städteplombe'), 5th/6th cent. A.D.** Lead seal, found 'wohl in den Donauprovinzen'. Μαγ|(νητῶν τῶν) or (σία ἡ πρὸς τῷ) Μεά(νδρῳ)

971. Metropolis (or Ephesos; area of: Çırpı, between Torbalı and Bayındır). Inscription recording the construction of ■ water system, 2nd-3rd cent. A.D. (?). *SEG* LIV 1198. A.B.Kuhn, *ZPE* 185 (2013) 185-191, republishes the inscription (English translation) and attempts to place the two otherwise unknown donors of senatorial rank in their social context. 1. Γ. Ἰούλιος Ποῦλχερ Ποταμωνιανός is likely to have belonged to the family of Γ. Ἰούλιος Ποῦλχερ from Pergamon (*IGR* IV 276 and 453). – 2. Τ. Φλ. Ἀθηναγόρας Κορνηλιανὸς Φουριανός should be connected with the procurator Τ. Φλ. Ἀθηναγόρας Ἀγαθός (*PIR*[2] F 223) and his family from Aphrodisias, in particular since persons with the name Τ. Φλ. Ἀθηναγόρας in Asia Minor are unknown outside Aphrodisias. Τ. Φλ. Ἀθηναγόρας Κορνηλιανός in Rome (*SEG* XVI 610; *IGUR* 608), presumably ■ doctor, may also have been a member of this family, which declined socially after Septimius Severus confiscated its property in 194 A.D. (*Dig.* 22.1.6); this misfortune may have forced Cornelianus to take up the medical profession which was normally incompatible with senato-

rial rank. K. suggests further that T. Φλ. Ἀθηναγόρας Αἰλιανός in Hierapolis (*SEG* LVII 1367) is a member of the same family, a son of T. Φλ. Ἀθηναγόρας Ἀγαθός (perhaps the above-mentioned procurator or a descendant of his) and his wife Φλ. Ἀτταλὶς Αἰλιανή (*IAphr.* 5.212). A conjectural stemma of the family on 190.

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972. **Miletos. Cretan mercenaries.** *Milet* I.3.33-38 (*Milet* VI.1 pp. 160-163: German translations; commentary; bibliography). P.Baker, in *Belonging and Isolation* 268-291, discusses the vicissitudes of the Cretan mercenaries who in the last third of the 3rd century B.C. (234/233-229/228 B.C.) received plots of land from Miletos in the territory of Myous (recently incorporated into the city's territory) and were enfranchised in two waves (nos. 33-35: first wave; nos. 36-38: second wave). The land was later obtained by Magnesia on the Maeander (*I.Cret.* I.VIII.9 and IV.176 [*IMagnesia* 65 (b) + 76 and 65 (a) + 75]), which apparently wanted to expel the Cretans. However, the Cretan cities were not prepared to admit them into their midst, except for those who enjoyed the status of metics.

B. suggests that recruitment and enfranchisement were not necessarily occasioned by the threat of an attack by Antiochos Hierax but rather by conflicts between Miletos and neighboring cities about the fertile farmlands in the lower Maeander valley. The military tasks of the Cretan soldiers were ambiguous: on the one hand they were debarred from service in the φρούρια and from the function of φρούραρχος for twenty years; on the other hand they were supposed to protect the city of Miletos and those very same φρούρια (*Milet* I.3.37 (e)) and were even allowed to live in houses 'associées à un fort' (*Milet.* I.3.33 (e)). B. translates τὰς οἰκίας ἐν τῶι χωρίωι as 'habitations associées à un fort'; Herrmann (*Milet* VI.1), however, translates 'auf dem Land' [which seems more appropriate, Pleket; however, the diminutive χωρίον does not mean 'countryside' but should refer to a specific place or area (cf. e.g. our lemmata no. 977 and 989; Carbon]. The Cretans served to populate the countryside and to protect it and the φρούρια against invaders but had to wait twenty years before they were allowed to man the fortresses themselves as real and trustworthy Milesians.

B. underlines the importance of citizen-soldiers in the Hellenistic cities, adducing in passing various inscriptions recording φρούρια and φρούραρχοι. Texts from Erythrai and Priene show that in those cities citizen militias were as important ■ in Miletos, occasionally supported by mercenaries: 'le mercenaire était un mal nécessaire pour les cités' (283) [for the training and military culture of the citizen-soldiers in the Hellenistic period see now T.Boulay, *Arès dans la cité. Les poleis et la guerre dans l'Asie Mineure hellénistique* (*Studi Ellenistici* 28; Pisa/Rome 2014; cf. *BE* (2016) no. 91; cf. also *SEG* LIV 1916); for Cretan mercenaries in general cf. J.-C.Couvenhes, in id. (ed.), *La Symmachia comme pratique du droit international dans le monde grec. D'Homère à l'époque hellénistique* (Besançon 2016) 177-211, Pleket].

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973. **Miletos. Letter of Ptolemy II (A) and two Milesian decrees (B/C), ca. 260 B.C.** *Milet* I.3.139 (cf. *Milet* VI.1 pp. 172-174 no. 139, with bibliography, ph. and German translation). A.Bencivenni, in *Parole in Movimento* 299-315, questions the theory of A.Rehm who dated the documents to 262-260 B.C. and suggested that it is Ptolemy 'the son' [sc. of Lysimachos and Arsinoe II; adopted by Ptolemy II and co-regent in 267-259 B.C., Pleket] who defended the city against Antigonid attacks and finally in 259 revolted against his father and was killed in Ephesos (cf. W.Huss, *ZPE* 121 [1998] 229-250). The oath which the Milesians in general and the ephebes in particular were to swear in support of Ptolemy II, his son, and further descendants pertains to this adopted 'Son', who at the time (before 259 B.C.) assisted the Milesians against the Antigonid attackers. As to the meaning of φιλία and συμμαχία between the city and the king, B. seems to subscribe to the idea that the terms are used by Hellenistic kings in order to designate their sovereignty. On 305-307 and 312-315 B. comments on the function of the ὅρκοι.

B. underlines the unusualness of the oath-procedure. The 'Son' mentioned in the decree [in A and C restored: 'restitution vraisemblable' according to P.Hamon, *BE* 2014 no. 420; B., however, writes that the space on the stone favors the restoration τῶι τ[ε ἐκ|γόνωι] rather than τῶι τ[ε | υἱῶι]), Pleket] is not the adopted, but the natural son of Ptolemy II and his first wife Arsinoe I, in 267 B.C. discarded as his father's successor to be rehabilitated in 259 B.C. during and due to the 'Son's' usurpation in the same year. This natural son was sent to the Aegean area in order to keep the Greek cities in the Ptolemaic sphere of influence. In the oath the Milesians and their ephebes swore to uphold their allegiance to the king and his legitimate descendants (among whom the future Ptolemy III).

In C LL. 33-34 Rehm had corrected the reading καὶ τῶν Αἰγυπτίων ἐ[πι]πλευσάντων ἐπὶ τὴμ πόλιν ἡμῶν into καὶ τῶν [ἐ]ναντίων (on the basis of a squeeze made before the cleaning of the stone; the ἐναντίοι were the Antigonids). B. rejects R.'s correction and argues that 'the Egyptians' were followers of the rebel Ptolemy the 'Son', who was supported by the Aitolian Τίμαρχος. The decree of C was introduced by Πειθένους Θαρσαγόρου; he was stephanephoros in the year 260/259 B.C. [Cf. now also A. Coşkun, in *Vir Doctus Anatolicus* 211-233; when he wrote this article, C. did not or could not know Bencivenni's contribution, Pleket.]

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974. **Miletos. Letter of Hadrian concerning the association of naukleroi, 131 A.D.** Marble block broken below; found in 2011 during excavations in the area of Humeitepe, near the eastern harbor. Edd.pr. N.Ehrhardt, W.Günther, *Chiron* 43 (2013) 199-220 (ph.; German translation). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1578.

Αὐτοκράτωρ Καῖσαρ Θεοῦ
Τραϊανοῦ Παρθικοῦ υἱός,
Θεοῦ Νέρουα υἱωνός, Τραιαν[ὸς]
Ἁδριανὸς Σεβαστὸς ἀρχιερ[εὺς]
μέγιστος, δημαρχικῆς ἐξουσία[ς]
τὸ ιε', • ὕπατος τὸ γ', • πατὴρ
πατρίδος Μιλησίων τοῖς ἄρχουσιν
καὶ τῆι βουλῆι καὶ τῶι δήμωι
vacat χαίρειν· vacat
ναυκλήρων οἶκον ἔχειν <
δίδωμι ὑμῖν καὶ τὸν νόμον
καθ' ὃν ἠξ[ίω]σαν συντετάχθαι
βεβαιῶ· vacat ἐπρέσβευεν
Κοσσούτιος Φρόντων
καὶ Αἰλιανὸς Πολίτης ❦
vacat Εὐτυχεῖτε vacat
Ἐπὶ ὑπάτων Σεργίου Λ{ε}αίνα
Π[ον]τιανοῦ καὶ Μ. Ἀντω[νίου]
[Ῥουφίνου ---------------]

Horizontal strokes above IE and Γ (L. 6) and M (L. 18) || 10-13. the Ephesian ναύκληροι asked in a petition (ἠξίωσαν) for the right to establish an association (οἶκον); Milesian ambassadors presented the petition to the emperor, who granted the right and, moreover, confirmed the νόμος (L. 11) of the association ('die Statuten'), edd.pr., with parallels for οἶκος ■ 'association'; the existence of an association presupposes the presence of a significant number of ναύκληροι in Ephesos || 14-15. Κοσσούτιος Φρόντων: on record in *Milet* I.7.230 ■ ■ member of the college of prytaneis (123/124 A.D.), edd.pr., with brief comment on the Cossutii in the Greek East; Αἰλιανὸς Πολίτης: previously unattested, edd.pr., who argue that he was the (grand)father of Αἰλιανὸς Ἀσκληπιάδης Πολίτης, who visited Rome as ambassador in 177 A.D. (*Milet* VI.3.1075); preci-

sely where the ambassadors met Hadrian in the course of 131 A.D. is unknown || 17-19. ΑΕΑΙΝΑ, lapis; the two consules ordinarii of 131 A.D.: M. Sergius Octavianus Laenas Pontianus and M. Antonius Rufinus, edd.pr., who add that after the names of the consuls the precise date and the place where the letter was to be put on display may have been mentioned | on 210-218 detailed reflections on the relations between Hadrian and Ephesos, especially on the Antinoös cult in and outside Miletos, on the link between Hadrian, the Panhellenion and Miletos (member of the Panhellenion), on the προφητεία of Hadrian in Didyma between 136 and 138 A.D. (*I.Didyma* 494) and on his στεφανηφορία (*I.Didyma* 106 A) || on 218 note 107 a list of recently published letters of Hadrian [on the Ephesian ναύκληροι, see also our lemma no. 919].

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975. **Miletos. Dedication to Apollo Delphinios, ca. 300 B.C.** *Milet* I.3.159. J.-M.Carbon, *EA* 46 (2013) 33/34, proposes the following restoration: [v? Λέων Ἰνδ]οῦ μολπῶν αἰσυμνήσας | [Ἀπόλλωνι Δε]λφινίωι καὶ θεοῖς ἐντεμενίοις (*Milet*: [--8--]ου etc.). C. dates the text to 323/322 B.C.

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976. **Miletos. Weights.** See our lemmata nos. 1880/1881.

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977. **P(h)ygela. From polis to chorion.** J.Ma, *Topoi* (*Lyon*) 18.1 (2013) 69-72, briefly describes the transformation of Phygela as πόλις into a 'village' (χωρίον) of Ephesos. Discussion of *Milet* I.3.142 (*Milet* VI.1 p. 176 no. 142) (Greek text; French translation; πόλις); *I.Eph.* 3111 (Greek text; French translation: χωρίον; cf. also *IG* XII. 3.171).

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978. **Priene. Alexander the Great and Priene, 334 B.C. or later.** *I.Priene* 156 (*I.Priene* (*2014*) 149; cf. *SEG* LV 1272). E.Arena, *Historia* 62 (2013) 48-79, discusses the dedication by Alexander the Great in a broad context, bringing into question the obviousness ('ovvietà') of a date in 334 B.C., and preferring to place the text after Gaugamela in 331, when a dedication to Athena Lindia was made by the sovereign (*I.Lindos* 2 no. XXXVIII), or in 324, after his reception of Greek ambassadors in Babylonia. The letter-forms (62-63) might suggest a date in the 320s B.C. Discussion of *I.Priene* 2 (*I.Priene* (*2014*) 15; 334/333 B.C.) and *I.Priene* 3 (*I.Priene* (*2014*) 16; for which the date of 296/295 is preferred, representing another phase of construction in the temple; see already *SEG* XLVI 1479); for *I.Priene* 3 L. 7, noting the present participle ἐόν[τα] in L. 4, A. tentatively restores π[αρεχόμε]νον instead of the aorist π[οιησάμε]νον (*I.Priene*), which would properly designate a temple 'in fieri'; independently, W. Blümel and R.Merkelbach, in *I.Priene* (*2014*) 16, restore the aorist π[αρασχόμε]νον. Cf. also M.Sève in *BE* (2014) no. 19 ('mais peut-on dater si précisément?') and our lemma no. 981.

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979. **Priene. Athens and Priene in the period 325-300 B.C.** E.Paganoni, *RSA* 43 (2013) 33-54, discusses the following inscriptions which record connections between Athens and Priene: *I.Priene* 5 (*I.Priene* (*2014*) 5; 320s B.C. (322/321 B.C. is terminus ante quem); Greek text; Italian translation; kinship and friendship ἐξ ἀρχῆς between the two cities; ἰσοπολιτεία and ἰσοτέλεια for Athenians in Priene; praise for the Athenian στρατηγός in Samos) and *I.Priene* 6 (*I.Priene* (*2014*) 17; honorary inscription for the Athenian Φιλαῖος; about the same date as *I.Priene* 5; Greek text; Italian translation); *SEG* LIII 96 (Greek text; Italian translation; a Prienian is protected by Athenians who control the cleruchy on Samos, i.e., before 321 B.C.; P. suggests that the city of Priene served [redacted] a sort of bridge-head ('*longa manus*', in P.'s words) for an alleged Athenian policy of expansion in Ionia; cf. P.Hamon, *BE* (2014) no. 418: 'une reconstruction que l'état de la documentation ne soutient guère'). P. argues that after the dismantlement of the cleruchy in 321 B.C., there was a re-birth of the relations between Priene and Athens after 307 B.C., witness the contacts between the two cities on record in *SEG* III 86 and *IG* II² 565-567 and according to P. to be interpreted against the background of an Antigonid attempt to incorporate Athens in their Anatolia-oriented policy (cf. Hamon, *loc.cit.*: 'façon là encore hypothétique').

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980. **Priene. Priests and priesthoods, Hellenistic.** M.Horster, in *Cities and Priests* 177-208, discusses the role of priests and priesthoods in Hellenistic Priene. She collects the references to priests or priestesses of different deities in Priene and Mt. Mykale and, comparing honorary inscriptions with other text mentioning priests, concludes that the role of cult officials (in particular those who occupied priesthoods that were bought) has been overrated and that the importance of festivals held by regional koina diminished compared to that of the Imperial cult. – H. refers to numerous inscriptions, and quotes in full or in part [the numbers in brackets after *I.Priene* are the corresponding numbers in *I.Priene* (*2014*)] *IG* XII Suppl. 646; *I.Aphr.* 10.26; *I.Priene* 4 (19/20), 12 (27), 13 (33), 82 (46), 103 (56), 108-111 (64-67), 113 (69), 117 (71), 133 (93), 160 (167), 162 (168), 170 (193), 172/173 (191/192), 174 (144), 186 (201), 195 (196), 201 (146, 362), 202 (147, 360, 384), 203 (148), 205 (205), 364 (417); *I.Priene* (*2014*) 399; *SEG* LXI 947.

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981. **Priene. Edict of Alexander the Great, 334 B.C.** *I.Priene* 1 (*I.Priene* (*2014*) 1; cf. *SEG* XXX 1358, 1806 [A.J.Heisserer]; XXXV 1143; LX 1280). P.Thonemann, in *Epigraphical Approaches* 23-36 (ph.; Greek text; English translation), proposes some new restorations and presents the following text of LL. 1-15. *I.Priene* (*2014*) publishes T.'s text; detailed app.cr. in *I.Priene* (*2014*).

βασιλέως Ἀλ[εξάνδ]ρου·
τῶν ἐν Ναυλόχωι κ[ατοικούν]-
των, ὅσοι μέν εἰσι[ν Ἕλληνε]ς, αὐτο-
[νό]μους εἶναι κα[ὶ ἐλευθ]έρους,
ἔχ[οντ]ας τὴν τ[ε γῆγ κ]αὶ τὰς οἰκί-
ας τὰς ἐν τ[ῆι π]όλει πάσας καὶ τὴγ
χώραν, ὥ[σπερ οἱ] Πριηνε[ῖς, ἐντὸς]
[θαλάσσης] καὶ Σανδέω[ν λόφου·]
τὸ δὲ [- ca. 5 -] καὶ Μυρσ[-- ca. 5-9 --]
[κ]αὶ Π.[ca. 3 καὶ τὴν (e.g.) προσοῦσαν] χώραγ
[γ]ινώσκω ἐμὴν εἶναι, τοὺς δὲ κα-
τοικοῦντας ἐν ταῖς κώμαις ταύ-
ταις φέρειν τοὺς φόρους· τῆς
δὲ συντάξεως ἀφίημι τὴμ Πριη-
νέωμ πόλιν, κτλ.

3. ὅσοι μέν εἰσι [Πριηνεῖ]ς, *I.Priene*; for Ἕλληνες T. refers to *I.Smyrna* 573 LL. 44-45; the 'Greeks' are free Greek residents in Naulochon (LL. 2-3), who were not Prienean citizens; for non-citizens being granted autonomy and freedom on the same terms as citizens he refers to *I.Iasos* 2 LL. 29-31. Alexander's philhellenism pertained not only to the Greek cities but to all ethnic Greeks in Asia Minor || 7-8. Πριηνε[ῖς αὐτοὶ- | - ca. 8 -] αἷς ἂν δέω[νται - ca. 5 -], *I.Priene*; for Σανδέω[ν λόφου] T. refers to Thuc. 3.19 (Σάνδιος λόφος, somewhat east of the site of Priene) and suggests that there may have been 'a (putative) associated village of *Sanda' (31); the clause 'laid down the boundaries' of Priene's territory, 'within which the favoured fiscal status of Greek landowners at Naulochon (and hence, a fortiori, of the citizens of Priene) was deemed to apply' (32) || 9-10. τὸ δὲ [- ca. 5 -] κ̣αὶ Μυρσ[ηλείων | κ]αὶ Π[εδιέων γῆν, τὴν δὲ περὶ] χώραγ, Heisserer; T. suggests that δέ in L. 9 corresponds to μέν in L. 3 and that, therefore, the clause in LL. 9ff. would still be referring to the inhabitants of Naulochon; as a result the villages referred to in LL. 9ff. (cf. LL. 12-13 ἐν ταῖς κώμαις ταύ[ταις) are likely to be indigenous villages near Naulochon. The Πεδιεῖς are fully out of place in this context; they do not live in [illegible] single village (*Pedion) but are 'Plain-dwellers' (cf. *SEG* LXI 943); moreover, some of the Pedieis are known to have *owned* land in the early Hellenistic period (cf. *I.Priene* 3) which is at variance with their territory being claimed by Alexander as his own (L. 11). In LL. 9-10 T. postulates three village toponyms in the accusative || [cf. P.Hamon, *BE* (2014) no. 417, who for the different treatment of Greeks and non-Greeks refers to the article summarized in our lemma no. 978; see also Hamon's brief remarks in *REA* 116 (2014) 750/751 ('étude innovatrice' and 'la part d'hypothèse y demeure grande'), Pleket].

M.M.Kholod, in A.Mehl, A.V.Makhlayuk, O.Gabelko (edd.), *Ruthenia Classica Aetatis Novae. A Collection of Works by Russian Scholars in Ancient Greek and Roman History* (Stuttgart 2013) 83-92, discusses the meaning of the term σύνταξις found in the clauses concerning exemptions in LL. 11-15 of this document. Criticizing especially S.Sherwin-White's interpretation of σύνταξις [illegible] a sort of 'crown tax' (cf. *SEG* XXXV 1143), K. defends the 'consensus' view (cf. also *SEG* XXXIV 259, XXXIX 1260, XLIX 2510, L 1697, LI 2277, LIX 1989): σύνταξις designated 'regular contributions by the Greek cities in Asia Minor to Alexander while the Panhellenic war with Persia was underway'. K. stresses the difference between σύνταξις ('extraordinary' contributions for military purposes [see the proper sense of a 'levy', Carbon]) and φόρος (imposed tribute, or just a regular tax). Particular attention is given to *IG* XI.4 1036 (314-306 B.C.) and *I.Iasos* 3 (305 B.C.; cf. *SEG* XXXVII 862, LV 1114). H. proposes that the payment of σύνταξις was remitted after the victory at Ekbatana in 330 B.C. For the date when the edict was inscribed, as proposed by S.Sherwin-White and adopted by K. (285 B.C.; 83 note 4), cf. *SEG* XXXV 1143.

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982. Priene. Edict of P. Fabius Maximus concerning the introduction of a new calendar, ca. 9 B.C. *SEG* IV 490 (*I.Priene* 105 [*I.Priene* (2014) 14]; *OGIS* 458 II; *RDGE* 65; *SEG* LX 1992 [2]); cf. *MAMA* VI 174/175; *SEG* XV 815 and LVI 1233. F.J.Long, in *op.cit.* (see our lemma no. 1836) 276-279 (English translation of LL. 30-41) compares the structure of the letter that opens of the edict found in many copies (media, initiator, overarching benefactor (πρόνοια), character of divine benefaction (θείως διατάξασα, χαρισαμένη), sphere of benefaction (τὸν βίον ἡμῶν), political ruler (Augustus, Καῖσαρ, σωτήρ, θεός), time frame, political activity (κοσμήσοντα ... εἰρήνην), message (εὐανγέλια), scope of benefaction, anticipation of benefaction (τῶν προλαβόντων)) with *Eph* 1.3-14 (table on 277). The correspondence between the texts shows how political imperial language and propaganda motives have been appropriated and transformed in order to 'meet the socio-political needs of believers in Asia Minor' (264). See also our lemmata nos. 865 and 1827.

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983. Smyrna. Imperial cult. On the basis of literary, numismatic and epigraphic sources, M.Kılıc, *Belleten* 76 (2012) 385-402, gives an overview of the origins and the development of the imperial cult in Smyrna.

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984. Smyrna. Epitaphs with honorary inscriptions, 2nd-1st cent. B.C. A.Klöckner, in *Cities and Priests* 303-353, discusses a group of reliefs on sepulchral stelai showing women in an apparently cultic context. She argues that the reliefs do not show priestesses, but members of a cult association of Demeter. – K. refers to numerous inscriptions, and reprints the following texts (ph.): *I.Smyrna* 7-10, 15, 29, 81, 86, 103, 514 (the latter with German translation), 888 (commentary); *SEG* XXXIV 1195, XXXV 1147, XXXIX 1269; and quotes in part *I.Beroia* 312; *I.Mylasa* 426; *I.Smyrna* 515, 655; *SEG* LIII 1354; *GV* 764, 1344.

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985. Smyrna. Weights. See our lemmata nos. 1880/1881.

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986. Teos. Associations. T.Boulay, in *Groupes et Associations* 251-275, studies the associations, cultic and otherwise, of which membership was voluntary and which are to be distinguished from subdivisions of the citizen body. The first he calls 'groupes de référence', the latter 'groupes d'appartenance' (a categorization borrowed from psychologists and sociologists).

The reference-groups are religious associations, groups associated with the gymnasion and colleges of magistrates. Membership meant investment in 'capital social' and participation in 'réseaux sociaux' (266-268) [the 'usual suspects' in contemporary sociological jargon, Pleket]. The article is interspersed with Greek inscriptions, twelve in number: Greek texts, French translations and brief bibliography. We list them in the order in which B. presents them; between brackets we briefly mention the name of the associations and B.'s number (in bold): *IGR* IV 1567 (*SEG* XVII 515; οἱ τo[ῦ Σητα]νείου θεοῦ Διονύσο[υ μύσται]; **no. 1**); *SEG* II 608 (οἱ Σαβαζιασταί; **no. 2**), 610 (οἱ θίασοι πάντες, with οἱ ἔφηβοι καὶ οἱ νέοι; **no. 3**; B. reads Ἐγίλακνε (voc.)); *CIG* 3112 (ph.; οἱ θίασοι πάντες, with οἱ ἔφηβοι καὶ οἱ νέοι and ἡ γερουσία; **no. 4**), 3101 (οἱ θίασοι πάντες with οἱ ἔφηβοι, οἱ νέοι; **no. 5**), 3073 (Παναθηναϊσταί and Διονυσιασταί; **no. 6**); *SEG* II 609 (οἱ Διασταί engraved in three wreaths; in one crown read now [Π]ρόσοδε Βίθυς Μέντορο[ς] instead of *SEG*'s [ἡ δεῖνα - -]ρος, ὁ δὲ Βίθυος; Πρόσοδε is an unpublished reading of L.Robert; **no. 7**); *CIG* 3086 (*SEG* II 600) and *SEG* II 611 (οἱ ἀπάλαιστροι); *CIG* 3085 (οἱ μετέχοντες τοῦ γυμνασίου; cf. our lemma no. 872); *CIG* 3098 (ph.; ἱερατείας παρθένοι, together with οἱ νέοι, οἱ ἔφηβοι; **no. 8** ['girls in the service of [illegible] priestess' according to A.Chaniotis, in *Vir Doctus Anatolicus* 203, Pleket]); *LBW* 1558 (οἱ στρατηγοὶ οἱ σὺν Εὐπολέμωι, with οἱ νῦν ἔφηβοι οἱ ὑπὸ γυμνασίαρχον Ζηνόδοτον; **no. 9**); *BCH* 4 (1880) 173/174 no. 33 (οἱ στρατηγοὶ οἱ σὺν Ἀντιμάχωι; οἱ γραμματοφύλακες οἱ σὺν Κράτωνι; **no. 10**); *BCH* 4 (1880) 175/176 no. 35 (ἡ Δατύλου συμμορία [*SEG* XXXV 1152]; οἱ παραπρυτάνεις; ὁ θίασος ὁ Ἀναξιπόλιδος; **no. 11**); *BCH* 4 (1880) 164-167 no. 21 (οἱ συνάρχοντες οἱ σὺν Μητροδώρωι Μητροδώρου; ὁ θίασος ὁ Σιμαλίωνος; ὀργεῶνες οἱ σὺν Ἀθηνοδότωι; παραπρυτάνεις οἱ σὺν Μητροδώρωι Ὀνησίμου; Σαμοθρακιασταὶ οἱ σὺν Ἀθηνοδότωι τῶι Μητροδώρου; μύσται οἱ σὺν Ἀθηνοδότωι Μητροδώρου; Ἀτταλισταὶ οἱ σὺν Κράτωνι Ζωτίχου; this text demonstrates how Athenodotos, son of Metrodoros ('probablement un éminent notable') practiced the 'investissement social d'un citoyen' (268); **no. 12**).

987. Teos. Treaty about a sympoliteia or synoikismos between Teos and an unknown community in the neighborhood, ca. 350-300 B.C. Robert, *OMS* VII 319-332 (ph.; French translation). C.Chandezon, *Topoi (Lyon)* 18.1 (2013) 45-48, gives the Greek text and a French translation, comments on the economic activities of this unknown community situated in the interior (ca. 20 km northeast of Teos, now called Ulamiş), and argues that some of the products may well have been exported (wood, charcoal, wool, linen garments). For export of expensive textiles access to the harbor of Teos was indispensable and the treaty granted exemption from customs dues. It is not economic weakness or decline that made absorption by Teos inevitable, but at the same time their participation in commercial networks did not guarantee their political independence.

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988. Teos. Letters of Antigonos concerning the sympoliteia with Lebedos, 306-302 B.C. *RC* 3-4. W.Mack, *Topoi (Lyon)* 18.1 (2013) 100-104, underlines the importance of 'the accommodation of the interests of both parties within the proposed settlement and (of) the processes of negotiation underlying it' (100; cf. similar terms in our lemma no. 869). The Lebedians, although Lebedos ceased to be a polis in its own right, continued to participate in the festivals at the Panionion, to which only the twelve Ionian cities were permitted to send delegations (cf. the θεωροί which Helisson, after the sympoliteia with Mantinea, was still allowed to send out, as if it was a polis; for theoroi in general see our lemma no. 1871); however, the Lebedians were to be known as Teians. Throughout the text there is 'a lack of coercion'. Antigonos acts as an arbitrator rather than as the holder of 'arbitrary power of (a) king' (103). On 111 M. suggests that the sympoliteia was meant to create 'a new unified identity' which resolves 'the tension between the communal identities of the two parties'.

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989. Teos. Treaty about a sympoliteia between Teos and Kyrbissos, 3rd cent. B.C. *SEG* XXVI 1306, LIV 1208 bis. On the basis of archaeological evidence, E.Koparal, *Olba* 21 (2013) 45-70, identifies the fortified settlement on the Kocadömen Tepe near Benler/Beyler (18 km northeast of Teos) with ancient Kyrbissos. Cf. P.Hamon, *BE* (2014) no. 405, who refers to an earlier study on Kocadömen Tepe (*NAC* 34 [2005] 107-117 [*SEG* LV 1270]), in which H.Beden, F.Mannucci hesitate between Oroanna and Kyrbissos.

Cf. W.Mack, *Topoi (Lyon)* 18.1 (2013) 104-106, for brief reflections on the main characteristics of this sympoliteia. On the one hand M. discerns 'negotiation between two distinct communities'; on the other hand there is a ψήφισμα of only one polis. Contrary to what happened in Herakleia under Latmos (cf. our lemma no. 869), the identity of the small community of Kyrbissos is thoroughly suppressed. There is only one single polis left; Kyrbissos became a χωρίον; nowhere is the term πόλις used to denote that community. The first aspect, viz. that of the successful negotiation of distinct interests belonging to small and large cities, was a matter of ideology, meant to accommodate 'the tension between the desire of the smaller polis to preserve their identity and the need of the larger polis to assert its own primacy'. See also N.Kyriakidis, *ibid.* 133: '- - - Mack insiste sur les limites de la politique du rapport de force entre petits et grands acteurs'.

LYDIA

990. Apollonia on the Maeander (area of: Derbent, southeast of Kadıköy)? Honorary decree for Asklepides, between ca. 168-158 B.C. (?). *SEG* XLIX 1540, LIII 1342. On the basis of autopsy of the stone, now in the courtyard of the central mosque in Kadıköy, and of a series of high-resolution photos republished by N.Kaye, R.Souza, *EA* 46 (2013) 91-100.

Γ[ν]ώμη στρατηγῶν καὶ βουλευτῶν· ἐπεὶ Ἀσκλη-
πίδης Θεοφίλου Περγαμηνὸς σ[υν]τεθραμμένος Ἀττά-
λωι τῶι τοῦ βασιλέως ἀδελφῶι μετήλλαχεν τὸν βίον
πολλὰς καὶ μεγάλας παρεισχημένος χρείας, γεγο-
νὼς ἄξιος τῆς συντροφίας ἀμενψιμοίρητον ἑαυτὸν
ἐτήρησεν, εὐτάκτως καὶ κοσμίως ἀναστρεφόμενος
διὰ παντός, τῆι τε εὐνοίαι ἐν πᾶσιν τοῖς καιροῖς φανε-
ρὸν ἑαυτὸν ἐπόει λέγων τε καὶ πράσσων ὑπὲρ τοῦ βασιλέως
[.]Α[.]Α[..]ΑΙ[- - - - - - - ca. 21-22 - - - - - - -]Ν[..]ΝΤΗΙ v
ΒΑΣ[- - - - - - - - ca. 24 - - - - - - - -]Β[.]Δ[...]Σ[...]ΙΝ
τοῖς ἐντυγχά[ν]ο[υσιν] ἀόκνως ἐπιδιδοὺς
ΠΡΟΣ[.]ΑΝ[- - ca. 9-10 - -]Ξ[...]ΤΑ προϊστάμενος
[.]Α[- 5 -]ΕΝΣ[..]ΞΩΙ[..]ΝΤΑΣ πρὸς τὰ συνφέ-
[ροντα - - - - - - - - ca. 19 - - - - - - - -]ΑΙ γε[γ]ε[ν]ημένος
[- - - - - - - - - - - - - - - - ca. 35 - - - - - - - - - - - - - - - -]ΙΣΟΥΝ
[- - - - - - - - - - ca. 23 - - - - - - - - - - -] δόξαν καὶ ἀρετὴν
[- - - - - - - - ca. 20-21 - - - - - - - - τὴν] ἑαυτοῦ ἀναστρο-
[φὴν - - - - - - - ca. 17 - - - - - - - τοὺ]ς καλοὺς καὶ ἀγα- v
[θοὺς - - - - - - ca. 15-16 - - - - - -]Α[- 5 -] ἐπισημασίας τῆς
[- - - - - - - - - - - ca. 25 - - - - - - - - - - - γεγ]ονότων ΑΞ v
[- - - - - ca. 11 - - - - - δεδόχθαι τῆι βουλῆι] καὶ τῶι δήμωι
[- - - - - - - - - - - - ca. 26 - - - - - - - - - - - - - τοὺ]ς πολίτας καὶ τοὺς
[-ca. 6-7 -]ΑΣ[- - - - - - ca. 15-16 - - - - - - -]Σ[..]ΣΑΝΤΑΣ πᾶσαν
[- - - - - - - - - - - - - - ca. 26 - - - - - - - - - - - - - -] τὸ γυμνάσιον ἐγ
[- - - - - - - - - - - - - - ca. 27 - - - - - - - - - - - - - τ]ὴν ἀγορὰν καὶ τὰ ἐρ-
[γαστήρια - - - - - - - - - ca. 20-21 - - - - - - - - -]ΤΩΤΩΝΤΙΜΗΝ
[- - - - - - - - - - - - - - ca. 27-28 - - - - - - - - - - - - - -] ὅπως διαμένηι
ἡ μνήμη αὐτῆς [- - - - - - - - - - ca. 19 - - - - - - - - - -]ΕΠΙΘΥΟΝ
[- - 7 - -]ΓΥΜΝΑΣ[- - - - - ca. 11 - - - - - καθ' ἕκα]στον ἔτος
[- - - - - - - - - - - - - - - - - ca. 36 - - - - - - - - - - - - - - - - -]ΔΗΜΩΙ μηνὶ
Τ[.]ΕΝΜΕ[- - - - - - - - ca. 20 - - - - - - - -]Α[..]ΤΟΙΣΝ[.]
ΣΑ[..]ΙΝΕ[..]Σ[ca. 4]ΕΝ[- - - - - - - - - - - ca. 27 - - - - - - - - - - -]ΜΕ
[ca. 4]ΑΝ[- - - - - - - - ca. 22 - - - - - - - -]Σ[.]Ε[..]Η[.]ΠΡΟΣ
[- - ca. 8 - -]ΝΕΩΝ[- - - - - - - ca. 16-17 - - - - - - -]ΤΕΠΑΡΑΓΕ
[- - - - - - - - - - - - - - - - ca. 34-35 - - - - - - - - - - - - - - - -]ΘΗΣΕ

[- - - - - - - - - - - - - ca. 27 - - - - - - - - - - - - - στή]λην λευ-
[. .]ΥΟΛ[- - - - - - - - - - ca. 18 - - - - - - - - - - τῶι] τῶν νέων γυ-
[μνα]σ[ίωι [- - - - - - - - - - ca. 19 - - - - - - - - - - -] τὸ ἀνήλωμα
[- - - - - - - - - - - - - - ca. 25 - - - - - - - - - - - - -] ΕΑ τοῦ δήμου
[- - - - - - - ca. 13 - - - - - - -]ΣΜ[- ca. 7 -]Σ[ca. 4]Σ[.]Ο[.] χαθό-
[τι - - - ca. 9-10 - - - -]ΠΡΕΣ[- 5 -]ΣΠ[- ca. 7 -]Σ[. .]ΑΠΙΟΥ
traces?

We do not note the difference in isolated letters between *SEG* XLIX 1540 and K., S.'s text; P.Hamon, *BE* (2014) no. 426, writes about 'quelques retouches minimes' and 'restitutions, pour la plupart fragiles'. K., S. have not incorporated Thonemann's suggestions for LL. 16-23 (cf. *SEG* LIII 1342). For the provenance of the stone see *SEG* LIII 1342 (P.Thonemann: Lydian city of Τάβαι) and P.Thonemann, *NC* 168 (2008) 50/51 (city of Sala in Lydia) || 9. initio, [κ]α[ὶ] Α[- - -]?: continuation of the phrases that began in L. 4, K., S. || 9-10. perhaps [ἐ]ν τῆι ν | βασ[ιλικῆι χώραι]? ('très incertain', Hamon, *loc.cit.*) || 11-12. K., S. find no space for the indispensable ἑαυτόν going with ἐπιδιδούς and tentatively suggest προσ[τ]άν[τα ἑαυτόν] in L. 12 initio: 'having eagerly provided himself as a leader'; P.Hamon, *loc.cit*: 'le complément προσ[τ]άν[τα] est à écarter'; K., S. also suggest πρὸς [π]άν[τας?] || 13. 'ΞΥΡ is also possible', K., S. || 13-14. συνφέ|[ροντα τοῦ δήμου?], K., S.; in fine in L. 14 perhaps [κ]α[ὶ γε[γ]ε[ν]ημένος?, K., S. || 20-21. [τῶν γεγ]ονότων ἀξ|[ίων]?, K., S. || 23. initio: not enough space for [κατοικοῦν-τ]ας, K., S., who suggest [οἰκοῦντ]ας || 24. in fine ἐν, followed by a location or a temporal specification, K., S. || 26. [καθ-εσ]τώτων?, K., S. || 28. initio, no text in *SEG* XLIX 1540 || 28-29. perhaps something like [τοὺς πολίτας] ἐπιθύον|[τας ἐν τῶι] γυμνασ[ίωι αὐτὸν ὑμνεῖν], K., S. (with other variants) || 30-31. perhaps {τῶι} δήμωι, with μηνί followed by the month name in L. 31, although 'no month name fits Τ[.]ΕΝΜΕ', K., S.; perhaps L. 30 in fine [Πα]νήμωι, P.Hamon, *loc.cit.* [J.-M.Carbon, in *EA* 47 (2014) 147/148, suggests restoring LL. 27-31 as follows: ὅπως διαμένηι ἡ μνήμη αὐτῆς [εἰς τὸν ἀεὶ? χρόνον - ca. 4? -] ἐπιθυόν|[τω(ν) ἐν τῶι] γυμνασ[ίωι τῶν νέων καθ' ἕκα]στον ἔτος | [- - - ca. 29 (offerings) - - - ἐν τῶι Πα]νήμωι μηνὶ κτλ., with further suggestions, Carbon] || 33-34. perhaps προσ|[τάτην τῶν] νέων, K., S.; 'tout à fait gratuit', Hamon, *loc.cit.* || 34-35 in fine, perhaps παραγε|[νόμενος] or παραγε|[γόνως], K., S. || 35. in fine, a compound of τίθημι, K., S. || 36-37. perhaps [στή]λην λευ|[κο]θ[ο] λ[ίθου]?, K., S. || 39. [τὸν γραμματ]έα τοῦ δήμου, K., S. || 41. πρεσ[βευτήν] or πρέσ[βεις]?, followed by a name and patronymic, K., S., who in fine try Σ[ερ]απίου, [Ἀ]σ[κλ]απίου and [Π]απίου, preceded by a name. – K., S. prefer Apollonia as the honoring city and suggest that Asklepides may have been the governor of the city (but cf. Hamon, *loc.cit.*: 'il peut s'agir d'un commandement régional plus vaste'); K., S. reject ed.pr.'s idea about Asklepides having been honored by a public funeral and burial in the gymnasion and argue that it would be very surprising to find such honors so early in the 2nd cent. B.C.; contra, P.Hamon, *loc.cit.*, who suggests that we have an exceptional situation of an Attalid functionary passing away far from Pergamon; we have a public ceremony involving the citizens and other inhabitants (LL. 22-23); perhaps a funerary ἐκφορά, during which all participants wear wreaths; the passage about the ἐρ[γαστήρια] (LL. 25-26) may have referred to a cessation of activities and a closing of (work)shops; LL. 28-29 possibly refer to annual ceremonies in the gymnasion; in LL. 40-41 the city may have sent ambassadors to Pergamon to inform the king about all this. H. refers to P.Fröhlich's article, summarized in our lemma no. 1774.

991. **Hypaipa (area of: Alanköy, in the hilly area northwest of Hypaipa). List of names, late Hellenistic.** *SEG* LX 1290. P.Hamon, *BE* (2014) no. 425, tentatively interprets the list of names as that of 'une association locale' and doubts the name [Κ]υκλιάδου in L. 20.

992. **Iulia Gordos. Epitaph of a threpte, late 1st cent. A.D.** Marble block re-used in the mosque at Gördes Pazaryeri. Edd.pr. E.Laflı, H.Bru, *DHA* 39.2 (2013) 298/299 no. 10 (ph.; French translation). Republished by P.Thonemann, *Philia* 1 (2015) 86 no. 6 (English translation), whose text we give. Greek text and French translation in J.-S.Balzat, *An.Ép.* (2013) [2016] no. 1524.

[Ὁ δεῖνα καὶ ἡ δεῖνα],
[Αὐτοκράτορος Σεβαστοῦ]
Τ̣ίτου Καίσαρο[ς δοῦλοι],
[ἐ]τείμησαν Πρ[εῖμαν τὴν]
[ἑ]αυτῶν θρεπτ̣[ήν, καὶ οἱ]
συγγενεῖς πά[ντες]

1-3. [- - - - -] | Τ̣ίτου Καίσαρο[ς], edd.pr., who comment: 'Les dédicants – sont visiblement à mettre en rapport avec l'empereur Titus' || 4. in fine Π̣ι̣[- - -], edd.pr., who cautiously suggest Π̣ί[γρη] || 5. θρεπτ̣[όν], edd.pr. || T. refers to *TAM* V.1. 692 for another imperial slave from Iulia Gordos.

993-996. **Koloe (Kiraz/Akpınar (Tar(i)gye), Upper Kaystros valley). Epitaphs, Imperial period.** M. Ricl, *EA* 46 (2013) 36-39 nos. 1-4 (ph.; English translation), (re)publishes the following epitaphs.

993: 36 no. 1. **Epitaph of Marcus, 212/213 or 249/250 A.D.** Cf. *SEG* LIX 1381 (F). **White marble pedimental stele built into the wall of a private house; damaged below; in the pediment a large wreath.**

Ἔτους σqζ', μηνὸς Ἀπε[λ]|vac.λαίου vacat | [Μ]αρκελλεῖνα Μάρκῳ πα[ι|δ]ὶ ἰδίῳ μνείας χάριν

1. Year 297 = 212/213 A.D. (Sullan era) or 249/250 A.D. (Pharsalian era), ed.pr.

994: 37/38 no. 2. **Epitaph of Herodes, 233/234 or 270/271 A.D.** Cf. *SEG* LIX 1381 (F). **White marble pedimental stele with tenon and side-akroteria; found in a private house.**

Ἔτους τιη', μηνὸς | Λῴου· Ἀπολλώνι|ος Ἡρῴδου καὶ Μελ|τίνη Ἀγαθόποδος || Ἡρῴδῃ τέκνῳ μνε(ί)|ας χάριν ἐποίησαν | ❦

1. Year 318 = 233/234 A.D. (Sullan era) or 270/271 A.D. (Pharsalian era), ed.pr. || 5-6. 'or μνέας', ed.pr. [who forgot to transcribe ἐποίησαν, which is clear on the stele, Pleket].

995: 38 no. 3. **Epitaph, 2nd cent. A.D.?** White marble block broken above; seen in a private house and now in the Ödemiş Museum; provisional publication by M.Ricl, *DHA* 35.2 (2009) 191 no. 3 (no ph.; *SEG* LIX 1388; cf. *AST* 28.1 [2011] 350).

[- - - - -| .]νων καὶ ΟΙ[- - - | Μ]ελίτωνος Μάρκο[υ]

996: 38/39 no. 4. *SEG* LXI 997. R. opts for use of the Sullan era in L. 7.

997. Koloe (area of: Çömlekçi, ca. 5 km northeast of Kiraz (Koloe)). Epitaph of Aur. An[---] and others, 237/238 A.D. White marble block broken at right and damaged in the lower left corner; inscription in a frame (LL. 1 and 17 on the frame, L. 18 below it); found in the fields and now in a private house in Suludere. Ed.pr. M.Ricl, *EA* 46 (2013) 50/51 no. 22 (ph.; English translation).

Ἔτους τ·κ·β'· Αὐρ. Ἀν[...... κατεσκεύ]-
ασεν τὸ ἡρῷον ἑαυτῷ κὲ [Ἀνδρομάχῳ? κ(ὲ)]
Ἀμμιάδι τοῖς ἰδίοις θρεψά[σι· τεθῆναι]
αὐτοὺς εἰς τὴν ἀνωτέραν [καμάραν κ(ὲ) Αὐρ.]
Μελιτίνην κ(ὲ) Αὐρ. Διονύσιο[ν.........]
κὲ Ἀνδρομάχου παιδίοις [...... τῶν προγε]-
γραμμένων· εἰς [δὲ τὴν κά]-
τω καμάραν δουλά[ρια (τῶν) προγε]-
γραμμένων κὲ Αὐρ. Στράτ[ωνος?·]
ἐν δὲ τῇ ἀνωτέρᾳ καμάρᾳ ἐξὸ[ν τεθῆ]-
ναι Αὐρ. Πλουτίωνα Ἐφήβου κὲ [Αὐρ......]
[τὴ]ν γυναῖκα αὐτοῦ· κὲ παιδίοις μ[ου?]
[κὲ] Αὐρ. Ἀπολλώνιον Διογᾶ, χειμέ[νων]
[ἤδη?] Ἀφφίου κὲ Ζωτικῆς τῶν θρεμματίω[ν]
[κὲ] Ζωτικὸν Ζωτικοῦ τεθῆναι
[κὲ? Α]ὐρ. Στρατονείκην κὲ Ὀνήσιμον·
vacat εἰ δέ τις παρὰ ταῦτα ποιήσει, θή-
[σει τῷ ταμ]είῳ vacat? Ϫ-Β-Φ

1. Year 322 = 237/238 A.D. (Sullan era), ed.pr. || 6 (and 12). παιδίοις: 'children', ed.pr. || 8. there is not enough space on the stone for δουλά[ρια τῶν προγε], ed.pr. || 14. θρεμματίω[ν]: 'foster-children', ed.pr. [the grammar is incongruent as it changes between accusative and dative in LL. 3-7 and LL. 10-12, where the datives παιδίοις (twice) should be παιδία; in L. 9 I would prefer Στράτ[ωνα] (unless the slaves of the aforementioned people and of Aur. Straton are meant), Corsten].

998-999. Philadelpheia (area of). Two petitions, late 2nd/mid 3rd cent. A.D. S.Urano, *ZPE* 176 (2011) 179-188, revises and analyzes two petitions, in particular regarding the role of the κολλητίωνες (cf. our lemma no. 1755) and the φρουμεντάριοι.

998: 179-183 (re-edition of LL. 1-12; English translation). **Petition from Ağabey Köyü.** Hauken, *Petition and Response* 35-57; *TAM* V.3.1418. The stone, on which LL. 1-2 were not completely visible when discovered built into a fountain, has in the meantime been removed and broken into pieces, four of which were seen by U. in 2009; one of them (ph.) contains the hitherto unknown ends of LL. 1-2.

[ἀρ]ιθμὸν κγ', ὡς καὶ φρουμε[νταρίο]υς ὑμετέρου[ς]
[πά]ντας ἰδεῖν κατὰ δίοδον τὴν ὠμότητα τοῦ [συμ]-
[βά]ντος, κτλ.

1. Initio [... ἀρ]ιθμόν, Hauken and *TAM*; number that follows (23) is that of the kolletiones, Hauken, U.; in fine φρουμε[νταρι]-, Hauken; φρουμε[νταρι- - - - - - -], *TAM*; U. draws attention to the frumentarii being called 'yours' (= the emperor's, to whom the petition is addressed), from which he deduces that they are not being accused by the villagers as wrongdoers (as are the κολλητίωνες), since the emperor's men in petitions usually appear on the side of the victims || 2. initio [- - -]ντας, Hauken and *TAM* || 2-3. τὴν ω[- - - -]οι[- - | - - -]ντος, Hauken and *TAM* || U. further argues that ὁ τῆς τάξεως ἐπίτρο|πος ὑμῶν Αὐ[ρ.] Μαρκιανός (LL. 19-20) is neither the procurator Augustorum officii nor the procurator of the regio Philadelphena, but a freedman procurator of an officium subordinate to the equestrian procurator(s) of the province of Asia.

999: 183-186. **Petition from Kemaliye-Mendechora.** Hauken, *Petition and Response* 58-73; *TAM* V.3.1417. U. doubts the restoration οἱ τοιοῦτοι μόν[οι ἢ μετὰ τῶν | σεση]μειομένων τάξεων (LL. 4/5), since L. 4 would be too long; he suggests instead οἱ τοιοῦτοι μόν[οι τῶν | σεση]μειομένων τάξεων. This expression designates the κολλητίωνες (i.e., 'only these without any staff officers marked (by emblems)'), in contrast to higher ranking officers (e.g., frumentarii); it was the latters' task to control the κολλητίωνες; U. interprets προμ[ε]μήνυ]το (LL. 17/18) as meaning 'pronounce' (probably a translation of pronuntiare) and translates LL. 17/18 by 'even if the enactments had been pron[ounced] ... either to frumentarii or to similar staff officers (to curb kollectiones', or more generally any officials' misconduct)'. Thus, as in the petition from Ağabey Köyü (our lemma no. 998), the κολλητίωνες alone are the subjects of the accusations.

1000. Sardis. The inscription of Mnesimachos, ca. 200 B.C. *ISardis* 1; *SEG* XXXV 1252, LIX 1395. P. Scheibelreiter, *ZRG* 130 (2013) 40-71, reprints col. I LL. 1-3 and col. II (German translation) and, through comparison with Hellenistic papyri, he argues that παρακαταθήκη in this case designates a loan to Μνησίμαχος from the temple of Artemis, which could be reclaimed at any time; as security, Mnesimachos gave the temple some of his land which the latter was allowed to cultivate in lieu of the interest on the loan ('Zinsenantichrese').

1001. Thyateira. Weights. See our lemma no. 1881.

AIOLIS

1002. Kyme. Onomastics. R.Ashton, in *Birinci Uluslarası Anadolu Para Tarihi ve Nümismatik Kongresi. 25-28 Şubat 2013, Bildiriler/First International Congress of the Anatolian Monetary History and Numismatics, 25-28 February 2013* (Antalya 2014) 25-48, gives a list of ca. 150 names of mint-masters on bronze coins (4th/3rd cent. B.C.). Cf. P.Hamon, *BE* (2016) no. 413.

1003. Kyme. Epitaph of Agestratos, 3rd cent. B.C. *SEG* LXI 1001. D.Dana, *ZPE* 198 (2016) 155/156, points out that the correct text is: Ἀγέστρατος Δωματέρρω. Δωμάτερρος is the Aeolic form of Δημήτριος. P.Hamon, *BE* (2016) no. 413, points out that the inscription comes from a necropolis southeast of Kyme.

1004. Kyme. Weights. See our lemma no. 1881.

1005. Myrina. Weights. See our lemma no. 1881.

TROAS

1006. Abydos. Weights. See our lemma no. 1881.

1006 bis. Adramyttion. Senatus consultum de agro Pergameno, 129 or 101 B.C. *IGR* IV 262; *I.Adramytteion* 18; *RAL* 9 (1998) 707-748. In his study of L. Afranius, cos. 60 B.C. (cf. our lemma [redacted]. 888), M. Malavolta, *Picus* 33 (2013) 97-99, restores in L. 28 Ἀφ[ρά]νιος instead of Ἀφ[ε(]νιος and concludes that the consul's uncle is meant.

1007. Adramyttion. Weights. See our lemma no. 1881.

1008. Alexandreia Troas. Weights, Hellenistic. Cf. *SEG* LVIII 1373. O.Tekin, *Colloquium Anatolicum* 12 (2013) 291-298 (ph.), presents four weights from Alexandria, the first in the Athens Numismatic Museum, the three others in private collections. 1. Mentioned in *BCH* 86 (1962) 429 no. 17 A; L. Robert, *Monnaies antiques en Troade* (Geneva, Paris 1966) 51/52 (ph.); P.Weiß, in *Vom Euphrat bis zum Bosporus* (see *SEG* LVIII 1373) 720 no. B (ph.). Rectangular bronze weight; on the obverse a grazing horse facing left; above, ΑΛΕ(ξανδρέων); a bunch of grapes and a circular mark under the horse's belly; reverse blank; the weight of 381.5 g corresponds to a mna. – 2. Almost square lead weight (105 g); on the obverse a grazing horse facing right; above, ΑΛΕ(ξανδρέων); below the ground line Τ[Ε](ταρτον) or Τ[Ε](ταρτημόριον); reverse blank. As the unit mark indicates, it should be a tetarton, i.e. a quarter mna. – 3. Square lead weight with rounded corners; worn (65.14 g); on the obverse a grazing horse facing right; above, ΑΛΕ(ξανδρέων); no (or illegible) unit mark; reverse blank. Its mass corresponds to a hektemorion, i.e. one-sixth of a mna. – 4. Square lead weight with rounded corners; worn (55 g); on the obverse a grazing horse facing right; above, ΑΛΕ(ξανδρέων); no (or illegible) unit mark; reverse blank. Its mass corresponds to an ogdoon, i.e. one-eighth of a mna.

For more weights see our lemma no. 1881.

1009. Antandros. Weights. See our lemma no. 1881.

1010-1012. Assos. Topos inscriptions in the theater, Imperial period. During excavations in the theater between 1993 and 1995 several topos inscriptions for professional groups of the city came to light, engraved on the blocks of the seat rows of the cavea not too far from the prohedria, which probably illustrates the social status of their members. Edd.pr. N.Arslan, T.Özgan, *Belleten* 278 (2013) 73-83 nos. 1-3 (ph.). For other reserved seats see T.Özgan, *Gephyra* 12 (2015) 182/183 (ph.); for those in the stadion in Magnesia on the Maeander see our lemma no. 959.

1010: 73-76 no. 1. **Inscription of the quarry workers.** In the sixth row of the *ima cavea*, on three blocks: λατόμων

For the social status of the workers, see O.van Nijf, *The Civic World of Professional Associations in the Roman East* (Amsterdam 1997) 225; cf. also the topos inscriptions in the theater of Termessos (*TAM* III 872 A IX) and in the theater of Dionysos in Athens (van Nijf 226), edd.pr., who connect these inscriptions with the lapis sarcophagus which, according to Pliny, *NH* 36.131, was a renowned Assian product.

1011: 76-78 no. 2. **Inscription of the leather workers.** In the eighth row of the *ima cavea*, on three blocks: σκυτέων

Σκυτεύς or σκυτοτόμος is a term for leather workers; the latter could also be used in a narrower sense for shoemaker; cf. H.Blümner, *Technologie und Terminologie der Gewerbe und Künste bei Griechen und Römern I* (Leipzig 1884) 268, and W.K.Pritchett, A.Pippin, *Hesperia* 25 (1956) 279-280. For associations of leather workers in Asia Minor cf. T.R.S.Broughton, *Roman Asia Minor. An Economic Survey of Ancient Rome IV* (Baltimore 1938) 824, and I.Dittmann-Schöne, *Die Berufsvereine in den Städten des kaiserzeitlichen Kleinasien* (Regensburg 2001) 183 no. III.1.13; 194/195 no. III.20-24; 203 no. III.5.2; 217 no. V.4.3; 238 no. VI.4.2, edd.pr., who remark on the ideal milieu for leather industry and animal husbandry in the region, due to its mild climate. The existence of oaks provided feed for the famous white pigs (and piglets) of Assos (cf. Athenaeus 9.17), edd.pr.

1012: 78-79 no. 3. **Inscription of the (black-)smiths.** In the sixth row of the *media cavea*, on two blocks: ṣίδηρọι

In Asia Minor, guilds of black-smiths are so far attested only in Ilion, Nikaia and probably Ephesos; cf. Dittmann-Schöne, *op.cit.* 116 no. I.1.; 126 no. I.8; 141 no. II.1.26 (?), edd.pr., who refer to Pliny *NH* 36.25 and Strabo 13.1.56 for iron deposits in the surroundings of Assos and Alexandria Troas. P.Hamon, *BE* (2014) no. 400, points out that the inscription has been partly erased and that the reading is uncertain; one would expect σιδηρουργῶν vel sim.

1013. Ilion. Law against tyranny and oligarchy, ca. 280 B.C. *IIlion* 25 (cf. *SEG* XLVI 1562, LIII 1372, LV 1318 bis). D.A.Teegarden, *op.cit.* (cf. our lemma no. 945) 173-211, offers a detailed commentary on this document (Greek text; English translation) with extensive notes on previous restorations and interpretations. The ἔναρχος (L. 21) is viewed (183 note 16) as referring to a citizen in general, rather than to a more specific official (contrast *SEG* XLIV 981). A slave (δοῦλος, L. 31) who kills a tyrant is argued (184 note 17) to be rewarded with both 'possession of rights' ([ἐπί]τιμος [ἔ]στω, L. 32) and 'participation in the regime ... according to the law' (καὶ πολιτεί|[ας μ]ε[τεχέτω κατὰ τὸν ν]όμογ, LL. 32/33), rather than with full or limited citizenship ('Perhaps the Ilians had a law on the rights of freed slaves vis-à-vis their ability to participate in the regime') [πολιτείας μετέχειν could refer to a grant of citizenship and participation in the citizenry; the law in question must have been one concerning the rights of new citizens, Carbon]. Φεύγηι δεσμῶν (L. 92) is interpreted as 'a defendant [sc., in a trial] facing imprisonment' (192). Discussion (195-197) of the clauses in LL. 116-130 (erasure of the name of a tyrant or leader of an oligarchy from ἀναθήματα and tombs) as a form of 'memory sanction' (LL. 126-128 ὅπως μ[ή]τε ἐκείνων ἑστήξει μηδὲ μνημεῖον μηθὲν ἔσται is translated as 'so that it shall not stand as their [offering] and there will be no record'). T. defends the post-Lysimachos context for the passing of the law, as a wider reaction against regional fragmentation and control by dynasts and their mercenaries (cf. LL. 46/47 τῶν συσ|στρατιωτῶν τις; 205: 'The region was at risk of splintering into a number of fiefdoms'); cf. also *SEG* XLIV 981 and, generally, LX 1955. For the Seleukid fostering of democratic regimes after Kouropedion, see also our lemma no. 945; see also our lemma no. 1821.

1014. Lampsakos. Weights. See our lemma no. 1881. [Three more weights are published in O.Tekin, *Anatolia Antiqua* 22 (2014) 155-158, Corsten.]

1015. Sigeion. Epitaph of Phanodikos of Prokonnesos, ca. 550 B.C. *SEG* IV 667 (*Syll.*[3] 2; *GIBM* IV 1002; *LSAG*[2] 371 no. 43); *SEG* XXXVIII 1254*. J.Gaunt, *BABesch* 88 (2013) 39-47, reprints the text (English translation) and discusses the term κρατήρ (B LL. 3-5: κρατέρα κἀπίστατον καὶ hεθμόν). He argues that the krater dedicated by Φανόδικος in the prytaneion of Sigeion together with its stand and a strainer was a bronze volute krater like the kraters found in Vix and Trebenishte and depicted in late 6th-cent. B.C. iconography. Such kraters and their strainers are occasionally mentioned in inventories (*IG* II[2] 1694 LL. 5/6: ἡθμὸς κρατῆρος | λακωνικοῦ; *IG* XI.2.161 B L. 123: κρατήριον λακωνικὸν τὸμ πυθμένα ἔχον ἀπο(πε)πτωκότα; *IG* XI.2.161 C LL. 71-73: ἡθμ[ὸν] | ἀπὸ κρατῆρος | συντετρυπημένον [but *IG* has [συν]τετριμμένον Chaniotis]. See also our lemma no. 644.

MYSIA

1016. Mysia. New inscriptions. C.Tanrıver, *Buluntular*, publishes 53 new inscriptions; many of them are in the museum in Balıkesir (ancient Hadrianoutherai). Some of them are of unknown provenance, others come from villages, for which ancient toponyms are not available; it is not always possible to ascertain whether these sites belonged to the territory of a city and, if so, to which city. All stones come from the area south of the Daskylitis Limne. Known cities in that area are Daskyleion, Poimanenon, Hadrianoutherai. Nos. 37 and 46 are uninscribed; nos. 19 and 24 are republications of *I.Kyzikos* 105 and 239, respectively. Cf. P.Hamon, *BE* (2014) no. 397. We present the new inscriptions in our lemmata nos. 1017-1022, 1068-1095, 1100, and 1108-1127 [for other new inscriptions from (the area of) Hadrianoutherai cf. C.P.Jones, *Chiron* 44 (2014) 23-54, Pleket].

1017. Attea (Mandıra/Sındırgı). Dedication to the heroized Menandros, late Hellenistic/early Imperial period. Large funerary altar moulded above and below; now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 33-37 no. 34 (ph.; Turkish translation). Greek text and French translation in F. Onur, *An.Ép.* (2013) [2016] no. 1523. Cf. also C.P.Jones, *ZPE* 192 (2014) 156-158.

Ἀττεανῶν οἱ κάτοικοι Ῥωμαῖο[ι]
οἵ τε καὶ Ἕλληνες καὶ ἡ γερουσία
κατὰ τὰ ψηφίσματα τὰ γενόμε-
4 να Μενάνδρῳ Ἀπολλωνίου
ἐπὶ τῇ γενομένῃ συνφορᾷ αὐ-
τοῦ ἀνέθηκαν μετὰ τῆς βάσε-
ως τὸν βωμὸν διὰ τὰς θρησκεί-
8 ας τῶν ὀνείρων καὶ φαντασιῶν
τοῦ πατρὸς αὐτοῦ νέῳ ἥρωι
Μενάνδρῳ Ἀπολλωνίου vacat

1-2. Ed.pr. (and J. in *ZPE*) refers to *TAM* V.2.1322: ὁ δῆμος [ὁ Λα?]σζεδδίων Ἕλληνές τε καὶ Ῥωμαῖοι [cf. also *SEG* LX 1423 app.cr. ad LL. 1-4, Pleket]; J. also refers to *TAM* V.2.1415: a γερουσία in the village of Kastollos in the territory of Philadelphia; Attea was a village, dependent on a neighboring city [perhaps Hadrianoutherai?, Corsten; the syntax is odd, perhaps rather Ῥωμαῖ{ο}|οί τε καὶ Ἕλληνες?, Zellmann-Rohrer] || 7-9. 'because of the observances? (due to?) the dreams and visions of his father', C.P.Jones in *JRA* 27 (2014) 839, with further references to 'young heroes' (also J. in *ZPE* [cf. now also C.P.Jones, *ZPE* 199 (2016) 83-86 (on *SEG* LXI 1257), Pleket]); in *ZPE* J. translates LL. 7/8 αἱ θρησκεῖαι as 'rites, observances'; ed.pr. refers to a section in the Epikrates-testament from Nakrason (*SEG* LIV 1221; LXII 947), in which it seems that the young hero himself appeared to the father in dreams and visions and (with) σημεῖα.

1018-1022. Daskyleion (Ergili). New inscriptions. Ed.pr. C.Tanrıver, *Buluntular* 27-29 nos. 27-31 (ph.; Turkish translation), publishes the following texts.

1018: p. 27 no. 27. **Incertum, undated.** Lower part of a marble stele; in a recessed field representation of a standing woman; below the relief traces of an inscription: ΟΟΑΛΥ

1019: 27/28 no. 28. **Grave epigram, late Hellenistic.** Right part of a marble stele; bas-relief of a male figure reclining on a kline; in the foreground a *mensa tripes*, a krater and a servant; under the relief an inscription.

[----Ἀσ]κληπᾶ vacat
[------]ος, ὦ παροδεῖτα vacat
[----ἔχο]υσαν? ἔτη vacat
[------]ΥΡΑΘ ὅμαιμος vacat
[-----]ΑΙΚΗΝ vacat
[-----]τρίτην δὲ νεογνήν
[-----]ΑΜΟΣ vacat

1. [Ἀσ]κλεπᾶ, ed.pr. [but the ph. shows an eta, Pleket] || 3. or [τελο]ῦσαν?, ed.pr. || 6. or [Ἀμφι]τρίτην?, ed.pr. [νεογνήν: 'new-born', Pleket] || 7. probably [γ]άμος, ed.pr.

1020: 28 no. 29. **Incertum.** Marble stele broken on all sides; at left in a recessed field part of a relief with a representation of an altar (?); below, remains of an inscription; found in the surroundings of Aksakal, northeast of Ergili: [---]αυτῇ καθηκ[---]

καθηκ[- -] can be restored as καθήκει, καθῆκον, καθήκοντα, thus probably indicating, along with the dative before the verb, that the stone contained a dedication to a deity, ed.pr.

1021: 29 no. 30. **Incertum, Hellenistic.** Fragment of a marble stele broken on all sides; on the upper part, traces of a foot; found between Ergili and Aksakal, south of the Kösemtuğ tumulus. [---]ΙΟΚΛΕΙΙ[---| --] Σωπυ[ρ---]

1. A form of [Δ]ιοκλῆς or [Δ]ιόκλεια?, ed.pr. || 2. a form of Σώπυρος or Σωπύρα?, ed.pr. [these names are usually spelled with Ζ-, Corsten].

1022: 29 no. 31. **Incertum (epitaph?), 3rd cent. A.D.** Fragment of a marble block broken on all sides; found in Aksakal (see our lemma no. 1020).

[-------]ΑΥΡΗ[--------| --κατεσ]κεύα[σεν------|-------τ]οῖς δ[ὲ λοιποῖς? --]

1. Αὐρή[λι - -] or Αὐρ. Η[- -], ed.pr. || [3. for the formula τοῖς δὲ λοιποῖς ἀπαγορεύω cf. L.Robert, *Ét.Anat.* 222/223 note 2, Pleket].

1023. Hadrianoi (area of: Belenören, ca. 10 km southwest of Keles). Dedication, early Imperial period. Marble fragment of an architrave with two fasciae and a moulding, bead and reel between the two fasciae; inscription on the upper fascia; on the back, two fasciae with a bead moulding between them; three small clamp cuttings. Originally in a private field near a fountain; now in another private field. Ed.pr. F.Battistoni, *EA* 46 (2013) 126 no. 27 (ph.; German translation).

[---κατὰ] κέλευσιν τοῦ θεοῦ Μύρων Μύρων[ος---]
[---σὺν τ]ῇ συνβίῳ καὶ τοῖς τέκνοις τὴν ν[-------]

The architrave probably was part of a building, ed.pr., who adds that, if the building itself was the object dedicated, the last word in L. 2, beginning with N, may have been an adjective describing that building.

1024. Hadrianoi (area of: Baraklı, ca. 7 km north of Keles). Cult regulation, 145/146 A.D. *SEG* LXI 1013. Republished by F.Battistoni, *EA* 46 (2013) 110-114 no. 1 (ph. of stele and squeezes; German translation).

vacat Ἀγαθῆι Τύχηι· vacat
[ἔτου]ς θ' ἐπὶ Αὐτοκράτορος τὸ β' Καί-
[σαρος] Τ(ίτου) Αἰλίου Ἀδριανοῦ Ἀντωνίνου Σεβαστοῦ
Ε[ὐσε]βοῦς καὶ Αὐρηλίου Οὐήρου Καίσαρος, χρυσοφο-
ροῦντος βιθυνιάρχου ..[.]ΤΤ..[--------].ΟΝ.Η.
[..]ΡΣΙ.[..]ΟΥ[.]Η[------------------]ΥΚΟ
.[---------------------------------]ΝΙ
ca. 14 lines
[- ca. 3 -]ΧΟ[-----------------------------]
[-- ca. 7 --]ΥΡΑ.[--------------------------]
[-- ca. 7 --]Ο[.]ΚΙ Δ .[----------------------]
[---------------------------------------]
[..]ΗΙΕ.[--------------------------------]
[- ca. 3 -]ος πρασσ[.]..[----------------------]
[- ca. 3 -]θαι κατα[--------------------------]
[- ca. 3 -]νους· δεω.[-------------------------]
.[- ca. 3 -]ντο. ἱερὸν .[------------------------]
Σ..[..].ΕΙΔΙΩΟΝΟ[-------------------------]
τινος ἐάν τε ἄρχων [-------------------------]
τὸν ἐπάρατον ΚΑΝΑ[...].ΣΘ[-----------------]
ἱερὸν [.].οε· ὁσάκις ἂν (?) Ε[------------------]
μενα τοσαυτάκις· v ἐὰν δὲ δο[ῦ]λο[ς-----------].
ἢ ἐνοχλήσῃ τινὶ ἐκδυέσθω [τὰ εἱμάτια? ὑπὸ τῶν]
φυλάκων καὶ ἐκβαλλέσθω ΤΟ[----------καὶ τὰ]
εἱμάτια πιπρασκέσθω καὶ Τ[-----------------]
τὸ ἱερόν vacat

There was an ancient settlement at Assartepe near Baraklı; for Baraklı and its location in the territory of Prusa ad Olympum (and therefore in Bithynia) see B. on 103 [the attribution of the region to Prusa is rather controversial; I still prefer Hadrianoi; cf. *SEG* LXI 1013 app.cr. ad LL. 4-5, Corsten] || 1. Ἀγαθῇ τύχῃ, *SEG* || 2-4. B. adduces inter alia *SEG* LV 1370 (ἔτους x Αὐτοκράτορος τὸ β' Καίσαρος Τ(ίτου) Αἰλίου Ἀδριανοῦ Ἀντωνείνου Σεβαστοῦ Εὐσεβοῦς καὶ Μ(άρκου) Αὐρηλίου Καίσαρος) || 5. βιθυνιαρχο[ῦντος] ΤΤΙ.......ΚΟΥ[.]ΗΟ, *SEG*; for the reading βιθυνιάρχου cf. *SEG* app.cr. ad L. 5; after ΧΟΥ traces of three letters (perhaps iota followed by N or K and one illegible letter); after ΤΤ traces of two vertical hastae; in fine before the H

perhaps a round letter; after the H possibly an iota, B. || 6. [.]ΟΣΙ[......]Η[- - - ca. 24 - - -]Υ[..], *SEG*; after the iota part of a vertical hasta, B. || 7. initio, traces of lambda or alpha, B. || 24. [......]Ο[- - - -], *SEG*; after the omicron an illegible letter followed by traces of two vertical hastae (ΚΙ or Ν), a triangular 'Trennzeichen' and traces of a vertical hasta, B. || 26. [....]Ε[- - -], *SEG*; after the epsilon ΚΙ or Ν, B. || 27. [.....]Π[- - -], *SEG*; the last traces of letters could be ΑΟ or Ω, B. || 28. [....]Ο[..]ΚΑΙΑ[- - -], *SEG*; in fine, traces of lambda or alpha, B. || 29. [.....]Ν[.]ΥΣΑ ἀδεῶ[ς - - -], *SEG*; the small triangle before the delta is not the top of an alpha, B. || 30. [.....]ΝΙΟ[.]ΙΕΛΟΙ[.]Γ[- - -], *SEG*; between omicron and iota 'zwei schräge Linien, die nicht zu einem Buchstaben gehören und die einen Winkel bilden, der ■ klein ist für Α, Δ oder Λ'; followed by two horizontal hastae; after the nu of ἱερόν perhaps an epsilon, B. || 31. Σ[....]ΓΕΙΔΙΩΘΕΙΟ[- - -], *SEG*; after the sigma traces of a letter, followed by the lower part of ■ vertical hasta (epsilon or square sigma); before the Ε perhaps a gamma, B. || 32. τινός ΣΑΝΓΕΑΡΧ[.]ΙΝ[- - -], *SEG* || 33. ΤΟΝ ἐπάρατον καὶ [- - -], *SEG*; after ΚΑ traces of two vertical hastae (Ν?), probably followed by an Α; before ΣΘ perhaps gamma or epsilon, B., who suggests that the clause prescribes what a person who holds a magistracy should do when confronted with 'einem Schuldigen' [ἐπάρατον properly designates the status of a guilty party as placed 'under a curse', Carbon] || 34. ἱερὸν [.]ΕΟΕΣ ὁσάκις ἂν Γ[- - -], *SEG*; after ΙΕΡΟΝ an empty space and a 'Punkt auf halber Höhe', followed by either a lunate sigma or ΟΕ; the alpha after ὁσάκις could be a triangular 'Satzzeichen', B., who tentatively proposes [- - εἰς τὸ τοῦ δεῖνος?] | ἱερὸν ν [✕] οε' (= 75 den.) || 35. μένα τοσαυτάκις ἐὰν[...]Ο[..]Ο[- - -], *SEG* || 36. no restoration after ἐκδυέσθω, *SEG* || 36-37. B. tentatively proposes [ἱερο]|φυλάκων but adds that the restoration is probably too long || 37. after ἐκβαλλέσθω a tau, *SEG* || 39. τ[ὸ] ἱερὸν [- - - - | - - - - -], *SEG*.

1025. Hadrianoi (area of: Keles). Dedication of an altar of Zeus Ktesios, 1st/2nd cent. A.D. Upper part of a marble altar moulded above; in Keles. Ed.pr. A.Çaçu, *Bursa Araştırmaları* 18 (2007) 33-36 [non vidimus]. Republished by P.Rothenhöfer, *EA* 46 (2013) 116/117 no. 6 (ph.; German translation). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1463.

vacat Ἀγαθῇ τύχῃ vacat
Πρειβᾶτος Λουκίου σὺν
τῇ ἑαυτοῦ γυναικὶ Χρυσί-
4 ῳ Διὸς Κτησίου βωμὸν
[ἐ]ν δώμασι τοῖς ἰδ[ίοις]
[ἀν]έθηκ[ε] vacat

4-5. 'Altäre für Zeus Ktesios innerhalb von Häusern sind bekannt', R.; 'ab δώμασι daktylisch', R., cf. *An.Ép.* ('l'usage du terme poétique δῶμα est un indice que les dernières lignes sont versifiées (en dactyles)'.

1026. Hadrianoi (area of: Haydar). Dedication of columns to Zeus Kersoullos, 113/114 A.D. Gray-white marble column broken above and below; in the premises of Mehmet Metin. Ed.pr. P.Rothenhöfer, *EA* 46 (2013) 128/129 no. 31 (ph.; German translation). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1467.

Ἔτους ι[.]', [ἐπὶ Αὐτ]οκράτορο[ς]
Κέσαρος Σεβαστοῦ Γερμανικοῦ
Δακικοῦ κατὰ ἐπιταγὴν Διὶ Κερ-
4 σουλλῳ ὑπὲρ τῆς Καίσαρος νίκης
Ἀσκληπιάδης κὲ Παπᾶς οἱ Παπᾶ
το[ῦ?] ΕΑΝΟ[.], πολῖτε Προυσα(έ)ων ἀνέσ-
τησα[ν τ]οὺς κίονας ὑπὲρ ἑαυτῶν
8 [καὶ τῶν] γονέων ■[αὶ τέκνων αὐ]-
τῶν ἐκ{κ} τοῦ ἰδίου vacat

Dated on the basis of the emperor's epithets: L. 3 Δακικός (Trajan is the only emperor who carries this epithet; from 102 A.D.); Παρθικός, carried by Trajan from Feb. 20/21, 116 A.D., is lacking and provides a terminus ante quem; Μέγιστος (Optimus) is also lacking (carried from Aug. 114 A.D.); given the year ten (minimum number of years) of the emperor's reign, one could narrow down the date of the text: autumn/winter of 113/114 A.D.; this would fit in with Trajan's departure for the Parthian War in Oct. 113 A.D. and with the request for Trajan's victory (L. 4), ed.pr. || 1. 'peut-être' ἔτους ι[ς'], *An.Ép.* || 6. ΠΡΟΥΣΑΩΝ, lapis || [3-4. for Zeus Kersoullos, see also *SEG* LVI 1436, LIX 1418, and our lemmata nos. 1027-1031, Carbon] || for Haydar Köyü as part of Prusa's territory cf. F.Battistoni, *ibid.* 104.

1027. Hadrianoi (area of: Akçapınar). Dedication to Zeus Kersoullos, 2nd cent. A.D. *I.Hadrianoi* 3. Formerly built into a fountain, now lying next to the road; L. 1 on the upper moulding, LL. 2-9 on the shaft of the altar. Republished by P.Rothenhöfer, *EA* 46 (2013) 122/123 no. 17 (ph.; German translation).

[Ἀγαθῇ τύ]χῃ·
[Ἀσκ]ληπιάδης Μελη-
[.]..ου κατ' ἐπιταγὴν
4 Διὶ Κερσουλλῳ ὑπέρ τε
ἑαυτοῦ καὶ Χρυσίου τῆ-
ς συνβίου καὶ τῶν υἱῶ-
ν τὸν βωμὸν ἀνέσ-
8 vacat τησεν vacat
vacat Λειβηνός vacat

1. Not in *I.Hadrianoi* || 2-3. Μελ[ε]ά]γ[ρ]ου, *I.Hadrianoi*; perhaps Μελη|[σ]αγ(ό)ρου, 'wobei das Sigma auch nachträglich aufgemalt gewesen sein könnte', R. || 5. Χρυσ[ί]ο]υ, *I.Hadrianoi* || 9. Λειβανός, *I.Hadrianoi*; the stone clearly shows an eta, R.; Leibanos refers to a place Libo or a mansio Libum between Nikomedeia and Nikaia, *I.Hadrianoi*; R. supports this interpretation and rejects T.Drew-Bear's suggestion to locate the Leibanoi east of Hadrianoi (apud R.Talbert (ed.), *Barrington Atlas of the Greek and Roman World. Map-by-Map Directory*, vol. II [2000] 969 (Map 2; Phrygia)).

1028. Hadrianoi (area of: Belenören, ca. 10 km southwest of Keles). Dedication to Zeus Kersoullos, 2nd/3rd cent. A.D. Marble column; inscription erased in the period 1919-1922 in order to eliminate Greek territorial claims; now in front of the café in Belenören. Ed.pr. F.Battistoni, *EA* 46 (2013) 123/124 no. 18 (ph.; German translation).

⟦Ἀγαθῇ τύχῃ⟧·
⟦Κλέανδρο[ς - 4-5 -]⟧
⟦πόλεως Ἀδ[ρι]ανῆς⟧
4 ⟦Διὶ Κερσουλλῳ τὸν⟧
⟦κείονα ἀνέστ[η]σα⟧
⟦ἐκ τῶν ἰδίων, [προφη]⟧-
⟦τεύσα[ντος] Ἀπολλω⟧-
8 ⟦νίου Ἐπιθυμήτου⟧

3. A city called Hadriane: perhaps ■ reference to Hadrianoi or to Nikomedeia which had Ἀδριανή as 'cognomen' (*TAM* IV 1.25 and 34) but the latter remains problematic, ed.pr. || 6-8. the same prophet is on record in *I.Hadrianoi* 6 (Haydar)

and 23 (Tazlaktepe); for the geography and the relation between Belenören, Haydar, Tazlaktepe and Prusa cf. ed.pr. on 102 and 103/104.

1029. Hadrianoi (area of: Belenören, ca. 10 km southwest of Keles). Dedication to Zeus Kersoullos, 2nd/3rd cent. A.D. Fragment of a marble column; now in front of the café in Belenören. Ed.pr. F. Battistoni, *EA* 46 (2013) 124 no. 19 (ph.; German translation).

Ἀγαθῇ τύχῃ·
Διὶ Κερσουλλῳ
Ἀπο[λλ]ώνιος κ(ὲ) Ἀπο̣λ̣[--]
κ(ὲ) Διονύσιος οἱ Διονυ[σίου]
[.]ΙΣΤ̣Η̣Ν̣[.]ΝΟΙ ἐκ τῶν ἰδίων
κατὰ ἐπιταγὴν προφητεύ-
σαντος Διοφάνου Τειμοθέου

5. Initio, an ethnikon, ed.pr.

1030. Hadrianoi (area of: Belenören, ca. 10 km southwest of Keles). Dedication to Zeus Kersoullos, 2nd/3rd cent. A.D. White marble fragment; traces of blue paint in the letters. Mentioned by A.Çaçu in *1. Bursa Turism Sempozyumu, 30 Eylül–2 Ekim* (Bursa 2005) 465 (ph.) [non vidimus]. Ed.pr. F.Battistoni, *EA* 46 (2013) 124/125 no. 20 (ph.; German translation). Greek text also in B.Salway, *AnÉp.* (2013) [2016] no. 1466: [Μ]αρκία Ὀμ[-- | Διὶ] Κερσουλλῳ [---]

1031. Hadrianoi (area of: Haydar). Dedication to Zeus Kersoullos, 2nd/3rd cent. A.D. Fragment of a marble column; in a private house. Ed.pr. F.Battistoni, *EA* 46 (2013) 129 no. 32 (ph.; German translation): Ο[...]ος Α̣[...]ος | [ἔ]στρωσε [.]ΑΝ̣[..]Σ̣[- | Διὶ Κ]ερσουλλῳ

1. Lambda instead of Α̣ also possible; in fine, before ος perhaps a delta, ed.pr. || many ancient objects in Haydar, Menteşe and Uzunöz come from Tazlaktepe, where the temple of Zeus Kersoullos was located, ed.pr. (on 102).

1032. Hadrianoi (area of: Akçapınar). Dedication to Apollo, 2nd/3rd cent. A.D. *I.Hadrianoi* 13. White marble fragment broken at right; built into a fountain. Republished by P.Rothenhöfer, *EA* 46 (2013) 122 no. 16 (ph.; German translation).

Ὀνήσιμος Φιλήτου Αὐτ[--- σὺν] || Νύμφῃ συμβίῳ ❦ θεῷ ❦ Ἀπόλλ[ωνι --?]

1. Αὐτ[- - - σὺν]: beginning of the place where Onesimos came from, *I.Hadrianoi* and R. || 2. in fine Ἀπόλλ[ωνι εὐχήν], *I.Hadrianoi*.

1033. Hadrianoi (area of: Assartepe near Baraklı). Dedication, 2nd/3rd cent. A.D. *SEG* LXI 1014. Republished by F.Battistoni, *EA* 46 (2013) 114/115 no. 2 (ph.; German translation). No new readings.

1034. Hadrianoi (area of: Harmanalanı, ca. 4 km west of Keles). Dedication, 2nd/3rd cent. A.D. White marble altar moulded above and below; now in Harmanalanı. Ed.pr. P.Rothenhöfer, *EA* 46 (2013) 119 no. 10 (ph.; German translation).

[Ἀγαθῇ Τύχῃ· | Π̣Λ[---|..]Η ἀνέστησε | τὸν β[ωμὸν ---] || Ε̣[.]Α[---]Σ | [----]ΥΔ[.|----]θεῷ | [..]Ο̣Υ]

3. Initio, the eta indicates that a woman dedicated the altar, ed.pr.

1035. Hadrianoi (area of: Belenören, ca. 10 km southwest of Keles). Dedication, 2nd/3rd cent. A.D. Rectangular marble fragment built into a wall, broken at left and right; now no longer visible. Seen by A.Çaçu in 2003, whose ph. is given by R.Kaplanoğlu, A.Elbas, *Antik Dönem' de Uludağ' in Kutsal Vadisi, Bursa-Keles İlçesi Akçapınar, Belenören, Haydar, Menteşe Köyleri* (Istanbul 2009) 12 [non vidimus]. Published on the basis of the ph. by ed.pr. F.Battistoni, *EA* 46 (2013) 125/126 no. 25 (German translation).

[----] Ῥοῦφος Νεικομήδους Νο̣[--- | - κατ' ἐπιταγ]ὴν τοῦ θεοῦ ἀνέθηκεν | [-----]..Ο̣[---]

1. In fine, ΝΟ̣[- - -]: beginning of an ethnic, ed.pr.

1036. Hadrianoi (Orhaneli, area of: Çakmak Köyü). Dedication, 2nd/3rd cent. A.D. White marble altar moulded above and below. Ed.pr. P.Rothenhöfer, *EA* 46 (2013) 140 no. 48 (ph.; German translation).

Ἀγαθῇ v Τύχῃ vv | Ὀνήσιμος Ἀσκλη|πίδου σὺν τῇ συν|βίῳ Εὐπορίᾳ κατὰ || κέλευσιν τοῦ θεοῦ | ἀνέστησα προφη|τεύσαντος Νικη vac. | ❦ φόρου ❦

Ed.pr. considers but rejects the idea that Onesimos (a common name) may be identical with Ὀνήσιμος Ἀ[- -] in *I.Hadrianoi* 98 l. 1.

1037. Hadrianoi (area of: Dedeler, ca. 9 km west of Keles). Dedication, 2nd/3rd cent. A.D. Marble sculpture of a large winding serpent; inscription on the round socle; now in Dedeler, Selahaddin Buhare Türbesi. Published on the basis of a ph. (taken by A.Çaçu) by ed.pr. P.Rothenhöfer, *EA* 46 (2013) 119 no. 11 (ph.; German translation): Ἀγαθῇ τύχῃ· [----] Ἑρμο̣[---]|ένου σὺν τῇ γυ[ναικὶ -- | ---]

There are three comparable sculptures of large winding serpents from Akalan near Orhaneli (Hadrianoi) (*I.Hadrianoi* 14, 15 (a) and (b)); one is a dedication to Asklepios.

1038. Hadrianoi (area of: Dedeler, ca. 9 km west of Keles). Dedication, 2nd/3rd cent. A.D. Long marble block found by A.Çaçu, together with other ancient objects, near the fountain Kokar Pınar Çeşme. Ed.pr. P.Rothenhöfer, *EA* 46 (2013) 119/120 no. 12 (ph.; German translation).

Ἀγαθῇ τύχῃ· Ἑρμογένης λιθουργὸς Π̣ιν̣ιτηανὸς | τῷ θεῷ τὸ βάθρον vacat

1. In fine, the ethnikon begins with either Π or Ν; both Πινιτη and Νινιτη are unattested ■ toponym so far, ed.pr.

1039. Hadrianoi (area of: Kayadibi). Dedication, 2nd/3rd cent. A.D. White marble altar, reworked as a 'Doppelsäule' in the Byzantine period; now built upside down into a funerary monument. Ed.pr. P. Rothenhöfer, *EA* 46 (2013) 138 no. 44 (ph.; German translation).

[- - - - - - - - - ? - - - - - - - - -]
[- - - - - - -]ΣΥΝ[- - - - - - -]
[- - - - - -]ΚΙΤΑΤ[- - - - - -]
[- σὺν τοῖ]ς τέκ[νοις - - -]
[- - - - τὸ]ν βωμ[ὸν - - - - -]
[- - - - - -]ω ἐκ τῶ[ν ἰδίων]

4-5. [τῷ θε]ῷ, ed.pr.

1040. Hadrianoi. Grave epigram, Imperial period. Right part of the shaft of a white marble funerary altar broken above, below and at left; now in Kiliseler Mevkii in Orhaneli. Ed.pr. F.Battistoni, *EA* 46 (2013) 136/137 no. 42 (ph.).

[- - - - - - - - - - - -]
[- - - - - - -]ΑΜ̣[.]
[- - - - - -]ΔΩΡ[. .]
[- - - - -]. ΓΕΝΟ[. .]
[- - - -]ΑΙΦΡΩΝ
[- - - -]ΟΝΑΥΑ
[- - - -]βιοτὸν [.]Α
[- - -]Ο̣ΡΟΣΓΕΝΟ
[- - -]ΑΠΟΚΛ̣Η.
[- - -]ΣΚΟΥΡΟΙΣ
[- - - - -]ΦΟΙΡ. .
[- - - - -]. . .[- - -]

1. [The ph. seems to show ΑΚΑ || 3. before the gamma a horizontal hasta with the beginning of a vertical hasta: Ε or square sigma ?, Pleket] || 4. [ταλ]αίφρων, ed.pr. || 9. [Διο]σκούροις , ed.pr. || [10-11. [- - - -]ΦΟΙΡ., ed.pr.; there are at least two (illegible) letters after ΦΟΙΡ and remains of another line, consisting of at least three illegible letters, Corsten].

1041. Hadrianoi (Orhaneli, area of: Durak Köyü). Grave epigram, Imperial period. Fragmentary marble block. Ed.pr. F.Battistoni, *EA* 46 (2013) 137/138 no. 43 (ph.; German translation).

[- - -]αδίων ἔθετο εὐ[- - -]
[- - -]ενον φθιμένων [- - -]
[- - -]ς ἀνὴρ ἐτάφη δὲ ο[- - -]
[- - -] σ̣ὺν ὀρφανικοῖς υἱ[οῖς - - -]
[- - -] τ̣οῦ ζωῖν τὸ θανῖ̣ν [- - -]
[- - -]νῃ χαμνίφρων [- - -]

1. [Ἑρμ]αδίων or Λαμπ]αδίων, ed.pr. || 3. in fine, ὅ[ς - -?], ed.pr. || 5-6. [Περσεφό]νῃ, ed.pr. || 6. χαμνίφρων: previously unattested; 'mit einem ermatteten Geist', ed.pr.

1042. Hadrianoi (area of: Fadıl). Epitaph of Erasistratos, Imperial period. *I.Hadrianoi* 72. Republished by P.Rothenhöfer, *EA* 46 (2013) 139/140 no. 47 (ph.; German translation).

Ἑρμῆς καὶ Κυπάρη | τῷ γλυκυτάτῳ | υἱῷ Ἐρασιστράτ|ῳ ἀνεστήσαμεν || τὸν βωμὸν μνήμ|ης χάριν· vacat | [ἐ]ὰν δὲ τοu[- -] | - - -

Underlined letters no longer visible, R. || L. 7 not in *I.Hadrianoi*.

1043. Hadrianoi (area of: Keles). Epitaph of Herennia, early Imperial period. *I.Hadrianoi* 74. White marble funerary altar moulded above and below; now in Keles, Sofular Mahallesi, built into the fountain together with the text in our lemma no. 1045. Republished by P.Rothenhöfer, *EA* 46 (2013) 118 no. 8 (ph.; German translation). On 103/104 F.Battistoni argues that the settlements around Tazlaktepe, 10 km southwest of Keles and center of the cult of Ζεὺς Κερσουλλος, are likely to have belonged to Prusa's territory. This implies that Keles itself, just like the settlement at Assartepe (Baraklı), 7 km north of Keles, also belonged to Prusa (according to B.). Greek text and French translation in O.Salomies, *An.Ép.* (2013) [2016] no. 1465.

Ἐρεννία Εὐ[βού]λου | γυνὴ [.]Ε̣ΤΡΑ[. .]Υ̣ | ζήσασα ἔτη [- -]

1-2. Εὔθυ[μος - - καὶ] | γυνὴ Στρα[τονίκη], *I.Hadrianoi* || Salomies: 'lire sans doute γυνὴ ■ ΤΡΑ[. .]Υ.'

1044. Hadrianoi (area of: Belenören, Köyü Pınarı). Epitaph of Asklas and Ias, early Imperial period. Front of the marble lid of a sarcophagus with pediment and acroteria; in the pediment an 'Omphalosschale', flanked by two rosettes; inscription on the band under the pediment and below that. Ph. apud Kaplanoğlu, Elbas, *op.cit.* (cf. our lemma no. 1035) 12. Ed.pr. F.Battistoni, *EA* 46 (2013) 127 no. 29 (ph.; German translation).

Τειμόθεος καὶ Ἀπολλώνιος Ἀσκλᾷ κα[ὶ] | Ἰᾳ τοῖς γονῖσ[ι μ]νή[μης] χ[ά]ρ[ι]ν

2. Initio Νᾳ is not to be excluded, ed.pr.

1045. Hadrianoi (area of: Keles). Epitaph of Nikatorios, 2nd cent. A.D. (?). White marble funerary altar moulded above and below; upper moulding with acroteria in the corners and a rosette in the center; above the rosette a dowel-hole; now in Keles, Sofular Mahallesi, built into the fountain together with the text in our lemma no. 1043. Ed.pr. P.Rothenhöfer, *EA* 46 (2013) 118 no. 9 (ph.; German translation): [- - -]ο̣νίδης | Θε̣οχάρου τῷ | γλυκυτάτῳ υἱῷ | Νικατορίῳ || [μ]νήμης χάριν

1. E.g. [Μεμν]ο̣νίδης or [Ἡγεμ]ο̣νίδης, ed.pr. || 4. cf. Νεικατόρις in *I.Hadrianoi* 120 (early Christian), ed.pr.

1046. Hadrianoi (area of: Menteşe). Grave epigram for Asklepides, 2nd cent. A.D. *I.Hadrianoi* 63 (Merkelbach-Stauber, *SGO* II 118 no. 08/08/07). The stone is now in the garden of the village school. Republished by P.Rothenhöfer, *EA* 46 (2013) 130 no. 34 (ph.; German translation).

[- - - - - - - - - - - - | - - - - - -]ος τ' Ἀσ[κ]ληπιο[- - - |.]ΙΟ
νόσφισεν Ἀσ||[κ]ληπίδην Μοῖρ' ὀλο|[ὴ] βιότου,
ᾧ τάδε πά[ρ || τ]ύμβῳ δωρήμα ❦ |[τ]α δακρυόεντα
β[ω|μ]ῶν καὶ στήλης θῆ|[κ]αμεν ἀντὶ γάμου

The stone contains eight lines; a vertical denotes the end of the line on the stone || 1. initio, [αὐτ]ό τ', Peek in *I.Hadrianoi*; Ἀσκληπιός, *I.Hadrianoi* || 1-2. [ἀ]πονόσφισεν, *I.Hadrianoi*; 'ein halber Pentameter', *SGO*; with νόσφισεν a pentameter begins, R., who conjectures that in the lost part the vain efforts of the doctor and Asklepios were mentioned.

1047. Hadrianoi (area of: Keles). Epitaph of Aristokrates, 2nd/3rd cent. A.D. White marble funerary altar moulded above and below; in Keles. Ed.pr. P.Rothenhöfer, *EA* 46 (2013) 117/118 no. 7 (ph.; German translation). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1464.

ΑΛΛΥ[...] Φ[λα]|βιανὸς σὺν τ[οῖς] τέ|κνοις ἑαυ[τοῦ ....] | καὶ Δημη[τρίῳ? καὶ] || Φλαβιανῷ καὶ Ἐ|πιθυμήτῳ [.....] | Ἀριστοκράτῃ | [μ]νήμης χά[ρι]ν | [ζή]σαντι ἔτη | [- - - -]

1. Initio, a Roman gentilicium?, *An.Ép.*

1048. Hadrianoi (area of: Dedeler, ca. 9 km west of Keles). Epitaph of Apollophanes, 2nd/3rd cent. A.D. Funerary altar moulded above and below; found near the confluence of the Keles and the Rhyndakos; built into the wall of a private house. Ed.pr. F.Battistoni, *EA* 46 (2013) 120/121 no. 13 (ph.; German translation).

[Ἀπο]λλοφάνης | ὁ καλῶς ζήσας | μετὰ τῆς συμβί|ου Ἀφφίου διαταξ[ά]||μενος περὶ τῶν ἰ|δίων ἐνθάδε κεῖ|μαι μηδένα λυπή| vacat σας vacat

1049. Hadrianoi (area of: Belenören). Grave epigram?, 2nd/3rd cent. A.D. Upper part of a white marble funerary altar of high quality, moulded above; two acroteria at the corners, between them a rosette. Ed.pr. F.Battistoni, *EA* 46 (2013) 127/128 no. 30 (ph.; German translation).

[..]ριανὸς ΠΙ^ς ΟΤΕΛΟΥΣ
[......]ση δείματο S ΗΜ[.]
[- - - - - - - -]^ς ΙΠΠΩ

1. [Μα]ριανὸς πι(στός)?, ed.pr., who writes in fine ὁ τέλους [or do we have a patronymic?, Pleket].

1050. Hadrianoi (area of: Menteşe). Epitaph of Prokopton and Papianos, 2nd/3rd cent. A.D. Large marble block (lintel or architrave?), in the garden of the village school. Ed.pr. F.Battistoni, *EA* 46 (2013) 130-132 no. 35 (ph.; German translation).

[- π]ανηγυριαρχήσας, ἀγορανομήσας, γ[υ]μνασιαρχήσας, ἀγωνοθετήσας, γρα[μματεύσας - - ?]
[- Π]ροκόπτοντι · καὶ τῷ φιλόπατρι Παπιανῷ ἄρξαντι τὸν πρῶτον τόπον, ἱερ[ατεύσαντι - - - -]
[- τ]οῖς ἐγγόνοις, ἀπογόνοις καὶ τοῖς ἐξ ἐκείνων· εἰ δέ τις ἕτερον ἐνθάψει, ἀποτ[είσει - - - - - - -]

Ed.pr. suggests that the magistracies mentioned in the epitaph were held in Prusa rather than in Hadrianoi || 2. τὸν πρῶτον τόπον: cf. *I.Iznik* 62 (ἄρξαντι τὴν μεγίστην ἀρχὴν τὸν πρῶτον τόπον), ed.pr. [cf. also *TAM* IV.1.32 (ἄρξαντος α' τόπον), Sverkos] || 3. ed.pr. suggests reading ἐγγόνοις (καὶ) ἀπογόνοις.

1051. Hadrianoi (area of: Uzunöz). Epitaph, 2nd/3rd cent. A.D. *I.Hadrianoi* 101. Fragment of a white marble funerary altar; only the lower part preserved, with shaft and base; LL. 1-5 on the shaft, LL. 6-8 on the base; formerly used as support for the staircase of a private house, now in the possession of R.Gülmez. Republished by P.Rothenhöfer, *EA* 46 (2013) 121 no. 14 (ph.; German translation).

- - - - - |[-]ΗΝΑΝΑΣ[- - | τὸν] βωμὸν μν[ή]|μης χάριν τε καὶ [φι]|λοστοργίας τῆ[ς] || πρὸς αὐτόν· ❦ vacat | χαῖρε, παροδεῖτα, κα[ὶ] | κώμασον καὶ βάδι[σον | ὀρ]ῶν τὸ μέλ(λ)ον

Many ancient stones from Uzunöz and neighboring villages (Akçapınar, Belenören, Haydar and Menteşe) come from Tazlaktepe (temple of Zeus Kersoullos) (so F.Battistoni on 102) || 1. [-]ηναν[- -], *I.Hadrianoi*; possibly ἀνασ[τήσας] or ἀνασ[τήσαντες], R. || 7. βάλλι[ζε], *I.Hadrianoi* || 8. initio, perhaps [βλέπ]ων, *I.Hadrianoi*; not enough space for four letters, R.; in fine, ΜΕΛΟΝ, lapis.

1052. Hadrianoi. Epitaph of Nikephoros and Hilarios, 2nd/3rd cent. A.D. *I.Hadrianoi* 86. Republished by P.Rothenhöfer, *EA* 46 (2013) 134/135 no. 39 (ph.; German translation).

Ἐντρέχις οἰκέ|της Εὐανδρίου | τῷ ἑαυτοῦ vacat | πατρὶ Νικηφό(ρῳ) μνήμης χ||άριν καὶ τῷ ἐξαδελ|φῷ Ἱλαρίῳ vacat

LL. 4-6 have a more careless script, *I.Hadrianoi* and R. || 4. ΝΙΚΗΦΟ, lapis || 5-6. καὶ ... ἀδελ|φῷ, *I.Hadrianoi*; the omega (LL. 5 and 6) engraved upside down, R. || 6. φῷ μνήμης χάριν, *I.Hadrianoi* || R. points out that in LL. 5-6 text was erased and a new text was subsequently inscribed; the original text may have been ρῷ μνήμης χάριν, R.

1053. Hadrianoi (Orhaneli, area of: Fadıl). Epitaph of Apolaustos, 2nd/3rd cent. A.D. White marble funerary altar moulded above; built into a wall in Fadıl. Ed.pr. P.Rothenhöfer, *EA* 46 (2013) 138/139 no. 45 (ph.; German translation).

Χρυσόγονος [σὺν] | τῇ γυναικὶ Τατίᾳ | τῷ γλυκυτάτῳ τέ|κνῳ Ἀπολαύστῳ μ|(ν)ήμης χάριν ἀνέσ| vacat τησα vacat | ❦ vacat ❦

1054. Hadrianoi (area of: Çakmak Köyü). Epitaph of (grand)parents, 2nd/3rd cent. A.D. *I.Hadrianoi* 107. Republished by P.Rothenhöfer, *EA* 46 (2013) 141 no. 49 (ph.; German translation), who rediscovered the stone (*I.Hadrianoi*: 'verschollen').

[---]ΣΣΤΗ [σὺν τοῖς]
[ἑαυτοῦ τέ]κνοις [---]
[κὲ Ἀρτε]μίδωρ[ος --]
[---]ῳ κὲ Χ[------]
[...γλ]υκυτά[τοις γο]-
[νεῦσ]ι Τιμόθ[εος τῷ]
[ἑαυ]τοῦ πατρὶ [---]
τὸν βωμὸν ἀν[εσ]-
[τή]σαμεν μνήμη[ς]
[χ]άριν vacat

1. No text in *I.Hadrianoi* || 2. [--]κνοι[--], *I.Hadrianoi* || 3. [Ἀρτε]μιδώρ[ῳ --], *I.Hadrianoi* || 4. [--]ω κὲ ΧΙ[-], *I.Hadrianoi* || 5. [γλ]υκυτ[άτῳ --], *I.Hadrianoi* || 6. [--] Τιμοθ[έῳ -], *I.Hadrianoi* || 7. τοῦ πατρί, *I.Hadrianoi* || 8-9. τὸν βωμὸν ἀ[ν|εστήσα]μεν, *I.Hadrianoi*.

1055. Hadrianoi (area of: Gelemiç Köyü). Epitaph of a woman, 2nd/3rd cent. A.D. Fragment of a white marble stele, later re-used ▪ a threshold in a private house. Mentioned by A.Çaçu in *Bursa Araştırmaları* 19 (2008) 38;ed.pr. P.Rothenhöfer, *EA* 46 (2013) 141/142 no. 50 (ph.; German translation).

[--γλ]υκυτάτῃ [--|----].γσὺν [---|----]..ΝΣ[----]

3. Perhaps [μνή]μ]ης vacat [χάριν]?, ed.pr.

1056. Hadrianoi. Epitaph of Primus, Louliane and Chrysion, 3rd cent. A.D. *I.Hadrianoi* 89. Republished by P.Rothenhöfer, *EA* 46 (2013) 135 no. 40 (ph.; German translation).

Φίλητος Πρίμῳ | καὶ Λουλιανῇ vac. | γονεῖσιν μνήμης | vac. χά vac. ριν vac. || vac. καὶ Χρυσίῳ vac.

2. Ἰουλιανῇ, *I.Hadrianoi*.

1057. Hadrianoi (area of: Haydar). Epitaph of Artemidora and her children with grave epigram, late Imperial period. White marble fragment with frame, probably part of a sarcophagus, broken above and at right; now in the Kültürevi in Belenören but according to the locals from Haydar, close to Belenören. Many ancient stones found in these villages come from Tazlaktepe; LL. 1-4 in the framed field, LL. 5-6 below it. Ed.pr. F.Battistoni, *EA* 46 (2013) 126/127 no. 28 (ph.; German translation).

ΙΣ[-------------------]
ΑΣΕΝΙ[-----------------]
ΟΥΣ ΕΝΘ[....] δυστυ-
χέσιν γενέταις vacat
Διοσκουρίδης συνβίῳ Ἀρτεμιδώ-
ρᾳ τοῖς παιδίοι(ς) μνήμη(ς) χάριν

1-4. Part of an epigram; δυστυχέσιν γενέταις (LL. 3/4) is the second half of ▪ pentameter, ed.pr. || 1. initio the first letter could also be an upsilon or rho, followed by ▪ sigma (?), ed.pr. || 2. the last letter could also be ▪ rho or upsilon, ed.pr. || 6. ΠΑΙΔΙΟΙ ΜΝΗΜΗ, lapis.

1058. Hadrianoi (area of: Fadıl). Grave epigram, late Imperial period. *I.Hadrianoi* 100; Merkelbach-Stauber, *SGO* II 127 no. 08/08/16. Republished by F.Battistoni, *EA* 46 (2013) 139 no. 46 (ph.; German translation).

Ὦ Μοιρῶν ἀνόμω[ν] | ἄδικος κρίσις, ὦ φ[ό]|νε Πλούτων [ὃ]|ν ἥρπασες Πλ[.]|| ------------------

2-3. ὦ φθ[ό]|νε, *I.Hadrianoi* || 3-4. τ[ίπτ' ἀ]|νήρ, Peek in *I.Hadrianoi*; τ[--- ἀ]|νήρ, *I.Hadrianoi* || 4. πάσες (= πάσαις) πρ[οφέρων], *I.Hadrianoi* || 4-5. πρ[οφέρων ἀρεταῖς], Peek in *I.Hadrianoi*; name of the deceased, B., who adds that Πλ[ού|των] cannot be reconciled with the visible traces; in L. 5 initio perhaps a nu or two letters with iota as the second, B.

1059. Hadrianoi (area of: Harmancık). Epitaph of So(s)thenes, later Imperial period. White marble funerary altar moulded above and below; above the upper moulding a 'hoher Aufsatz'; LL. 7-8 on the lower moulding. Ed.pr. F.Battistoni, *EA* 46 (2013) 142/143 no. 52 (ph.; German translation).

Ἀλέξαν v |δρος Ε[.]ε|λεὺς κα[ὶ] | Πάνφιλο||ς ἀδερφῷ | Σωθένῃ ❦| μνήμης χάριν· | ἔρρωσθε

2-3. Ε[.]ελεύς: ethnikon, ed.pr. || 5. ἀδερφῷ for ἀδελφῷ, ed.pr.

1060. Hadrianoi (area of: Uzunöz). Incertum, Imperial period. Marble fragment. Ed.pr. F.Battistoni, *EA* 46 (2013) 122 no. 15 (ph.): [---]ΠΟΙΗ[---]

[Perhaps [ἐ]ποίη[σε] or a similar form?, Corsten.]

1061. Hadrianoi (area of: Belenören). Incertum, (early?) Imperial period. White marble fragment, perhaps from the upper part of an altar. Ed.pr. F.Battistoni, *EA* 46 (2013) 126 no. 26 (ph.).

[Ἀγα]θῇ Τύχῃ

1062. Hadrianoi (area of: Haydar). Incertum, early Imperial period. Fragment of a long, gray stone block; broken at left and right; built into the wall of a stable. Ed.pr. P.Rothenhöfer, *EA* 46 (2013) 129/130 no. 33 (ph.; German translation). Greek text and French translation in B.Salway, *AnÉp.* (2013) [2016] no. 1468: ⟦Ἀγαθῆ⟧ι Τύχηι· v Κλαυ[δι-- ὑπὲρ] | Στρατονείκης καὶ Δι[---]

At left possibly traces of an erased text, ed.pr.

1063. Hadrianoi (area of: Assartepe near Baraklı). Incertum mentioning a veteran, 2nd/3rd cent. A.D. *SEG* LXI 1015. Republished by F.Battistoni, *EA* 46 (2013) 116 no. 4 (ph.; German translation). No new readings.

1064. Hadrianoi (area of: Assartepe near Baraklı). Incertum, 2nd/3rd cent. A.D. *SEG* LXI 1020. Architectural fragment, republished by F.Battistoni, *EA* 46 (2013) 115/116 no. 3 (ph.; German translation). No new readings. B. prefers a date in the 2nd/3rd cent. A.D. (*SEG*: 4th-5th cent. A.D.?) and rejects a Christian connotation of the text (so edd.pr.); ΧΡΗΣ[--] represents a reference to an oracle. Cf. A.Chaniotis, *EBGR* (2013) no. 16: 'if the subject of ἐκέλευσεν is a god, the text refers to a divine command; e.g. ὡς ἐκέλευσεν χρησ[μῷ]' [κελεύω normally takes dativus personi rather than dativus instrumenti (note, in this context, the immediately preceding traces [- - -]ΟΙΣ); accordingly, ὡς ἐκέλευσεν χρησ[μός], 'as the oracle commands', could also be considered, Carbon].

1065. Hadrianoi (area of: Gököz, between Baraklı and Keles). Incertum, 2nd/3rd cent. A.D. Marble fragment, possibly part of a votive base; found in Gököz. Ed.pr. P.Rothenhöfer, *EA* 46 (2013) 116 no. 5 (ph.; German translation): [Ἀγ]αθῇ τύχῃ· | Διόδορος Τειμ[---]

2. Διόδορος for Διόδωρος; perhaps Τειμ[οθέου], ed.pr.

1066. Hadrianoi (area of: Tazlaktepe). Incerta, 2nd/3rd cent. A.D. Ed.pr. F.Battistoni, *EA* 46 (2013) 125 nos. 21-24 (ph.), publishes the following fragments: **A.** no. 21: ? [--]?|[.] προφητ[ευ---]; **B.** no. 22: [---π]ροφητ[ευ---]; **C.** no. 23: [---]ρατου (perhaps belonging to no. 22?, ed.pr.); **D.** no. 24: [---| ---]ΑΗΟ[--- | ---]ΤΙΑ. For the site at Tazlaktepe and the cult of Ζεὺς Κερσουλλος (with a prophet) cf. F.Battistoni, *ibid.* 102/103.

1067. Hadrianoi (area of: Hobandanişment). Incertum, 2nd/3rd cent. A.D. Two joining fragments of a white marble funerary altar; on its right side, remains of two spindles. Fr. (a) is new; (b) = *IHadrianoi* 114. (Re)published by P.Rothenhöfer, *EA* 46 (2013) 142 no. 51 (ph.).

Fr. a:
[---] . ΚΑ..
[---]ε̣χουσα
[---] . Ο̣ΕΑΡΙΣ
[--θ]αύμασι
[---]ης ἥτις
Frr. a/b:
[---]ΟΙΚΟΝ
[---]ας δὲ πα-
[---]ους · ΣΩΙ
[---]α καὶ ευ-
[---]σα · τοῦ
[---] βωμὸν
[---]ΒΩΩΝ
[--τ]οῦτο
[---]ς vacat

R. suggests that the two spindles allow us to conclude that 'es möglicherweise um den Schutz von Haus und Hof geht' [the spindles rather suggest that we have a funerary text (epigram) for a woman, Pleket; note also the female forms in the text, LL. 2 (surely ἔχουσα or a compound verb) and 5; the traces in L. 3 may suggest the female name Θεαρίς, albeit so far unattested in Asia Minor, Carbon].

1068-1074. Hadrianoutherai? (area of: Bigadiç, Hisarköy (Asar)). New inscriptions, Imperial period. Ed.pr. C.Tanrıver, *Buluntular* 1-7 nos. 1-7 (ph.; Turkish translation), publishes the following texts. [It is not obvious to which city the find spot of these inscriptions belongs, but Hadrianoutherai is fairly close; cf. our lemma no. 1017 and also P.Hamon, *BE* (2014) no. 397 (p. 530), Corsten.]

1068: 1 no. 1. **Epitaph of Myrsine.** Limestone funerary altar moulded above and below.

Μυρσίνηι ❦ | ❦ τῆι ❦ | μητρὶ vacat | ❦ οἱ ❦ || ❦ υἱοί ❦

1069: 2 no. 2. **Epitaph of Theseus senior and junior, Pompeia Rhodope and Telesistratos.** Marble plaque.

❦ Ὑπόμνημα ❦ | Κύ(ϊντος) Οὐηρήνιος Θησεὺς | Ι (?) Θησεῖ υἱῷ καὶ ἑαυτῷ | κὲ Πομπηΐᾳ Ῥοδόπῃ τῇ συμβίῳ· || δωδεκέτη κοῦρον Τελεσίστρατον ἐνθάδε τήθη | ταρχύσεν Ῥοδόπη καὶ θάνε μυρομένη ❦

3. Initio perhaps β', ed.pr. || 5-6. a distich: hexameter plus pentameter, ed.pr.; L. 5 in fine, τήθη: 'grandmother', ed.pr. [LK. 6 initio, ταρχύσεν: 'buried solemnly'; do we have a second son of Verenius and Rhodope, buried by his grandmother from mother's side? Telesistratos may have died after the death of his father, mother and brother; the grandmother did not have civitas romana, her daughter did; P.Hamon in *BE* (2014) no. 397, seems to assume that Telesistratos is another name of Theseus junio., Pleket].

1070: 3 no. 3. **Epitaph.** Limestone fragment broken above and at left: [----]ΙΝΕΩ | [? μνήμ]ης χάριν | ❦

1. Perhaps [Εὐ]νέω, gen. of Εὔνεως, ed.pr., who also considers [θανόντ]ι νέῳ.

1071: 4/5 no. 4. **Dedication to Helios Dionysos, Imperial period.** Limestone altar, broken on all sides. On the front a relief of a wreath containing the inscription, on the right side a rosette, on the left side a relief of a bucranium, on the back a vase flanked by two snakes.

Μέγ[ιπ]|πος Ἡλίῳ | Διωνύσῳ | εὐχήν

For an identification of Helios with Dionysos ed.pr. adduces the example of the *Saturnalia* of Macrobius (1.18.8): Ἥλιος ὃν Διόνυσον ἐπίκλησιν καλέουσιν; cf. W.Fauth, *Helios Megistos. Zur synkretistischen Theologie der Spätantike* (*RGRW* 125; 1995) 157.

1072: 5/6 no. 5. **Dedication to a river(god), 3rd cent. A.D.** Tufa altar, moulded above and below.

Αὐρ(ήλιος) Τατι|ανὸς Π|οταμῷ | v θεῷ v

2-3. Ποταμῷ: presumably the river Μάκεστος, ed.pr.

1073: 6 no. 6. **Incertum.** Limestone funerary altar moulded above and below; in the center of the shaft, part of the altar has been cut away.

ΑΡΙ[---]Ε ❦
ΝΙ[---]Σ
ΞΟ[---]ΟΣ
4 ΠΟ[---]ΡΥ
ΣΟ[---]Ω

3. An upsilon inside the second O.

1074: 7 no. 7. **Dedication by a priest.** Lower part of a limestone altar, moulded below.

[----] | Κλ(αύδιος) Ἀνθε[σ]|τιανὸς ὁ ἱε| ❦ ρεύς ❦

[For Ἀνθεστιανός see our lemma no. 1108 and *SEG* LXI 1628; for names ending in -ιανός in Asia Minor see *SEG* LX 1978, Pleket.]

1075-1078. Hadrianoutherai? (area of: Bigadiç, Iskele Beldesi). Epitaphs, Imperial period. Ed.pr. C. Tanrıver, *Buluntular* 8-10 nos. 8-11 (ph.; Turkish translation).

1075: 8 no. 8. **Epitaph of Diophantos and Moschion, 169/170 A.D.** Limestone funerary altar moulded above and below.

Ἔτ(ους) σνδ'. | Μητρᾶς | Διοφάντῳ τ|ῷ θρεπτῷ κ||ὲ Μοσχίῳ τῇ | συνβ[ίῳ μνή]μ|ης χάριν vacat

Year 254 (Sullan era) = 169/170 A.D., ed.pr.

1076: 9 no. 9. **Epitaph.** Lower part of a limestone altar moulded below.

[---]|ΙΑΝ καὶ | Νείκη ΕΥ|[--]Ε|[--μνή]||μης χάριν

1077: 9 no. 10. **Epitaph of Alexandria and Artemidoros.** Marble funerary altar moulded above and below; above the upper moulding an engraved acroterion on the left and a rosette in the center.

[Ἀρ]τεμίδωρος Ἀ|[λε]ξανδρίᾳ τῇ γλυ|[κ]υτάτῃ συμβίῳ | μνήμης χάριν. || αὐτῷ ζῶν

Below l. 5 two ivy leaves.

1078: 10 no. 11. **Epitaph of Apphia and Potamon.** Limestone funerary altar moulded above and below. Ποτάμων | Ἀπφίᾳ τῇ συμ|βίῳ μνήμης | χάριν καὶ ἑαυ|τῷ ζῶν vv

1079-1087. Hadrianoutherai (area of: Kepsut). Various inscriptions. C.Tanrıver, *Buluntular* 15-22 nos. 16-24 (ph.; Turkish translation), (re)publishes the following texts.

1079: 15 no. 16. **Epitaph, Imperial period.** Marble funerary altar moulded above, broken below.

Α[-----------]Ρ
[-]ΑΥ[---]ΚΛΕ[--]
[-]ΝΙΕ[--------]
4 [κα]ὶ τέκν[οις---]
ΟΙΣ κ[αὶ? ------]
θυ[γατρὶ? ------]
Τ[-----------]

1080: 15/16 no. 17. **Epitaph of Soteris, Imperial period.** Marble funerary altar moulded above and below; found in Tekkeışıklar, just north of Kepsut.

Πωλλιανὸς | τῇ γλυκυτάτῃ | γυναικὶ Σωτη|ρίδι μνήμης || vacat χάριν vacat

1081: 16/17 no. 18. **Grave epigram for a fluteplayer, Imperial period.** Marble funerary altar found in Beyköy, just east/southeast of Kepsut.

Τῶν ἀνίσων αὐλῶν με | κυβερνήτην, βροτέ, | λεύσσεις
καὶ πάσης | Μούσης ἴδριν ἑτοι||μότατον.
ἐν παίκταις | παίκτης γενόμην | ὁ νέων ποτὲ κληθείς |
4 καὶ γλυκὺς ἐν πάσαις | [--]ότατος [.]ΥΝ[-] |

A vertical denotes the end of a line on the stone || 3. παίκτης: dancer and/or player; in fine, perhaps ὁ Νέων --κληθείς?, Pleket] || 4. perhaps [δειν]ότατος, T.

1082: 18 no. 19. **Epitaph of Aurelia Apphia, 317/318 A.D.** *I.Kyzikos* 105. Marble stele moulded above; re-discovered during a survey in 2009 in Beyköy (for the location cf. our lemma no. 1081).

Εὐγνώμον | τῇ γλυκυτάτῃ | vacat συμβίῳ | Αὐρ(ηλίᾳ) Ἀπφίᾳ || [μνή]μης χά[ριν]· | ἔτους υβʹ

3. συνβίῳ, *I.Kyzikos* and T. [but the ph. clearly shows a mu, Pleket] || 5. not in *I.Kyzikos* || 6. year 402 (Sullan era) = 317/318 A.D., T.

1083: 19/20 no. 20. **Epitaph of the physician Glykon with grave epigram, Imperial period.** Rectangular altar with an epitaph (A) on the front and an epigram on the right side (B); found in Örenharman, east/northeast of Kepsut.

A: Τὸ μνημεῖον | Γλύκωνος ἀρχ|ιατροῦ ὃ κατεσκεύ|ασαν αὐτῷ Μητρ[οφάνης ---]

[2-3. ἀρχιατροῦ: ed.pr. refers to V.Nutton's article from 1977 (*SEG* XXVII 1262); but see also *SEG* LIII 2191 and LV 2036, Pleket; cf. also our lemmata nos. 1240 and 1248, Carbon.]

B: Ὦ ξένε, τίπτε ποθεῖ[ς]; | τίς ὁ κείμενος; εἰμὶ | φίλος παῖς
Μητρο|φάνους, ζήσας εἴκο||[σιν] ἓξ ἔτεα·
οὔνομα | [Γλύκων------]

1. ποθεῖς, sc. μαθεῖν, ed.pr.

1084: 20 no. 21. **Incertum, Imperial period.** Marble fragment broken on all sides except at right; found in Örenharman (cf. our lemma no. 1083).

[--------] Σέξτου vacat | [------------] vacat | [------------]ΟΥ

1085: 21 no. 22. **Dedication to Paianios Theos, late Hellenistic/early Imperial period.** Upper part of ▪ marble altar moulded above; on the moulding a rosette; found in Kalburcu, south of Kepsut: Παιανίωι | v v Θεῶι v v

Παιάνιος Θεός: Apollo, ed.pr., who refers to Ἀπόλλων Παιάν in *TAM* V.2.1250 and points out that other gods are called Παιώνιος (Dionysos).

1086: 22 no. 23. **Epitaph, Imperial period.** Lower part of a stele broken above and at right; found in Kalburcu (see our lemma no. 1085).

[--]ΣΙΑ[-------|--]ΕΥ[--------]|ΙΜ[-----------]|ΩΣ[...]ΑΕΩ[---|| γ]ονεῦσι σὺν τ[ῷ] ἀδελφῷ ὑπό vacat | vacat μνῆμα vacat

1087: 22 no. 24. **Epitaph of Itharos and Moschion, Imperial period.** *I.Kyzikos* 239. Trachyte altar moulded above and below; found in Kalburcu (see our lemma no. 1085).

Μελίτις Ἰθάρῳ τῷ | πατρὶ καὶ [Μο]σχίῳ | τῇ μητρὶ ζῶ μνή|μης χάριν vacat

2. καὶ [..]σχε, *I.Kyzikos*.

1088-1090. Hadrianoutherai (area of: Kirazpınar). New inscriptions, Imperial period. Ed.pr. C.Tanrıver, *Buluntular* 12-14 nos. 13-15 (ph.; Turkish translation), publishes the following texts.

1088: 12/13 no. 13. **Incertum, 3rd cent. A.D.** Marble block broken above.

[-------].Ο.Ν [-----------]
[ἱε]ρῶ[ν σ]τρατευμάτων, ὑφγ
vacat
4 Αὐρ. Ἀσκληπιάδου Ἀ[ρ]ι[σ]-
τήωνος? vacat

2. τε perhaps in ligature?, ed.pr., who for ἱερῶν στρατευμάτων refers to *I.Iznik* 60 (*SEG* XXIX 1281) || 3-4. Ἀριστήωνος for Ἀριστίωνος?, ed.pr.

1089: 13 no. 14. **Epitaph of Eutychianos and Sokrates, Imperial period.** Marble funerary altar moulded above and below.

Δ[ιοφ]άνης καὶ | Νεικοτύχη Εὐ|τυχιανῷ θρε|πτῷ μνείας || ❦ χάριν ❦ | καὶ Σωκράτει τ[ῷ] τ[έ]|vacat κνῳ vacat

1090: 14 no. 15. **Epitaph of a father, Imperial period.** Marble funerary altar moulded above.

[vacat?]
[..]Ω [--] ΣΕ[...]
τῷ πατρὶ μνεί-
4 [ας] χά vacat ριν

1091. Hadrianoutherai (area of: Balya/Ilıca). Dedication to the Providentia Hadriani, 131/132 A.D.? Trachyte block found in Balya and now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 46-48 no. 41 (ph.; Turkish translation), with a discussion (note 97) about the localization of ▪ sanctuary of Zeus Olympios. Greek text and French translation in F.Onur, *An.Ép.* (2013) [2016] no. 1517.

[Σ]υ[ναγω]γὴ [Ἰ]ουδέων τῇ
τοῦ θεοτάτου Αὐτο-
κράτορος Τραϊανοῦ Ἀ-
4 δριανοῦ Καίσαρο(ς) Σεβασ-
τοῦ Ὀλυμπίου προνοίᾳ

2. θεοτάτου for θειοτάτου, ed.pr. || 4. ΡΟΣΕΒ, lapis || the block was probably mounted on a building dedicated by the local Jewish community to Hadrian who first visited Mysia in 123/124 A.D.; his title Olympios (L. 5) points to a date for the dedication after 128/129 A.D.; for Jews in Mysia and the related epigraphical testimonia cf. *IJO* II 305. Since the cities of Hadrianoi and Hadrianoutherai were founded after the second visit of the emperor in 131/132 A.D. (cf. *SEG* XXXV 1277), the inscription can probably be dated to this time, ed.pr.

1092. Hadrianoutherai (area of: Susurluk/Demirkapı). Dedication to Dionysos Kathegemon and the Synnaoi Theoi, 138-211 A.D.? Marble altar moulded above and below; on the front an inscription, on the left side a wreath, on the right side a kantharos with two snakes; now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 39/40 no. 36 (ph.; Turkish translation). Greek text and French translation in F.Onur, *An.Ép.* (2013) [2016] no. 1515.

Διονύσωι Καθη-
γεμόνι καὶ συ̣ν-
νάοις θεοῖς ❦
Διογένης Γορ-
γονίου ἐξάκτο-
ρος τοῦ κυρίου
ἡμῶν Ἀντω̣νε̣ίνου
αὐτοκράτορος
οἰκονόμος ❦
τὸν βωμὸν vvv
ἀνέστησεν ❦
❦ ❦

Dionysos Kathegemon was strongly connected to the Attalid kingdom in Pergamon; for this cult in Mysia cf. *SEG* XXXIX 1334; *TAM* V.3.1462 (*SEG* XLIX 1768, LII 1966, LIII 1466), ed.pr. || 4/5. Diogenes: Gorgonios' son, ed.pr; M.Corbier and O.Salomies in *An.Ép.* point out that Diogenes is not the son of Gorgonios but is his oikonomos (L. 9).

1093. Hadrianoutherai? (area of: Susurluk/Gökçedere). Dedication by (Aelius) Aristeides to the Horai and Charites, 150-180 A.D.? Marble altar moulded above and below; now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 42-46 no. 40 (ph.; Turkish translation). Greek text and French translation in F.Onur, *An.Ép.* (2013) [2016] no. 1516.

Ὥραις καὶ Χάρισιν | v Ἀριστείδης

For Aristeides' estate Laneion near Gökçedere/Ömerköy, southwest of Susurluk, ed.pr. refers to Robert, *Ét.Anat.* 207-222 (with dedications by Aristeides to Ἥρα [*SGO* II 96/97 no. 08/06/01], to Δίκη and Νέμεσις (ph. apud Tanrıver on 44), and to [Isis] and Σάραπις). Near Gökçedere/Asar Kale was probably also the sanctuary of Atys (λόφος Ἄτυος); cf. Robert, *loc. cit.* 217/218. Epigraphical testimonia for Charites and Horai in Asia Minor are mostly related to the cult of Apollo (*SEG* XXXIII 115, XXXIX 1243, LIII 1303, LVIII 1301). A peribolos of the Horai is mentioned in *I.Perge* 11; a sanctuary for the Charites is attested in Kyzikos (*SEG* XXVIII 953, LVIII 1380), ed.pr.

1094. Hadrianoutherai (area of: Dedeburnu). Dedication to Dionysos, 220/221 A.D. 'Trakit' altar moulded above and below. Ed.pr. C.Tanrıver, *Buluntular* 11 no. 12 (ph.; Turkish translation).

Κόγνιτος | Διονύσῳ· | ἔτους τε'

3. Year 305 (Sullan era) = 220/221 A.D., T.

1095. Hadrianoutherai. Epitaph of Epikarpia, Imperial period. Trachyte stele moulded above and below; now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 54 no. 49 (ph.; Turkish translation): Νέικανδρος | Ἐπικαρπίᾳ v v | τῇ μητρὶ vvv | μνήμης || v χ[άρ]ιν ❦ | ❦ vacat ❦

1096. Kadoi. Epitaph of Tyrannos and his parents, ca. 150-175 A.D. Gray-white marble stele with tenon and an arched, recessed field; the arch is supported by two pilasters, decorated with a very long, stylized 'Ähre' and crowned by two capitals decorated with stylized leaves; above the capitals stylized half-palmettes; above the palmettes two rosettes; in the arched field a representation of the busts of a bearded man (Τυραμμς) and a woman (Ἀλεξανδράς); the man wears a tunic and himation and holds his right hand before his chest; the woman also wears a tunic and himation; in front of the woman's bust the much smaller bust of the deceased son (Τύραννος); below the relief a representation of a pruning-hook, a diptych, a bottle, a comb and a mirror; inscription below these objects. The stele, from the same workshop ■ that in our lemma no. 1097, originates in the Collection of the Swiss collector M. Ebnöther and is now in the Museum zu Allerheiligen in Schaffhausen. Ed.pr. E.Zingg, *EA* 46 (2013) 181-187 (ph.; German translation).

Τυραμμς κὲ Ἀλεξανδρὰς Τυράνν̣ῳ υἱῷ κὲ | ἑαυτοῖς ἔτι ζῶντες μν̣ή̣μ̣ης χάριν vac.

Ed.pr. assigns the stele to the group of the so-called Kadoi-stelai, analyzed in detail by T.Lochman (cf. *SEG* XLI 1072; see also XLIII 888; cf. also our lemma no. 1097); stylistic details date the new text to the third quarter of the 2nd cent. A.D., ed.pr. || 1. Τυραμμς: one would expect a vowel before the sigma (cf. Τουραμως, Τουραμμας), ed.pr., who adds that it is conceivable that Τύραννος was meant here; Ἀλεξανδρᾶς: cf. names like Μητροδωρᾶς, Νικᾶς, Παυλᾶς and Παυλινᾶς, ed.pr.

1097. Kadoi (area of: Çeltikçi). Epitaph of Alexandros, 155/156 A.D. T.Lochman, *Studien zu kaiserzeitlichen Grab- und Votivreliefs aus Phrygien* (Basel 2003) 104 (no text). Ed.pr. E.Zingg, *EA* 46 (2013) 183 note 4, points out that the stone is in the museum of Kütahya but comes from Çeltikçi, ca. 11 km southwest of Kadoi, and gives the text of the inscription; the stele was produced in the same workshop ■ that in our lemma no. 1096.

Above the arched niche: Ἔτους σμ', μηνὸς Αὐδναίου εκ'
Below the relief: Ὀνησιφόρος κὲ Ζώσιμος κὲ Διό|φαντος οἱ ἀδελφοὶ Ἀλεξάν|δρῳ τῷ ἀδελφῷ μν̣(ή)μ̣η̣ς χάριν

Year 240 = 155/156 A.D. (Sullan era), ed.pr. (p. 184).

1098. Kebren. Weights. See our lemma no. 1881.

1099. Kyzikos. Honorary inscription for Kyzikos, shortly after 160/161 A.D. *CIG* 3667. Republished by J.Nollé, *JNG* 63 (2013) 29-57. Text and French translation in B.Salway, *AnÉp.* (2013) [2016] no. 1512.

Κύζικον κτίστην ἡ πό-
λις ἐπὶ ἀρχόντων τῶν περὶ
Γ(άϊον) Ἰούλιον Σέλευκον, υἱὸν
ἀρχιερέως, προνοησ-
άν(τ)ων τῆς ἀναστάσεως
καὶ τοῦ δια[τεταγμένου]
τῶν ἀνδριάντων κόσμου
τοῦ θεάτρο[υ] ἐν τῇ ἑαυτῶν
ἀρχῇ Γ(αΐου) Ἰουλίου Σελεύκου
καὶ [.] Αὐρηλίου Πακιδια|νοῦ Ἀγαθημέρου

5-7. τῆς ἀναστάσεως | καὶ τοῦ [α]ια[. . . . .] τῶν ἀνδριάντων κόσμου, *CIG* (in the majuscule text in *CIG*: L. 6 KAITOYAIA; in the *CIG* commentary: 'fortasse καὶ τοῦ ἅ[π]α[ντος πρὸ] τῶν etc.); δια[τεταγμένου], N.: 'ordered by a decree (διάταξις) of the city'; N. argues that restoration work in the theater was necessitated by the earthquake of 160/161 A.D. (Dio Cassius 70.4.1).

1100. Kyzikos (?). Christian epitaph of Epiphanios. Marble stele broken above, now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 58 no. 56 (ph.; Turkish translation): ☧ | Ἐπιφα|νίου

1101. Kyzikos. Weights in the Bandırma Museum, Classical and Hellenistic. O.Tekin, in G.Kökdemir (ed.), *op.cit.* (cf. our lemma no. 960) 625-630 (ph.), publishes seven weights (one bronze, the others lead), all kept in the Bandırma Museum. Apart from the bronze weight (no. 3) which is probably of the early 4th cent. B.C., all weights are from the Hellenistic period. **1 and 2)** Square lead weights from the excavations of Daskyleion: on the obverse a tuna fish, Κυζ(ικηνῶν) on (1), Κυζι(κηνῶν) on (2) written above and ἡμί(μναιον) below. – **3)** Square bronze weight, from the excavations of Daskyleion: on the obverse a tuna fish, μ(νᾶ) and π(έντε) for πεμπταῖον μόριον (fifth part of a mna); assignment to Kyzikos is assumed on the basis of the tuna and in comparison with Kyzikene seals found at Daskyleion. – **4)** Square lead weight from the excavations of Daskyleion: on the obverse a torch flanked by Κυζι(κηνῶν) and τρισ(τάτηρον). – **5)** Square lead weight donated to the museum: on the obverse a tuna fish between Κυζι(κηνῶν) above and διστ(άτηρον) below. – **6)** Square lead weight from the excavations of Daskyleion: on the obverse a torch between Κυζι(κηνῶν) and στα(τήρ). – **7)** Square lead weight from the excavations of Daskyleion: on the obverse a torch, Κυζ(ικηνῶν) written above and ἡμί(μναιον) below. – For more weights from Kyzikos see our lemmata nos. 1102 and 1880/1881.

1102. Kyzikos. Weights in the Athens Numismatic Museum, 4th cent. B.C.-1st cent. A.D. (?). Nineteen square or nearly square lead weights and 1 square bronze weight (no. 6) with inscriptions in relief from the 'Mordtman group' (except no. 3), collected in Istanbul, now kept in the Athens Numismatic Museum (cf. *SEG* XL 1129). They are divided in three horizontal fields, the upper one containing the ethnic, the center one a divider, the lower one the weight (except no. 20). Ed.pr. O.Tekin, *Anatolia Antiqua* 21 (2013) 167-173 (ph.).

A. Group 1 (stater and subdivisions): **1)** Κυζ[ι](κηνῶν) | ΕΞΑ (unattested; either ἑξαμόριον or ἑξαστάτηρον). – **2)** Κυζ(ικηνῶν) | ΕΞΑ. – **3)** Κυζ(ικηνῶν) | τρισ(τάτηρον). – **4)** Κυζ(ικηνῶν) | τρι(στάτηρον). – **5)** Κυζι(κηνῶν) | τρισ(τάτηρον). – **6)** Κυζι(κηνῶν) | διστά(τηρον). – **7)** Κυζι(κηνῶν) | δισ(τάτηρον). – **8)** Κυζ(ικηνῶν) | δισ(τάτηρον). – **9)** Κυζι(κηνῶν) | δυο(στάτηρον). – **10)** Κυζ(ικηνῶν) | δισ(τάτηρον). – **11)** Κυζι(κηνῶν) | στα(τήρ). – **12)** Κυζι(κηνῶν) | στα(τήρ). – **13)** Κυζι(κηνῶν) | [σ]τα(τήρ). – **14)** Κυζι(κηνῶν) | ἡμι(στάτηρον).

B. Group 2 (mna and subdivisions): **15)** Κυζικη(νῶν) | μνᾶ. – **16)** Κυζι(κηνῶν) | μνᾶ. – **17)** Κυζ[ι](κηνῶν) | μνᾶ. – **18)** Κυζ(ικηνῶν) | ἡμι(μναῖον). – **19)** Κυζι(κηνῶν) | τετα(ρτημόριον) [τέτα(ρτον), ed.pr., but the weight is the same as in P.Weiss, *AMS* 1 (cf. *SEG* XL 1129) 123 no. 20, Corsten]. – **20)** lion | Κυζι(κηνῶν); weight of a hektemorion. – For nos. 15-17, where T. read μνα(ῖον), see M.Sève, *BE* (2014) no. 51; for more weights from Kyzikos see our lemmata nos. 1101 and 1880/1881.

1103. Pergamon. The Attalids after Apamea (189 B.C.). P.Thonemann, in id. (ed.), *Attalid Asia Minor: Money, International Relations, and the State* (Oxford 2013) 1-49, focuses on the Attalid monarchy after the treaty of Apamea in 189 B.C., ■ a result of which the territory controlled by the Attalids grew from ca. 10,000 to ca. 80,000 km². What prior to 189 B.C. had been 'a city-state masquerading ■ a Hellenistic great power [and without an intermediate bureaucratic stratum between the Pergamene court and the subject cities (7)], was transformed - - - into a territorial state on the scale of a modern European nation-state' (3). T. argues that (A) politically (in the sphere of coercive power) the Attalids relied heavily on pre-existing local power-holders, some of whom 'were co-opted into the Attalid administration as regional officials (city-governors and district στρατηγοί)' (4), (B) economically they 'maximized the fiscal legibility of their landed resources' (4) by transferring former tributary land to pre-existing or newly founded cities and military settlements (κατοικίαι), which were to take over the fiscal administration of the land, and (C) ideologically the 'fragility of their territorial claims' forced them to 'develop a new — non-charismatic royal style and ideology' (5), according to which they presented themselves as common benefactors and patrons of a sort of federal association of free Greek communities rather than ■ coercive despots [cf. already *SEG* LII 1952 (B.Virgilio): Attalid kings ■ 'benevolent rulers' of communities which were to pay their taxes, Pleket]. T. emphasizes 'the ethical values of ■ royal family' expressed through 'filial, marital, and fraternal solidarity' (5) [for the fragility of the Apamean settlement cf. also Z.Petković, *Klio* 94 (2012) 357-365; for the Attalids in general cf. A.van Douwe, B.Dreyer, in K.Ehling, G. Weber (edd.), *Hellenistische Königreiche* (Darmstadt 2013) 99-105, Pleket].

In the process T. comments on the following documents in some detail: Ad (A): *SEG* XLVII 1745 (*I.Sultan Dağı* 393 LL. 17-24 [English translation]: not a 'sign of his [i.e., Eumenes II's] unchallenged authority' in the area of Toriaion' but 'a preliminary and speculative assertion of it' (6)); *SEG* XLVI 1519 (shortly after 188 B.C.; Attalids taking over 'the old Seleukid structures of provincial administration' (8): an Attalid ἀρχιερεύς of the shrines in Attalid territory and a regional οἰκονόμος; cf. also the Attalid ὁ ἐπὶ τῶν ἱερῶν προσόδων in *SEG* XXXII 1236; in short, 'strong bureaucratic continuities' (9); but T. emphasizes that, in contrast with Seleukid practices, the Attalids communicated directly with the subject communities and their local officers (city-governors; regional στρατηγοί) rather than indirectly via the central officials. Local Attalid officers were co-opted from among members of the local elite: see *SEG*

XLIV 1108 (*I.BurdurMus* 326), XLVI 1434 (English translations) and LVII 1109)). – Ad (B): 'Large-scale fiscal devolution' is illustrated by *SEG* LVII 1150 (LXI 982*; English translation); *I.Pergamon* 157 (*RC* 48 [contra N.Kaye, *Topoi (Lyon)* 18.2 (2013) 511, Pleket]); *SEG* XLVIII 1532 (Milner, *Survey* 145); *SEG* II 663 (*I.Prusa* 1001); M.Segre, *Clara Rhodos* 9 (1938) 181-208 (concerning the Καρδακῶν κώμη near Lycian Telmessos); *SEG* XL 1062 (English translation; comment on the 'land-distributor' (γεωδότης)). All these documents attest redistribution of tributary royal land and 'a rational process of revenue maximization' (26). Brief remarks on the foundation of new cities, sometimes via the synoikism of pre-existing villages (the case of Lydian Apollonis: *TAM* V.2.1187 [English translation], showing that the Attalids devolved responsibility for the collection of taxes in villages to an urban center and its elite), and on military κατοικίαι in Lydia setting up honorific monuments for Attalid officials and members of their own communities (perhaps pointing to 'increasing fiscal and administrative independence for military katoikiai in Lydia, but this is little more than speculation' (30)). – Ad (C): After brief remarks on the decentralized production of the new cistophoros coinage, beginning in the early 160s B.C. without any image of, or reference to, the Attalid King Eumenes II (in contrast with to the pre-cistophoric Attalid coinage with its 'entirely standard Hellenistic royal images' (32)) and presenting itself as the product of a κοινόν of cities rather than of a βασιλεία or ἀρχή, T. underlines the 'philhellenic euergetism' of the kings, who pretended to act as κοινοὶ εὐεργέται of the Greeks, and their ideology of 'familial solidarity and domestic virtues' (38). Discussion of inter alia *OGIS* 308 (posthumous decree of Phrygian Hierapolis for the 'queen mother' Apollonis, praised for her familial virtues only; English translation), 307 (Attalos II sets up a statue for Apollonis for the sake of her φιλοστοργία; once more emphasis on emotional, familial qualities) and 291-296 (erection of statues of seven members of the royal family). According to T. the ethical discourse of the Attalids is adopted somewhat later by civic elites 'as a justification for their own hereditary monopoly on power and authority at a local level' (44). This discourse can be detected in H.Hepding, *MDAI* (1910) 465/466 nos. 47/48 (two statues for a female member of the Pergamene elite, honored for 'a whole cluster of ethical qualities [virtue, piety, affection]' (44)).

1104. Pergamon. The Attalids and their military activities. J.Ma, in P.Thonemann (ed.), *op.cit.* (see our lemma no. 1103) 49-82, investigates the military nature of the Attalid monarchy. He begins with a brief narrative sketch of the Attalid wars, both in Asia Minor and Europe ('constant presence of war as part of the policy of the kings' (55) and 'a culture of victory and of war permeates Attalid Pergamon' (56) [Is this perhaps at variance with P.Thonemann's view about the fragility of Attalid territorial claims, as allegedly shown by the Toriaion-inscription *SEG* XLVII 1745? (cf. our lemma no. 1103, second paragraph); on 57 M. briefly mentions this text, inferring from it that Eumenes 'declared that his ownership in Asia Minor was *firm* [my italics] because it came from the Romans', Pleket]). M. discerns various types of war (local in Asia Minor, overseas) and writes about the Attalids' 'aggressive and acquisitive policy' (58). M. argues that the Attalid army had a 'relatively modest size' (59), in contrast with a 'large and powerful fleet' (ibid.). Reflections on the composition and recruitment of the Attalid armies on 63-75: mercenaries (*OGIS* 268; *I.Ilion* 64; Thracians, Galatians; 'the human resources of rural Mysia' (65)). Detailed discussion of *SEG* XXXIII 1004 (M. rejects a connection with the war against Aristonikos), XLI 1037 (Merkelbach-Stauber, *SGO* I 04/13/01; both representing Mysian warriors and linked by M. to the massive settlement of Mysians in Mysia Abbaeitis after the Galatian war of 168-165 B.C.), *OGIS* 330 (set up by στρατιῶται: 'almost certainly Mysian settlers' (69)), *SEG* LVII 1150 (cf. our lemma no. 1103 sub 'Ad (B)'), *TAM* V.1.690 (Mysians at Gordos; 'reserves of manpower' (70)). Old Macedonian 'colonies' of soldiers served both the Seleukids and the Attalids: 'Attalid Asia Minor was a militarized landscape of mercenaries, Mysians, - - - Macedonians, and other military settlements' (73) [cf. also M.Tozan, *Arkeoloji Dergisi* 19 (2014) 169-182, Pleket]. Pergamene citizen soldiers were also a component of the Attalid army.

On 77-82 a list of 74 relevant inscriptions (no texts; no translations; only references, dates, and brief descriptions of the content) [as to the letter of Attalos II mentioning 'the Galatians of Κλεοννάειον and the κάτοικοι ἀπὸ Ἀμορίου (*SEG* LV 1401) and briefly referred to by M. on 64 – not in the list of the 74 inscriptions – see now A. Avram, G.R.Tsetskhladze, *ZPE* 191 (2014) 151-181; P.Thonemann, *ZPE* 194 (2015) 117-128; M.Ricl, *EA* 47 (2014) 141-146, and P. Hamon's summary in *BE* (2015) no. 658; for the κάτοικοι ἀπὸ Ἀμορίου cf. J.Nollé, *Gephyra* 12 (2015) 22, Pleket].

1105. Vacat.

1106. Pergamon. Stamps on Eastern sigillata, late Hellenistic and Imperial periods. O.Bounegru, *Mercator* (see our lemma no. 469) 103-120 (dr.), gives an overview of the production of Eastern sigillata in Pergamon and the Ketios Valley. He mentions the following stamps (107-114): Producers: Ἀθηνέου (1/2, 4), Γαΐου (14), Ἡρῴδου (20, 22), Λεύκου (18), Μενεμάχου (7, 9, 16, 21), Μόσχου (11), Νόστου (5/6), Πόθου (17), Σατύρου (15). Other inscriptions: μέθει (24/25), χάρις (10).

1107. Pergamon (area of: Ketios Valley). Pottery list, ca. 200-150 B.C. or earlier. *SEG* L 1218. O.Bounegru, *Mercator* (see our lemma no. 469) 121-128, summarizes the content of this graffito and the information it provides on the designations of vases. On τρύβλιον, see *ibid.* 129-132.

1108. Poimanenon (area of: Soğuksu). Posthumous honorary decree, late Hellenistic/ early Imperial period. Marble block, possibly belonging to a tomb; on top, two dowel-holes; last 6 lines of the inscription preserved. Ed.pr. C.Tanrıver, *Buluntular* 30/31 no. 32 (ph.; Turkish translation); cf. the comment of P.Hamon, *BE* (2014) no. 397. Greek text also in J.-S.Balzat, *An.Ép.* (2013) [2016] no. 1514.

[- -]
[- - -]ΝΗΣ αὐτῷ κατὰ τὸ ψήφισμα τόδ[ε· πέμψαι]
[δὲ κα]ὶ τῷ θείῳ Ἀπολλωνίδῃ ὑπὸ τοῦ δήμ[ου - ca. 4 -]
καὶ πολείτιδ{ιδ}ας πάσας· ἀρθῆναι δὲ αὐτὸν [καὶ κο]-
μισθῆναι τό τε παιδίον αὐτοῦ Ἰουνίαν ΑΜΙΛΛΙΟ[. καὶ]
νῦν τοῦ δήμου καὶ εἰσπεποιῆσθαι δημοσίᾳ [- - - - -]
[- -]ΟΣ, φύσει δὲ Μάρκου Ἰουνίου Ἀνθεσ(τι)ανοῦ

P.Hamon thinks that at left there was another block, with more space than ed.pr. allows || 1. in fine, το[ῦτο·], ed.pr.: τόδ[ε]. H. || 1-3. ed.pr. suggests that the female citizens and the children were to pay a condolence-visit to the deceased's uncle (or Iunia's uncle): LL. 2-3 ὑπὸ τοῦ δήμ[ου παῖδας?] | καί; H. suggests that one would expect a verb like παραμυθεῖσθαι, παραινεῖν, συνάχθεσθαι (consolation offered to the parents, the uncle) but that in view of ὑπὸ τοῦ δήμου we need a passive

verb; before L. 2 τῷ θείῳ other datives are possible, H. || 3-4. L. 3 initio, ΠΟΛΕΙΤΙΔΙΔΑΣ, lapis; in L. 4 a new name Ἀμύ-λιο[ν]?, ed.pr., in *An.Ép.* Ἀμμιον is suggested. Ed.pr. suggests that the deceased was to be 'honoured' (L. 3 ἀρθῆναι) and that his daughter Iunia (L. 4) was to be protected and adopted; H. suggests that ἀρθῆναι refers to the lifting of the coffin and the transport to the funeral pyre; in LL. 3-4 H. suggests [(συν)εκκο]μισθῆναι (vel sim.), referring to the funeral cortège. L. 4 τὸ παιδίον may belong to the next clause, H. || 5. εἰσποιεῖσθαι: uncertain meaning, H., who rejects the meaning 'adopt' without being able to offer an alternative explanation || 6. the patronymic of the deceased may appear here, H., who adds that the name Ἀνθέστιος is known in Kyzikos and that the new stone could be a 'pierre errante' from that city.

1109. Poimanenon? (area of: Susurluk/Söve Köyü). Dedication, Imperial period. Lower part of a marble altar moulded below, now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 49/50 no. 43 (ph.; Turkish translation): [- - -] | τὸν θεὸν | Τιβέριος v v | v Κλαύδιος | v v Εὐμένης

2. Ed.pr. considers also [ἀνίκη]|τον θεόν; in Söve a dedication to Apollo Κρατεανός was found (L.Robert, *BCH* 107 [1983] 546 = *Documents d'Asie Mineure* [Paris 1987] 390, with note 6), ed.pr.

1110. Poimanenon? (area of: Susurluk). Dedication to Zeus Pandemos, 150/151 A.D. Marble block. Ed.pr. C.Tanrıver, *Buluntular* 23-25 no. 25 (ph.; Turkish translation).

> [- -]Ε
> [-2-3-]ΝΕΣ Διὶ Πανδήμῳ ὑπὲρ τῶν τέκνων κὲ Κισ-
> σοφάνους τοῦ ἐγγόνου Ἀσφάλειου Ποσι-
> δῶνα ἀνέθεσαν ἐν τῷ · σ · λ · ε', μη(νὶ) Πανήμῳ

2. A sanctuary of Ζεὺς Πάνδημος is attested at Karagöz, a few km southeast of Hadrianeia (*I.Hadrianoi* 125-128), ed.pr. || 3-4. Ποσειδῶν Ἀσφάλειος may have been connected with earthquakes; cf., e.g., L.Robert, *BCH* 102 (1978) 399 (= *Documents d'Asie Mineure* [Paris 1987] 95/96), ed.pr., who refers also to *SEG* XLI 1089 from Pergamon, where indeed Ἀσφαλεί[ῳ] has to be restored.

1111-1112. Poimanenon. Incerta, Imperial period. Ed.pr. C.Tanrıver, *Buluntular* 25/26 no. 26 and 32 no. 33 (ph.; Turkish translation).

1111: 25/26 no. 26. Marble block broken above and at left; found in Kepekler Köyü, north of Susurluk and east of Poimanenon.

> [- - - - - - - - - - - - - - - - - - - -]Φ[-|- - - - - - -]υνος τοῦτο ἀπο vacat | [- - - - - - -]οις vacat

2. Perhaps [ἔστω τυμβωρυχίας ὑπεύθ]υνος· τοῦτο ἀπό|[κειται καὶ ἐν ἀρχεί]οις, ed.pr., who does not exclude a restoration Ἀπό[λλωνι].

1112: 32 no. 33. Marble fragment broken on all sides except below, found in Soğuksu.

> vacat ἐκ τῶ[ν ἰδίων?]

1113. Savaştepe. Altar of Zeus, Hellenistic. Marble altar moulded above and below; now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 41 no. 38 (ph.; Turkish translation): Διός

[For Savaştepe as a possible location of Germe see *SEG* LII 1201-1218, Corsten.]

1114. Savaştepe. Dedication to the invincible deities, Imperial period. Upper part of a marble stele moulded above; traces of a left acroterion and, in the pediment, a rosette; now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 37-39 no. 35 (ph.; Turkish translation). Cf. A.Chaniotis, *EBGR* (2013) no. 114.

> vac. Ἀγαθῇ vac. τύχῃ vac.
> Τατιανὸς Σέλευκος ἱερεὺς
> ταῖς ἀνεικήτοις θεᾶς εὐχαρισ-
> τήσας ἀνέστησα εὐχὴν ὄγκέ
> ἐ θὲ ἀνηγόρευσαν ἅπαν-
> ὃς ἔκτισε πάντα κελευόμε-
> νος ὑπὸ τῶν θεῶν χέροις,
> Ἑκάτης ἱρὸν τέμενος· μεγάλες
> ἀρετὲς καὶ τελείες θαραπείαις
> σοὶ δικέως πάνθειον συνβα-
> [σ]ιλεύσει· ὅ(σ)τις ἂν λοιδορή-
> [ση - - - - - - - - - - - - - - - - - -]
> -

3. θεᾶς = θεαῖς; the ἀνείκητοι θεαί may have been the Νεμέσεις, ed.pr., who infers from this that Tatianos in L. 2 was a gladiator or soldier || 4-5. C. translates: 'to whom the goddesses proclaim everything'; ἐ θέ = αἱ θεαί, ed.pr. || 6-7. Tatianos explains that he had constructed everything following this command, C., who suggests that the command is mentioned in LL. 4-5 ('possibly in his dream') || 7-11. 'Hail, sacred precinct of Hekate. The Pantheion will justly rule jointly with you, with great manifestations of its power and with perfect/complete religious service', C. [for πάνθειον cf. our lemma no. 1221. Pleket] || 8-9. μεγάλες ἀρετές = μεγάλαις ἀρεταῖς; τελείες = τελείαις, ed.pr. || 11. ΟΤΙΣ, lapis.

1115. Unknown provenance. Building inscription, Imperial period. Marble tabula ansata; now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 52/53 no. 47 (ph.; Turkish translation).

Σωκράτης καὶ Μενέ|λαος οἱ Σωκράτους | τὸ ψυχροδοχῖον ἐκ | τῶν ἰδίων κατεσκεύ||ασαν σὺν πάντι τῷ κόσ-μῳ

3. ψυχροδοχῖον: previously unattested, ed.pr., who equates it with Latin frigidarium and refers to *I.Stratonikeia* 685 (ψυχροδόχιον) and to *LSJ* s.v. ψυχροδόχος, citing Luc. *Hipp.* 7 (ψυχροδόχος οἶκος), i.e. the frigidarium [note also Orib. *Syn.* 1.6.3 for τὸ ψυχρόδοχον as a substantive, Carbon] || 5. in fine, τῷ κόσμῳ in smaller letters with minute omicron.

1116. **Unknown provenance. Dedication to Apollo, late Hellenistic-early Imperial period.** Pedimental marble stele of unknown provenance, now in the museum in Balıkesir; in a recessed field a relief of a sacrificial scene: Apollo with lyre standing right, holding a patera in his outstretched right hand above an altar in front of a tree; three worshippers advancing from left; remains of an inscription below the relief. Ed.pr. C.Tanrıver, *Buluntular* 48/49 no. 42 (ph.).

A[-----]ΙΔΗ|Ι[-----]ΙΛΟΥ|Π[-----]ΠΙΛΕ|Ν[--------||--------]Ν

For this type of relief with Apollo Kitharodos, very common in the region of east Mysia and west Bithynia, ed.pr. refers inter alia to Robert, *Hellenica* X 125-153.

1117. **Unknown provenance. Dedication to Artemis, after 212 A.D.** Marble altar moulded above and below; now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 41/42 no. 39 (ph.; Turkish translation): Ἀτε̣ίμ̣ητος | δοῦλος | Αὐρηλίου | Με̣γάνδρ||ου Ἀρ̣τέμιδι | ὑπὲρ σωτηρίας | εὐχὴν | ❦ ❦

5-6. In smaller script || 7. in large letters on the lower moulding.

1118. **Unknown provenance. Epitaph of Demetria, Hellenistic, and Christian epitaph of Paulus.** Pedimental marble stele with acroteria; recessed field on the shaft with a relief of a man (?) playing with a dog; inscription below the relief; re-used for inscription B (upside-down) below A; now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 57 no. 54 (ph.; Turkish translation).

A: Δημητρίας τῆς Παιωνίου B: † Ὑπόμνημα | Παύλου v † vacat

1119. **Unknown provenance. Epitaph of Alkimos, late Hellenistic/early Imperial period.** Lower part of a marble stele; in a recessed field a relief of a rider with a cloak to the right and a servant behind him holding a spear; a smaller field further right contains three human figures (man, woman, child?) and a dog; inscription below the relief; now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 55/56 no. 51 (ph.; Turkish translation): [Ἄ]λκιμος Δημητρίου, vac. χαῖρε

The scene probably shows the late Alkimos leaving for the war and his family saying goodbye to him, ed.pr.

1120-1121. **Unknown provenance. Epitaphs, early Imperial period.** Marble stelai, now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 53 no. 48 and 56 no. 52 (ph.; Turkish translation).

1120: 53 no. 48. **Epitaph of Demas and his wife Prima.** Marble stele with a relief of two men reclining on a kline and a woman seated to their left. Where their heads had been are now three holes, below the relief the inscription and a mirror and spindle and distaff.

Δημᾶς Ἀπολλω|νίου Πρείμᾳ τῇ ἰδίᾳ | γυναικὶ καὶ αὑτῷ μνήμ[ης] | vacat χάριν vacat

3. Due to the lack of space at the end of the line, μης was probably written in ligature, ed.pr.

1121: 56 no. 52. **Epitaph of Plangon.** Pedimental marble funerary stele; in a recessed field a relief of a woman riding on a horse; another woman to her right, making a libation on a cylindrical altar; below, in front of the altar, a servant (?) sacrificing an animal; behind the altar a tree with a snake coiled around it; inscription below the relief: Πλαγγὼν v ἡρωῒς

Πλαγγών: 'doll' or 'toy', ed.pr., who refers to *TAM* V.2.1316 L. 9, where it is a second name in the accusative (τὴν καὶ Πλαγγόνα) [as a 'real' name it seems attested in Boiotia only; see *LGPN* III.B s.v., Corsten].

1122. **Unknown provenance. Epitaph of Lucius and his wife Ammia, Imperial period.** Upper part of a marble funerary altar moulded above; now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 56/57 no. 53 (ph.; Turkish translation).

Λούκιος Ἀμμί[ᾳ] | τῇ γλυκυτάτῃ γυν[αι]|κὶ καὶ αἰαυτῷ ζῶ[ν] | μνήμης χάριν ❦

3. αἰαυτῷ = ἑαυτῷ, ed.pr.

1123. **Unknown provenance. Grave epigram, Imperial period.** Marble stele broken above and at right; now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 58 no. 55 (ph.; Turkish translation).

[ἔ]νθεν [...] φάος [-----]
καὶ κύδιμον ἀστέρα [---]
4 λείψας ἐνθάδε κεῖτ[αι ---]
βροτῶν ΗΛΙΑΔΙΟΣ[----]
ἄξιος ὑμῶν vacat

[Ed.pr. assumes that the stone was also broken at left; but the ph. shows that the left edge is preserved || 2. a reference to astral immortality: the deceased shining as a 'renowned star'?, Pleket || 4. perhaps Ἡλιαγός; cf. *TAM* V.1.434 L. 7 from Nisyra in Lydia, Corsten.]

1124. **Unknown provenance. Epitaph of Iul. Aur. Elpidephoros and Maxima, 3rd cent. A.D.** Naiskos stele of the Hellenistic period; in a recessed field a representation of a man reclining on a couch and holding a cup in his right hand, which he extends toward a seated woman; in front of the kline a *mensa tripes*; on both sides if the kline a servant; below the relief an inscription, added later; now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 54/55 no. 50 (ph.; Turkish translation).

Ἰουλ(ίου) · Αὐρ(ηλίου) · Ἐλ|πιδηφόρου κὲ ⟨Αὐρ(ηλίας) Μ⟩ | vac. αξίμας vacat

2. In fine after κέ a mu, with an upsilon on the left hasta and a rho combined with the right hasta.

1125. **Unknown provenance. Christian monogram of Antonius.** Marble plaque, broken at right; a peacock to the left (and probably another peacock originally on the right) stands beside a circle with a monogram in form of a cross; now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 59 no. 57 (ph.): Ἀντωνίου

1126-1127. **Unknown provenance. Incerta, Imperial period.** Two fragmentary inscriptions, now in the museum in Balıkesir. Ed.pr. C.Tanrıver, *Buluntular* 50/51 nos. 44/45 (ph.; Turkish translation).

1126: 51 no. 45. **Honorary inscription?** Upper part of a square marble altar with high upper element (perhaps a statue base); on the front of the shaft, remains of an inscription; on both sides of the shaft, a wreath. Ἀγαθῇ τύχῃ· | [- - - - -] . ΕΙ | - - - - -

2-3. [ἐ]τεί|[μησεν/αν?], ed.pr.

1127: 50 no. 44. **Dedication to Zeus?** Upper left corner of a marble stele with remains of a pediment; in a recessed field a column with capital and an eagle on top; inscription on the lower moulding of the pediment: Ἀγαθῇ [τύχῃ] | - - - - -

The eagle may point to the stele being a dedication to Zeus, ed.pr.

BITHYNIA

1128. **Bithynia. Bouleutai and naukleroi/emporoi.** H.-L.Fernoux, in *Gens de mer* 89-109, presents on 109 a tabular survey of inscriptions recording 11 Nikomedian ναύκληροι, one ἔμπορος, one σχεδιονaύτης and two κυβερνῆται ('ship-captains') found either in Nikomedeia itself or abroad, and two ἔμποροι from Prusias ad Hypium. Together with some passages in Pliny the Younger and Dio of Prusa they are the basis for his attempt to determine the social status and position of these 'gens de mer'. F. argues that very few councillors came *e plebe* (Pliny, *Ep.* X 79); there is only one inscription in which a ναύκληρος is also said to be a βουλευτής (Τελεσφόρος in *TAM* IV.1.304) [the fact that T. was just bouleutes and apparently did not hold any magistracy means that he was not 'un homme politique de premier plan' (107); for a study of people with bouleutic status only cf. A.Heller in A.B.Kuhn, *Social Status and Prestige in the Graeco-Roman World* (Stuttgart 2015), 247-267, Pleket].

Special discussion of *I.Prusa* 98 (Greek text; French translation); *TAM* IV.1.258 (a Syrian from Apamea, probably a ναύκληρος, became a φύλαρχος in Nikomedeia) and 304 (see above); *I.Prusias* 98 and *SEG* XXVIII 1038 (ph.) [cf. also O.Bounegru, in W.Eck, P.Funke (edd.), *Öffentlichkeit – Monument – Text* (XIV Congressus Internationalis Epigraphiae Graecae et Latinae). *Akten* (Berlin 2014) 433-435, and id., *Mercator. Studien zur antiken Wirtschaft im Pontosgebiet und in der Ägäis* (Kaiserslautern/Mehlingen 2013), Pleket].

1129. **Bithynia. Bithynians abroad.** A.Avram in *L'Anatolie* II 111-132, presents a catalogue of inscriptions mentioning Bithynians and Paphlagonians, who sojourned on the west and north coast of the Black Sea. Citizens from Paphlagonian/Pontic cities (Amastris, Amisos, Sinope) are mainly attested in the Bosporan kingdom. Citizens from Tios are the only persons attested in Tomis. Herakleia Pontike and Prusias on the Hypios established relations with Kallatis and with the north coast. Nikomedians and Nikaians predominated in Thrace and Moesia Inferior and are absent on the north coast (for Nikomedian naukleroi attested abroad see our lemma no. 1128). Cf. *BE* (2014) nos. 284 and 472.

Cf. also our lemma no. 1843 for a prosopography of all persons from the cities on the coasts of the Black Sea attested abroad. For the presence of Bithynians in Thrace and Moesia Inferior see also *SEG* LXII 1955 (cf. M.Sève, *An.Ép.* (2013) [2016] no. 122) [see also B.Öztürk, 'Some observations on *Tianoi* abroad and the external relations of Tieion/Tios (eastern Bithynia)' in V.Cojocaru, A.Çoskun, M.Dana (edd.), *Interconnectivity in the Mediterranean and Pontic world during the Hellenistic and Roman periods* (Pontica et Mediterranea vol. III; Cluj-Napoca 2014) 155-186; H.Güney, 'The economic activities of Roman Nicomedia and connectivity between the Propontic and the Pontic world', *ibid.* 605-624; and, more in general, V.Cojocaru, C.Schuler (edd.), *Die Außenbeziehungen pontischer und kleinasiatischer Städte in hellenistischer und römischer Zeit* (Stuttgart 2014), Pleket].

1130. **Bithynia. Milestones.** D.H.French, *RRMAM* 3.4 (see our lemma no. 1814), contains the milestones of the Roman province of Bithynia et Pontus. For a complete text of the milestone *RRMAM* 2.1 (Oxford 1988) 225 see our lemma no. 1136.

1131. **Bursa (museum). Weights, Hellenistic to Ottoman periods.** 26 weights (some of unknown provenance) from the collection of the Bursa Museum. Ed.pr. O.Tekin, in *Tarhan Armağanı* 329-338 (ph.), who classifies them into eight groups; groups 1-5 contain Hellenistic, Imperial and Byzantine weights, some of them with inscriptions (ethnics and unit marks). [For more weights from the region see our lemmata nos. 1880/1881, Corsten.]

A) Group 1 (square Hellenistic weights of Kyzikos): **1)** 330 no. 1 (lead): ἡμι(μναῖον); **2)** 330 no. 3 from Iznik/Nikaia (lead): Κυζι(κηνῶν) | τρισ(τάτηρον); **3)** 331 no. 4 from Bandırma/Kyzikos (lead): Κυζι(κηνῶν) | δισ(τάτηρον); **4)** 331 no. 5 from Bandırma/Kyzikos (lead): Κυζι(κηνῶν) | διστά(τηρον); **5)** 331 no. 6 (lead): Κυζ[ι](κηνῶν) | στα(τήρ).

B) Group 2 (square Hellenistic weights, attribution unclear), found in Bursa: **1)** 331 no. 7 (lead): Τ (for τριτημόριον or τρ(ίτον); **2)** 331 no. 8 (lead): τα(ρτημόριον); **3)** 331 no. 10 (lead): δι(στάτηρον); **4)** 332 no. 11 (lead): σ(τατήρ).

C) Group 5 (square Imperial and Byzantine period weights, attribution unclear): **1)** 334 no. 31 from Iznik/Nikaia (lead): obverse οὔν|κια, reverse ἰτα|λι|κή; cf. G.Cantakuzène, *Dacia* 3-4 (1927-1932/ 1933) 605 nos. 3-5; H.-C.Meyer, *Il Mar Nero* 5 (2001-2003) [2006] 60 nos. 35-36; **2)** 334 no. 32 from Adıyaman (bronze): obverse ☧ B (denomination mark for two units of 1.5 solidi each = 13.64 g; cf. K.Pink, *Römische und byzantinische Gewichte in österreichischen Sammlungen* [Vienna 1938] col. 29); **3)** 335 no. 33 (bronze): Latin cross flanked by A-ω (above) and the denominational mark Γο-S (below).

1132. **Kalchedon. Civic subdivisions.** A.Robu, *Il Mar Nero* 7 (2007-2009) [2013] 149-166, examines the civic subdivisions in Byzantion and Kalchedon (φυλαί; ἑκατοστύες). He prints the Greek texts of *I.Kalchedon* 6 (ph. of the facsimile in the ed.pr.) and 7 (ph. of the stone), which contain lists of αἰσιμνῶντες selected by lot for one month, with patronymics and their ἑκατοστύς. In no. 6 L. 13 R. suggests Ἡρα(ΐ-δος) or Ἡρα(κλείδας) (attested in Selinous, another Megarian colony) instead of *I.Kalchedon*'s Ἡρα(κλῆας?). In no. 7 the ph. shows that the correct reading in L. 16 is Θεόφιλος (so already in *CIG* 3794; *I.Kalchedon*: Θεάφιλος). R. points out that in no. 7 L. 11 the mason per errorem engraved a rho between the delta and alpha of Αἰσχηΐδα and an omicron between the two pi's of Ἱππωνῆας (an ἑκατοστύς) and subsequently tried to efface these letters. In L. 10 R. prefers Καλλιχορεάτ(ιδος) to *I.Kalchedon*'s Καλλιχορεατ(ῆας), referring to the hekatostys Καλλιχορῖτις in Byzantion. He dates no. 7 to the period after ca. 250 B.C. (*I.Kalchedon*: 'Hellenistisch'). R. suggests that the persons who were selected by lot to be αἰσιμνῶντες for one month, and to crown the ἀγεμόνα βουλᾶς, belonged to the bouleutai of one φυλή; each tribe was to designate the ἀγεμών once during four consecutive months. The αἰσιμνῶντες should be compared with the Athenian πρυτάνεις. For criticism cf. P.Hamon, *BE* 2014 no. 472, who suggests that each month ten persons were selected by lot from all bouleutai in order to preside over the meetings of council and assembly. This commission of αἰσιμνᾶται 'transcendait la division en trois *phylai*' [for ἑκατοστύες in general see F.Ferraioli, *L'Hekatostys: Analisi della documentazione* (Rome 2012): non vidimus (cf. A.Avram, *BE* 2014 no. 286); for Kalchedon and Byzantion see *ibid.* pp. 53-84, Pleket].

1133. **Kalchedon. Religion: sanctuaries and foreign relations.** A.Robu, in *Poleis in the Black Sea Area* 143-157, examines how sanctuaries and cults were used by Kalchedon in order to establish or strengthen its relations with other cities in the 3rd and 2nd cent. B.C. He adduces the evidence for the asylia of the sanctuary of Ἀπόλλων Χρηστήριος and of the city, the participation of Kalchedon in the federation of Ἀθηνᾶ Ἰλιάς, and the recognition by Kalchedon of the asylia of Kos (*IG* XII.4.226; *F.Delphes* III.4.372; *I.Histriae* 5; *I.Kalchedon* 1, 5, 7).

1134. **Kalchedon. Inscription on a bronze weight, Hellenistic.** *SEG* XXXI 1062. Republished and dated to the Hellenistic period (*SEG*: undated) by O.Tekin, in *Studies Zoroğlu* 705 (ph.); the weight (120 g) is either a tetarton (1/4 mna) or a hemitetarton (1/8 stater).

1135. **Nikaia. Honorary inscription for T. Flavius, 1st-2nd cent. A.D.** *I.Iznik* 73* (*I.Iznik* II.1 p. 327). M. Adak, K.Stauner, *Gephyra* 10 (2013) 146 note 26, republish LL. 1-4 after autopsy: τὸν ἀρχιερέα | καὶ τειμητὴν καὶ προ|ήγορον δίκαιον γυ|μνασίαρχον | κτλ. (*I.Iznik*: τὸν ἀρχιερέα | καὶ τειμητὴν καὶ π̣[ρ]ο|ήγορον δι-κα[ιον καὶ] | ἀσιάρχη[ν] | κτλ.) [for comment on this inscription cf. N.Giannakopoulos in *Vir Doctus Anatolicus* 366-368, Pleket].

1136. **Nikaia (area of: Bozüyük/Bilecik). Bilingual milestone, 293-305 A.D.** *RRMAM* 2.1 (Oxford 1988) 225 (LL. 4-7). Gray limestone column found beside the road Eskişehir–Bursa, now lost. D.H. French, *RRMAM* 3.4 (see our lemma no. 1814) no. 03, publishes the complete text.

- - - | et Gal. Val. M[aximiano] | nobb. Caesar[ibus] | a Nicaea mil. p[ass.] || vac. L vac. | [ἀ]πὸ Νεικαία[ς] | vac. ν' vac.

The milestone belongs to the road from the caput viae Nikaia to Dorylaion, F.

1137-1141. **Nikaia (territory of). Dedications, Imperial period.** Ed.pr. F.Dönmez Öztürk, *Cedrus* (www.mediterra.org.) 1 (2013) 285-292 nos. 1-5 (ph.; Turkish translations), publishes the following texts. Cf. the brief summary by P.Hamon, *BE* (2014) no. 478.

1137: 285-287 no. 1. **Dedication to Theos Agathos.** Limestone stele worked on all sides, a moulding on the upper front side; the corona shows an incision of a kantharos between two acroteria. Found reused as a tombstone in the cemetery of Akdoğan Köyü (Geyve, province of Sakarya).

Ἀγαθῆι τύχηι· | Νείκων Ἀσκλη|πιάδου σὺν τοῖς | ἐμοῖς Θεῷ Ἀγαθ||ῷ ἀνέθηκα v

4-5. Theos Agathos appears mainly in treaties between cities (cf. A.Chaniotis, *Ktema* 13 [1991] 27-28) and in decrees for foreign judges (cf. *I.Magnesia* 105), mostly in the first line and in the nominative. Dedications to Theos Agathos are relatively rare (*SEG* LIV 1486, 1487), moreover he is usually worshipped together with other deities. In some cases Theos Agathos is to be understood as an epiklesis of Zeus; cf., e.g., M.H. Sayar, *Olba* 2 (1999) 141; M.Sayar, K.Ehling, P.Daniel, in M.Meyer, R.Ziegler (edd.), *Kulturbegegnung in einem Brückenland. Gottheiten und Kulte als Indikatoren von Akkulturationsprozessen im Ebenen Kilikien* (*AMS* 53; Bonn 2004) 193, 247, ed.pr.

1138: 287/288 no. 2. **Dedication to Zeus Ouebreanos.** Square limestone altar with corner acroteria, found in a private garden in Koru Köyü (Geyve, province of Sakarya). Greek text and French translation in F.Onur, *An.Ép.* (2013) [2016] no. 1461.

Ἀγαθῆι τύ|χῃ· Δι[ὶ] Ουε|βρεανῷ | εὐχὴν Τίτο||ς Ἰούλιος Τρόφιμο|ς

2-3. The epithet is previously unattested and probably derived from a toponym, ed.pr., who on 288 note 11 lists a large number of epithets of Zeus; Δί, *An.Ép.*, where it is pointed out that the space for a second iota is lacking || 4-6. ed.pr. suggests that the man owed his Roman citizenship to a Roman administrator.

1139: 289 no. 3. **Dedication to Zeus Soter.** Limestone stele with mouldings and corner acroteria, found in Pirler Köyü (Taraklı, province of Sakarya). Greek text and French translation in F.Onur, *An.Ép.* (2013) [2016] no. 1462.

Ἀγαθῆι τύχηι· | ἔτους ιε'· ὑπὲρ | τῆς τῶν πατρῴ|νων ἰς αἰῶνα
δι||αμονῆς Αὐρήλι|ος Τρόφιμος Δι|ὶ Σ[ω]τῆρι vv εὐχ[ή]ν

2. Year 15: probably the 15th year of the reign of [redacted] emperor rather than of a local era, ed.pr., with reference to *I.Iznik* II.1 pp. 85-91 [cf. *SEG* LXII 999 with further parallels, Corsten]; B.Puech in *An.Ép.* suggests that the emperor is Caracalla, which yields 212/213 A.D. || 5-6. Aurelius Trophimos is probably a freedman concerned about the eternal διαμονή of his patrons, ed.pr.

1140: 290 no. 4. **Dedication to Zeus Bronton. Limestone stele with mouldings, found in** Bağcağız Köyü (Geyve, province of Sakarya).

vv Ἔτους vv ιβ' vacat | Δειὶ Βροντῶντι Μνε|νεσθεὺς Ἀνδρο|κλέους ἀνέθηκε || vacat χ\<ν\>άριν{ι} vacat

1. Year 12: cf. our lemma no. 1139, app.cr. ad L. 2 || 5. XAPINI, lapis.

1141: 291 no. 5. **Dedication to Zeus.** Limestone altar with acroteria, **broken on top; found reused as a tombstone in the cemetery of the mosque of Muratlar Mahallesi in** Kavak Köyü (Gölpazarı, province of Bilecik).

Ἀγαθῇ τύχῃ vacat | Απφους Νεικοστρά|του Διεὶ ἐξ εὐχῆς vv | βωμὸν ἀνέθηκεν

1142. Nikaia (area of). Dedication to Artemis, 1st/2nd cent. A.D. **Limestone stele with mouldings and a rosette between two acroteria on the front; presumably found in the area of Iznik, now in the** Iznik Archaeological Museum. Ed.pr. H.S.Öztürk, *Cedrus* (www.mediterra.org.) 1 (2013) 294-296 no. 2 (ph.; Turkish translation). Greek text and French translation in F.Onur, *An.Ép.* (2013) [2016] no. 1457.

Ἀγαθῆι τύχηι· | Θεᾷ vv Ἀρτέμιδι | Ὀστιλία Βρεισηΐς | κατὰ ὄναρ vv ὑπὲρ || τοῦ υἱοῦ Βρεισηϊανοῦ | καὶ τοῦ οἴκου vacat

3. Ὀστιλία: ed.pr. refers to Ὀστίλιος on record in Nikaia: *I.Iznik* 34; *SEG* LV 1353 [see also *I.Iznik* 1161 and 1589 from Nikaia; further *IGUR* 837 (cf. L.Robert, *CRAI* [1978] 269-276 = *OMS* V 725-732) and perhaps *ILS* 3720 from Rome, Corsten] || 5. Βρεισηϊανός: previously unattested, derived from the mother's name by adding the common ending -ιανός; cf. *SEG* LX 1978, ed.pr., who understands mother and son to be slaves; contra P.Hamon, *BE* (2014) no. 477: 'ils ne sont pas esclaves'.

1143. Nikaia (area of). Dedication to Zeus Soter, 1st/2nd cent. A.D. **Moulded limestone stele** [or rather altar, according to the ph.?, Corsten]; presumably found in the area of Iznik, now in the Iznik Archaeological Museum. Ed.pr. H.S.Öztürk, *Cedrus* (www.mediterra.org.) 1 (2013) 296 no. 3 (ph.; Turkish translation). Greek text also in F.Onur, *An.Ép.* (2013) [2016] no. 1458: Διὶ vac. | Σωτῆρι

1144. Nikaia (area of). Epitaph of Severus, his wife Casia Maxima and his cousin/niece Pontia **Pactumeia, 2nd cent.** A.D. Front of a limestone sarcophagus (?) [perhaps rather a plaque?, Corsten], broken in four pieces; at right a pilaster with capital; moulded above. Found in Çiçekli Köyü in the district of Iznik, now in the Iznik Archaeological Museum. Ed.pr. H.S.Öztürk, *Cedrus* (www.mediterra. org.) 1 (2013) 296/297 no. 4 (ph.; Turkish translation). Greek text and French translation in F.Onur, *An.Ép.* (2013) [2016] no. 1459.

[- - - - - Σεο]υῆρος βουλευ[τ]ὴς ζῶν ἑαυτῷ τὴν σορὸν
[κατεσκεύα]σα καὶ τῇ γλυκυτάτῃ γυναικὶ Κασίᾳ Μαξίμᾳ
[ζησάσῃ ἀμ]έμπ(τ)ως ἔτη λ' καὶ τῇ ἀνεψιᾷ Ποντίᾳ Πακτου-
4 [μείᾳ - - -]είνῃ ζησάσῃ ἔτη γ', μῆνας τέσσαρας, ἡμέρας
[- - - - - -]· μετὰ τὸ κατατεθῆνα[ί] με ἕτερον μηδένα βλη-
[θῆναι· ἐὰ]ν δέ τις σκυλῇ τὸ μνημεῖον ἢ ἕτερόν τινα εἰς
ὃν βάλῃ, δώσει προστείμου τῷ ἱερωτάτῳ ταμείῳ
8 vacat X ,βφ' vacat

1. Initio, praenomen and nomen, P.Hamon, *BE* (2014) no. 477 [ed.pr.'s [Σεο]υῆρος is peculiar; one expects [Σεο]υῆρος; the ph. is not clear at this point, Corsten; βουλευτής: cf. our lemma no. 1128, and as to bouleutai who do not display any prestigious career cf. A.Heller, in A.B.Kuhn, *Social Status and Prestige in the Graeco-Roman World* (Stuttgart 2015) 247-267, especially 266: lack of such a career is 'an indication that bouleutic status only constitutes a valid mark of distinction for middle- or low-ranking notables who have no other source of prestige on which to elaborate their self-image', Pleket] || 2. for Κασία/Κάσιος ed. pr. refers to *I.Iznik* 725, 1244 and 1352 || 3. initio [ἀμ]έμπ(τ)ως, ed.pr.; [ζησάσῃ ἀμ]έμπ(τ)ως, Hamon, *loc.cit.* || 3-4. for Pactumeia/Pactumeius ed.pr. refers to *I.Iznik* 1473 || [6-7. εἰς | ὃν βάλῃ is strange, Pleket; perhaps εἴσ|ο{ν} for εἴσω?, Zellmann-Rohrer].

1145. Nikaia (area of). Incertum, 1st/2nd cent. A.D. **Limestone fragment with a framed relief depicting a seated female figure (goddess) with a kalathos, holding a patera in her right hand, her left hand touching her veil; to her left a lion standing on a base; inscription above the frame of the relief. Presumably found in the area of Iznik, now in the Iznik Archaeological Museum. Ed.pr. H.S.Öztürk,** *Cedrus* (www.mediterra.org.) 1 (2013) 293/294 no. 1 (ph.; Turkish translation): Τιβερίου Καυδίου

The name of the goddess it not preserved, but she is certainly the Mother of Gods, attested several times in Bithynia (*I.Iznik* 1051/ 1052; *TAM* IV.1.90/91 [Nikomedeia]; *SEG* LVIII 1422/1423 [Bithynion-Klaudioupolis], and perhaps *SEG* LX 1340 [Nikaia/Modrene]), ed.pr. || P.Hamon, *BE* (2014) no. 477: 'corriger en K(λ)αυδίου, plutôt que de songer au gentilice Caudius'; same suggestion in *An.Ép.* (2013) [2016] no. 1456.

1146. Nikomedeia. Trade. O.Bounegru, *Mercator* (see our lemma no. 469) 17-26, republishes his study on merchants in Nikomedeia for which see *SEG* LVI 1397.

1147. Nikomedeia. Honorary inscription for Fl. Ulpius Demokritos, late Antonine/Severan period. White marble statue base moulded above and below; tainia on the shaft; found in Nikomedeia, now in the museum in Kocaeli/Izmit. Edd.pr. M.Adak, K.Stauner, *Gephyra* 10 (2013) 143-151 (ph.; Ger-

lation). Greek text and French translation in P.Puech, *AnÉp.* (2013) [2016] no. 1455; cf. P. Hamon, *BE* (2014) no. 476, for a brief summary.

Κατὰ τὸ κρίμα τῆς
κρατίστης βουλῆς
v Φλ. Οὔλπιον vv
Δημόκριτον
vacat ἥρωα vacat
v Φλ. Οὐλπίου vv
Ἀρριανοῦ υἱόν,
[ἱ]ερασαμένου καὶ δόντος
διαδόσεις βουλῇ τε
vacat καὶ δήμῳ, vacat
πρωταρχήσαντος
καὶ τειμητεύσαντος
καὶ λογιστεύσαντος Προυσαέων
[καὶ] παραπέμψαντος ἐκ τῶν ἰδίων
[Ο]ὐλπία Ἀθηναΐς
vacat ἡ κρατίστη vacat
[τ]ὸν γλυκύτατον υἱόν

3-7. Edd.pr. offer ample reflections on the names of the honorand and his father, both carrying the name Flavius Ulpius, thereby referring to acquisition of civitas romana by ancestors under a Flavian emperor and Trajan; they point out that in *SEG* LV 1388 (Nikomedeia) the ph. shows initio a phi and that, therefore, Φ(λαουΐου Οὐλπίου) should be read instead of (Μ)(άρκου?) Οὐλπίου; they adduce parallels for Φ (and not Φλ) denoting Φ(λαουΐος); in L. 7 in fine a small nu inside the omicron || 8. priest, perhaps, in the imperial cult, edd.pr. || 11. πρωταρχήσαντος: the honorand was πρῶτος ἄρχων, edd.pr. with parallels for the function in Nikomedeia || 12. the honorand was τιμητής/censor, edd.pr. || 13. the honorand was appointed by the emperor as λογιστής/curator rei publicae in Prusa ad Olympum; very small omicron between NT and Σ 14. a parapompe ('ein Geleit') in the context of the transit of Roman soldiers on their way to the East rather than of a travelling emperor, edd.pr. || 15-16. κρατίστη does not indicate that Ulpia Athenaïs belonged to the equestrian order, edd.pr., who refer to *SEG* LV 1371 (Οὔλπιος Ἀθήναιος) for a possible family-member (father or brother of Ulpia?) and to *TAM* IV 175 (Οὐλπία Εὐφροσύνη Ἀθηναΐς: 'möglicherweise eine Verwandtschaft').

1148. Nikomedeia. Weights. See our lemma no. 1880/1881.

1149. Prusa ad Olympum. Inscrptions. For inscriptions published as belonging to **Prusa ad** Olympum (F. Battistoni, P.Rothenhöfer, *EA* 46 [2013] 101-165), but preferably to be assigned to Hadrianoi, see our lemmata nos. 1023-1035, 1037/1038, 1043-1051, 1057, and 1060-1066; cf. *SEG* LXI 1013 app.cr. ad LL. 4-5.

1150. Prusias ad Hypium. Posthumous honorary inscription for L. Domitius Proclus, 2nd cent. A.D. *I.Prusias* 90. S.Perea Yébenes, in C.Wolff (ed.), *Le métier de soldat dans le monde romain. Actes du cinquième Congrès de Lyon (23-25 septembre 2010)* (Paris 2012) 503-511, comments on Proclus' military career and origin. If the list given in the inscription is complete, he was stationed in Raetia (as praefectus cohortis VI Lusitanorum, LL. 3-5), Britannia (as praefectus cohortis I Cubernorum, L. 6, and as tribunus militum legionis II Augustae, LL. 7-9) and Hispania (as tribunus militum legionis VII Geminae, LL. 10/11); he most probably was buried in Prusias since this was his hometown; several Roman soldiers are known from there (list on 456/457). [For a dating of the inscription to the late Antonine period see *SEG* LVII 1290. Corsten.]

1151-1154. Pylai (or area of). Epitaphs, Imperial period and Late Antiquity. Nine tombstones, four of them with inscriptions; exact provenance unknown in most cases, but presumably from Pylai (modern Yalova) or surroundings, now in the open air museum of Yalova. Edd.pr. F.Baz, S.Seçkin, *Olba* 21 (2013) 388-394 nos. 1-4 (ph.; German translation).

1151: 388-390 no. 1. **Epitaph of Aurelius Nikon and Aurelia Marciana, after 212 A.D.** Marble stele, reworked from a pillar, with a semicircular pediment that contains a six-petalled rosette. The upper part of the shaft shows a relief of a funerary banquet with a seated veiled woman to the left and two reclining men, one of whom holds a wreath. Below the recessed field the incision of a boat, inscription below. Found in Koruköy, ca. 10 km west of Yalova.

❦ Αὐρήλιος Νείκων Τατιανοῦ
καὶ Σε{ΡΗ}ρείνας καὶ Αὐρηλία Μαρκι-
ανή, θυγάτηρ Παλαίμονος καὶ Ζω-
τικῆς, τὴν στήλλην ἀνεστή-
σαμεν αὐτοῖς καὶ τοῖς τέκνοις

2. ΣεΡΗρείνας: mason's mistake for the Roman cognomen Serena in the genitive, edd.pr.

1152: 390/391 no. 2. **Epitaph of Tithiouros (?) and others, 1st cent. A.D.** Marble block, back unworked (?); the three other sides show a moulding that on the front contains the first two lines of the inscription.

Τιθιουρος? ζῶν Γ(λ)υκέᾳ τῇ ἑαυ-
τοῦ θ[υ]γατρ[ὶ] ζησάσῃ ἔτη ιη'
καὶ Τίθᾳ τῇ ἑαυτοῦ (γυ)νεκὶ
καὶ ἑαυτῷ τὸ μνημῖον
ἀνέστησεν· Βοονγιων τῇ ἑ-
αυτοῦ ὁμολογημ[έ]νῃ μνίας
vacat χάριν vacat

1. Τιθιουρος: not previously attested, edd.pr. [perhaps a Bithynian name, see D.Dana, *Onomasticon Thracicum. Répertoire des noms indigènes de Thrace, Macédoine orientale, Mésies, Dacie et Bithynie* (Athens 2014) 369, Corsten]; ΓΥΚΕΑ, lapis || 3. in fine ΝΕΚΙ, lapis || 5. Βοονγιων: not previously attested; cf. Βόων, edd.pr. [the reading is most unclear, and Βόων is only attested in Attica from the 5th through the 3rd cent. B.C. (*LGPN* II s.v.), Corsten] || 6. ὁμολογημένη = ὡμολογημένη, 'Verlobte', edd.pr.; P.Hamon, *BE* (2014) no. 474 points out that no parallel is mentioned and suggests that the people were slaves.

1153: 392 no. 3. **Epitaph, after 212 A.D.** Marble block, broken on top.

[-- ca. 8-9 --]ΙΙΑΙΗΙΣ[- ca. 6-7 -]
[1-2 τό]δε μνημῖον κ[ατε]σ[κεύα]-
σα μετὰ τῶν πεδίων [ἐμῶν· Θε]-
αγεννὶς Ζωτᾶτος καὶ Αὐρ(ήλιος)
Ἡρακλίδης ἀναίστησαν τὸ
μνημῖον μνήμης χάριν

3. πεδίων = παιδίων, edd.pr. || 3-4. Θεαγεννίς = Θεαγενίς, edd.pr. || [4. in fine, after ΑΥΡ ■ horizontal bar in the upper part of the line visible on the ph., Corsten] || 5. ἀναίστησαν = ἀνέστησαν, edd.pr.

1154: 393/394 no. 4. **Epitaph of Theophobios, Late Antiquity. Marble stele, broken** above; above, the lower remains of two large ivy leaves [or incised lines that are supposed to indicate a pediment?, Corsten].

ἐνθάδε κατ[ά]-
κιτε Θεοφόβιος
υἱὸς Σείμου ἐ-
4 πιτρόπου γενα-
μένου τῶν ἐνταῦ-
vacat θα vacat

2. For Theophobios cf. e.g. *SEG* XXVIII 571 (Byzantion), edd.pr. || 5-6. for the formula τῶν ἐνταῦθα cf. e.g. *SEG* XLV 859, edd.pr.

1155. **Tieion/Tios. Inscriptions, Imperial to Byzantine period.** B.Öztürk, in N.Türker, G.Köroğlu, Ö.Deniz (edd.), *I. Uluslararası Karadeniz Kültür Kongresi/1st International Conference on the Black Sea Regional Culture, 06-09 Ekim/October 2011, Sinop/Türkiye. Bildiri Kitabı/Proceedings Book* (Sinop 2013) 486-504 (ph.), discusses the history of the city in the light of the inscriptions. The epigraphic material from the city and its territory consists of honorary decrees for state officials, milestones, dedications, weights, epitaphs, amphora handles and seals [for more weights from the region see our lemma no. 1880 Corsten]).

Ö. refers to the following inscriptions: *SEG* XXXV 1358 (fig. 13; [cf. also our lemma no. 1156]); XLIV 1021 (fig. 12; from Sinope); XLVIII 1425 (fig. 17; [cf. also our lemma no. 1156]); LIII 1418 (fig. 16 [cf. also our lemma no. 1156]); LIX 1440 (fig. 19); Solomonik, *NEPKh* I 13 (fig. 9; from Chersonesos in Tauris: cf. L. Robert, *BCH* 101 [1977] 60 = id., *Documents d'Asie Mineure* [Paris 1987] 18/19); Robert, *ÉtAnat.* 289/290 no. 17 (fig. 14). For two unpublished inscriptions see our lemmata nos. 1157 and 1159.

Cf. the similar contribution by B.Öztürk, in M.Manoledakis (ed.), *Exploring the Hospitable Sea. Proceedings of the International Workshop on the Black Sea in Antiquity held in Thessaloniki, 21-23 September 2012* (*BAR* Int. Ser. 2498, Oxford 2013) 147-164 (ph.). Among the many Greek inscriptions quoted, he provides ph. of the following: *IG* II² 10050 (p. 149 and fig. 4; epitaph: Τίβειος Τιανός); *SEG* XLIV 1021 (156 and fig. 27), LIII 1418-1420 (150 and figs. 19-22 [figs. 19 and 20 seem to be identical, Corsten]); LX 1366 (159 and fig. 29); Solomonik, *NEPKh* I 13 (155 and fig. 26); Robert, *ÉtAnat.* 289/290 (150 and fig. 23); D.H.French, *RRMAM* 3.4 (see our lemma no. 1814) no. 05 A (150 and fig. 11; milestone under Antoninus Pius). In addition, he mentions several unpublished inscriptions: an honorary inscription for the governor Caecilius Aristo (149 and fig. 11 [illegible]; for this governor of 218 A.D. cf. R. Haensch, P. Weiß, *Chiron* 37 [2007] 193); a dedication by an ἀγορανόμος (150 with fig. 24; see our lemma no. 1157); a dedication to Herakles Alexikakos, presumably from Herakleia Pontike (see our lemma no. 1167); a dedication to Hosios Dikaios Alexandros; two epitaphs on sarcophagi with the names Διογένης, son of Διογένης, and Ῥοῦφος, son of Παυλῖνος.

Cf. also idem, *TEBE Haberler* 41 (2016) 28-31, and idem and I.F.Sönmez in S.Atasoy, S.Yıldırım (edd.), *Zonguldak'ta Bir Antik Kent: Tios. 2006-2012 Arkeolojik Çalışmaları ve Genel Değerlendirme* (Ankara 2015) 112-122.

1156. **Tieion/Tios. Religion and cults, Imperial period and Late Antiquity.** B.Öztürk, in Ş.Dönmez (ed.), *Güneş Karadeniz'den Doğar. Sümer Atasoy'a Armağan Yazılar/Lux ex Ponto Euxino. Studies Presented in Honour of Sümer Atasoy* (Ankara 2013) 331-346 (ph.), gives an overview of the cults and religious beliefs attested on coins and in inscriptions of the town. He mentions an inscription that was recently found in the southern territory of Tios; it contains the mention of an ἀγών named Συργάστιος and names the ἀγωνοθέτης Ἀντίοχος [this must be the epitaph *SEG* LXII 1068 (attributed to Kaisareia Hadrianopolis according to the extent of its territory as defined in *I.Hadrianopolis* p. 14), Corsten]. Ζεὺς Συργαστής or Συργάστειος appears on many coins of the town minted between Domitian and Geta; for a dedication to Zeus Syrgastes in Alba Iulia cf. *I.Apulum* 706. Epigraphic evidence exists also for Διόνυσος (two dedications, now lost: E.Kalinka, *JÖAI* 28 (1933) Beibl. 94 no. 63; Robert, *ÉtAnat.* 289 no. 16), Ἑρμῆς (inscribed lead weights in *SEG* LIII 1418-1420 [for 1418 cf. also our lemma no. 1155]), and for Μήτηρ Θεῶν on three altars (Robert, *Étanat.* 286 no. 11; *SEG* LX 1366; the third inscription remains unpublished: it is engraved on a piece of a rock found among the remains of a building in Gökçebey İlçesi, Üçburgu Mahallesi, Kayıkbaşı Mevkii). Asklepios appears in a dedication (Robert, *ÉtAnat.* 286 no. 10). The god Γλύκων is attested in an epitaph (now in the museum of Leiden) that is probably originally from Tios (*SEG* XVIII 519; XLVIII 1425 [cf. also our lemma no. 1155]). A dedication to Theos Hypsistos is said to be Jewish (Robert, *ÉtAnat.* 287 no. 12). A Byzantine inscription, now in the museum of Amasra, contains an invocation of God (*SEG* XXXV 1358 [cf. also our lemma no. 1155]).

1157. **Tieion/Tios. Dedication (?) by an agoranomos, Imperial period.** B.Öztürk, in *op.cit.* (see our lemma no. 1155) 491 (ph.), mentions an altar with the relief of a pair of scales and, above it, the inscription [ἀγορ]ανομικός (and an illegible line of text on the upper moulding); the altar is unpublished; ph. in Marek, *Stadt* pl. 2, 2; id., *Pontus et Bithynia* 69 fig. 105, and id., *Geschichte Kleinasiens* 530 fig. 75.

1158. **Tieion/Tios (area of: Gökcebei). Epitaph of Flavius Ponticus and others, 3rd cent. A.D.** *SEG* LXII 1045. D.Feissel in *AnÉp.* (2013) [2016] no. 1454, restores LL. 8-10 as follows: [καὶ? σῶμα | ἄλ]λο ὃ ἂν δόξῃ [συν|(απ]οτεθῆναι ἡμῖν etc.

1159. **Tieion/Tios. Epitaph, Imperial period.** B.Öztürk, in *op.cit.* (our lemma no. 1155) 492/493 (ph.), mentions the end of an unpublished epitaph on a slab (fragment of a sarcophagus?) in a tabula ansata; it threatens any violator of the grave with a payment of 500 denarii. No text, we read from the ph.

- - - - - - - - - - - - - - - - |[- - -]. . . . . . εἰ δὲ μή, δώ|[σ]ει τῷ κατὰ καιρὸν Σ|. . . . . ΝΤΙ Χ φ'

3-4. Ö. refers to Merkelbach-Stauber, *SGO* II 282 no. 10/01/01 (Tieion) L. 1: [- - - - - | τῷ κ]ατὰ καιρὸν στατι[οναρίῳ], and interprets the word beginning with Σ at the end of L. 3 ■ a form of statio or stationarius [one should think of restoring both here and in *SGO* II 282 no. 10/01/01 the prevalent form στατιωνάριος, Carbon].

1160. Tieion/Tios. Incertum (building inscription?), Imperial period. Fragment of a (marble?) slab with inscription in a framed field, broken on all sides except left; found on the site of ancient Tios. Ph. in S.Atasoy, in *Tarhan Armağanı* 33; no text, we read from the ph. [Scheibelreiter-Gail].

----------------[διὰ]
βίου καὶ ἐπῶν[υμος ἄρχων?]
καὶ ἐπιστάτης τ[ῆς πόλε]-
ως καὶ διηνε[κῶς? σε]-
βαστοφάντ[ης καὶ γυ]-
μνασιαρχῶν [ἐκ τῶν]
ἰδίων τὸ τρίτ[ον καὶ]
[ε]ἰχοστὸν Α[-----]

PONTUS

1161. Pontus. Pontians abroad. For people from Amastris, Amisos, Herakleia Pontike and Sinope abroad see our lemma no. 1129.

1162. Pontus. Milestones. D.H.French, *RRMAM* 3.4 (see our lemma no. 1814), contains the milestones of the Roman province of Bithynia et Pontus. For a slightly revised text of the milestone *RRMAM* 2.1 (Oxford 1988) 888 see our lemma no. 1169.

1163. Amaseia (area of: Elvancelebi). Epitaph of T. Doretos, 194/195 A.D. *CIG* 4114; *Studia Pontica* III 216; *SEG* XXXV 1353. C.Marek, in *Personal Names* 185 note 45 (ph.), republishes a revised text after autopsy; now also in C.Marek, M.Adak, *Epigraphische Forschungen in Bithynien, Paphlagonien, Galatien und Pontos* (*Philia* Suppl. 2; Istanbul 2016) 109 (ph.; German translation).

Λίβανος Πο-
λέμωνος Τ(ίτῳ)
Δωρήτῳ π(ατρὶ)
θρέψαντι μ-
νήμης χάριν·
ἔτ(ους) ρϘϚ, μ(ηνὸς) Σεβ(αστοῦ)

2-3. Θεο|δωρήτῳ τῷ, *CIG*, *Studia Pontica*; Τ|Ε? ΔΩΡΗ τῷ, *SEG* || 6. ἔτ(η) β' ἔζησεν, *CIG*, *Studia Pontica*; μ(ηνὸς) Σεβ(αστοῦ), which is year 197 (era of Amaseia) = 194/195 A.D., *SEG*, Marek.

1164. Amastris. Honorary inscription for Antoninus Pius, 138-161 A.D. *SEG* LXII 1048. In *An.Ép.* (2013) [2016] no. 1452 (B.Salway), the text is presented by O.Salomies as follows: vacat Ἀγ[αθῇ] Τύχῃ· vacat | --] Αὐτοκράτ[ορα Καίσαρα | --] Αἴλιον [Ἀδριανὸν --] | ---. O.Salomies points out that only Antoninus Pius is called Aelius Hadrianus.

1165. Herakleia Pontike. History of the city, Hellenistic to Byzantine period. B.Öztürk, in *op.cit.* (see our lemma no. 1155) 505-527 (ph.; Turkish translation), gives an overview of the history of the city and, based on the published inscriptions, discusses socio-cultural, economic and religious aspects; he refers to the following texts (ph.): *I.Heraclea Pontica* 1, 3, 5-7, 9/10, 12/13, 33, 40 and 72; *SEG* XXXI 1072, XXXVI 1166, XLIV 1256, LIX 1448, 1451, 1452, 1454, LXI 1066, 1069 and 1071.

1166. Herakleia Pontike. Indigenous names. On the basis of amphora stamps (*SEG* LIII 1428 and 1430), inscriptions found elsewhere and recording 'Herakleots', and the name-stock of the city assembled in *LGPN* V.A, A.Avram in *Personal Names* 51-62, points out that the name-stock is predominantly Greek, with a quite marked Megarian impact and a 'good number of Ionian intrusions' (53), and subsequently focuses on indigenous names: Νανους, Ναvα (Anatolian 'Lallnamen'); Αττης, Κοας (Anatolian names); Διλιπορις, Πατης (Bithynian names); Θυς, Ποα (Paphlagonian names); Δαος, Ιμμα, Μανης (Phrygian names); Αδα (?), Μῦς (Carian names); Σασινης (Iranian name); Αταρυβης/Αταρυβος, Γόκων, Ζογολαβις, Ταξι (?), Τωλας, Ωγης, Ωρος (indeterminate). Cf. also our lemma no. 1161.

1167. Herakleia Pontike (area of: Devrek). Dedication to Herakles Alexikakos, ca. 200-250 A.D. *SEG* LVIII 1465. Mentioned by B.Öztürk, in Manoledakis, *op.cit.* (cf. our lemma no. 1155) 159 (ph.); ed. pr. id., in *Vir Doctus Anatolicus* 682-698 (ph.; Turkish translation).

1168. Herakleia Pontike. Weights. See our lemma no. 1880.

1169. Kızılcaören. Bilingual milestone, 119 A.D. *SEG* XXXV 1354; *RRMAM* 2.1 (Oxford 1988) 888. D.H. French, *RRMAM* 3.4 (see our lemma no. 1814) no. 51, publishes a slightly revised text [we present here revisions to the Greek part (LL. 7-13) only]. L. 7 in fine Τρα(ϊανοῦ) (*SEG*: [Τρ]α(ϊανοῦ)); L. 8 initio Παρ(θικοῦ) (*SEG*: Πα[ρ(θικοῦ)]); L. 9 in fine Ἀδρι(α)νο (*SEG*: Ἀ[δρ]ιανοῦ); L. 10 Σεβ(αστῷ) ἀρχι(ερεῖ) μεγ(ίστῳ), δημαρ(χικῆς) (*SEG*: Σε[β(αστῷ)] ἀρχ(ιερεῖ) [μεγ(ίστῳ)], δημ(α)ρ(χικῆς)); L. 11 initio ἐξου(σίας) τὸ ς' (*SEG*: τὸ γ').

1170. Neoklaudiopolis (area of: Bayramköyü, ca. 17 km southeast of Vezirköprü). Epitaph of priests of the imperial cult, undated. Limestone block broken at left and right and consisting of two fasciae crowned by a slightly protruding moulding; inscription on the two fasciae; perhaps part of a door-lintel; seen by E.Olshausen and G.Kahl in September 1988; in 2013 no trace of the block was found. Ed.pr. S.L.Sørensen, *EA* 46 (2013) 176-180 (ph.; English translation). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1591.

[---] Παυλείνου οἱ ἱερεῖς τῶν Σεβα[στῶν ---]
[---]ντι καὶ ἑαυτοῖς τὸ ἡρῷον ΕΤ[---------]

1. Two names in the nominative preceded the patronymic Παυλείνου, ed.pr. [for the names Παυλῖνα and Παυλεῖνος in Neoklaudiopolis cf. C.Marek, M.Adak, *Epigraphische Forschungen in Bithynien, Paphlagonien, Galatien und Pontos* (*Philia* Suppl. 2; Istanbul 2016) 76-79 nos. 82 and 86, Pleket] || 2. [- - -]ντι: 'dative singular ending of either an active participle or a noun of the third declension - -, e.g. [ἄρχο]ντι', ed.pr.; in fine perhaps ἔτ[ους] or ἔτ(ους), ed.pr., who assumes that somewhere in these two lines a form of κατασκευάζω has to be accommodated || ed.pr. provides ample evidence for the imperial cult in the area of Neoklaudiopolis [for Neoklaudiopolis in general see now S.L.Sørensen, *Between kingdom and* koinon. *Neapolis/Neoklaudiopolis and the Pontic cities* (Stuttgart 2016), Pleket].

PAPHLAGONIA

1171. **Kaisareia Hadrianopolis (area of: Safranbolu). Epitaph of Diotrephes, 2nd cent. A.D.** *SEG* LXII 1077. C.Marek, in *Personal Names* 175-182 (ph.), republishes the text engraved in a tabula ansata on a rock-cut tomb in the vicinity of Salar Köy about 800 m north of Karakoyunlu (now: Hacılarovası). His text fully supersedes that in *SEG*; we do not note the differences between the two texts in the app.cr.

Σαρδόνυξ Κ(αίσαρος) οἰ[κο]-	4	τῷ vac. ἐποίησεν τὸ ἔρ-
νόμος βασιλείω[ν]		γον ἐκ τῶν ἰδίων
Διοτρέφει φίλῳ χρησ-		μνήμης χάριν

1. Σαρδόνυξ: name derived from a precious stone belonging to the species of the agates, M., with parallels for the name and for Σάρδιον (a cornelian); M.'s article deals with names derived from precious goods (stones, aromatics etc.; cf. our lemma no. 1824); Sardonyx was steward of an imperial estate, M. referring to *I.Prusa* 165 (excellent ph.) for a parallel.

1172. **Kaisareia Hadrianopolis. Christian epitaph with monograms, 6th/7th cent. A.D.** *SEG* LXII 1080. D.Feissel in *An.Ép.* (2013) [2016] no. 1595 (b), reads the monogram at right as follows: Ἡσύχιος χωρεπίσκοπος (*SEG*: Πρωτίνκου σχολαρίου).

GALATIA

1173. **Galatia. Overview of research.** A.Coşkun, *Anatolica* 39 (2013) 169-195, provides an analytic overview of historical, epigraphical and archaeological research in Galatia from 1993 to 2012 with an outlook on current projects and a bibliography; on 181/182 a list of epigraphic and numismatic corpora.

1174. **Ankyra. Names of Galatian aristocrats, Imperial period.** A.Coşkun, in *Personal Names* 79-106, especially 87-101, focuses on four inscriptions from imperial Ankyra for a study of the names of Galatian aristocrats from Augustus to the 3rd cent. A.D.: *I.Ancyra* 2 (list of annual priests from the Sebasteion; 5 B.C.-19 A.D.; comment on Ἰούλιος Ποντικός and Κόϊντος Γάλλιος Ποῦλχερ; out of 32 names 17 are Greek, 8 Roman, 6 Celtic/Galatian, 1 Anatolian), 8 (list of βουλευταί of the Galatian κοινόν; 98 A.D. or between 146 and 161 A.D.; comment on the implication of an Αἴλιος and an Ἄννιος; impact of provincial governors on onomastic practices; predominance of Roman names), 9 (list of βουλευταί under M. Aurelius; steady increase of Roman citizenship [C. thus sees in the lists in *I.Ancyra* 8/9 not members of cult associations, [redacted] now mostly thought (see e.g. *I.Ancyra*), but councillors, as did E.Bosch, *Quellen zur Geschichte der Stadt Ankara im Altertum* (Ankara 1967) 114 note 107, Corsten]) and 81 (cf. our lemma no. 1176). – On 102-104 brief remarks on the Christianization of Galatian names and on 104-106 [redacted] appendix on the ancestors of Γ. Ἰούλιος Σεουῆρος (*I.Ancyra* 72-79).

1175. **Ankyra. Res Gestae divi Augusti.** *I.Ancyra* 1; *SEG* LXI 1099. M.Centanni, in *L'indagine* - - - (cf. our lemma no. 880) 333-354, examines the way in which the Latin text was translated into Greek and argues that Augustus himself kept a watchful eye on the translating process. Cf. also M. Peachin, in W.Eck, B.Fehér, P.Kovács (edd.), *Studia Epigraphica in memoriam Géza Alföldy* (Bonn 2013) 255-274. See also *SEG* LXII 1092 (additional bibliography for *I.Ancyra* 1); W.Eck, in E.Baltrusch, C.Wendt (edd.), *Der Erste. Augustus und der Beginn einer neuen Epoche* (Darmstadt 2016) 17-30; J.Granger Cook, *ZPE* 201 (2017) 68-71; C.Badami, *La traduction grecque des* Res Gestae Divi Augusti. *Les temples d'Honneur et Vertu; aspects formulaires de la religion romaine; abstractions grecques et romaines; histoire et philosophie. Les enjeux du droit romain dans les* Res Gestae Divi Augusti (Paris 2013). Badami non vidimus: see the brief summary in C.Bost-Pouderon, *An.Ép.* (2013) [2016] no. 5, Pleket.]

1176. **Ankyra. Posthumous honorary inscription for Latinia Kleopatra, ca. 135-138 A.D.** *I.Ancyra* 81. A.Coşkun, *ZPE* 185 (2013) 171-184, reprints the text (German translation) and analyzes the personal names and their implications [cf. also our lemma no. 1174]. He dates the inscription to the last years of Hadrian's reign, since 1) the φύλαρχος Κ. [Μά]ξιμος (L. 21) may be identical with the homonymous phylarch in *I.Ancyra* 39 L. 8 (138 A.D.) and the homonymous βουλευτής of the Galatian κοινόν in *I.Ancyra* 9 L. 24 (under Marcus Aurelius), and 2) Βάσσος [redacted] the patronymic of the phylarch Ἡρακλέων (L. 21) may be derived from the name of T. Pomponius Bassus, legatus Aug. Cappadociae et Galatiae 94-100 A.D. [this seems somewhat tight, Corsten]. – The family's names (LL. 1-4): Ἀλέξανδρος (father of Kleopatra) and Κλεοπάτρα point to the family's royal descent, perhaps from the (second-rank) tetrarchs Ἐπορηδοριξ and Δομνέκλειος (Domnilaos/Δομνιλαος) [for both names see now *LGPN* V.C s.vv., Corsten], since Ἀλέξανδρος carries a martial meaning, which was also popular among the Celts, [redacted] shown by many Celtic names, and since the root Κλεο- corresponds to the Celtic root kleo- with the same meaning (cf. Domnekleios). The gentile Λατ(ε)ίνιος is likely to point to a philo-Roman attitude (so already *I. Ancyra*), but it may also have been caused by its resemblance to the Celtic root lato-, 'warrior'. – The names of the twelve φύλαρχοι (L. 20 in fine, C. restores Σαρμ[ίω]νος, argued on 172 note 7; Σαρμ[..]νος or Σαρ[...]νος, earlier edd.; Σ.ρ[...]νος, *I.Ancyra*), among whom is a relatively high number of Roman citizens (42%), and the names of their fathers (LL. 16-22) show the usual mix of Greek, Latin and Celtic (but no Anatolian!) elements, but a good number of Greek and Latin names seem to have been chosen

because of resemblances to Celtic roots or because they are (approximate) translations from Celtic (named by C. 'sprachlich-kulturelle Zweitzuweisung'), e.g. Ἀκύλας (in addition to its being the Greek rendering of Latin Aquila, it is reminiscent of the Celtic root *acu- [cf. *SEG* LXII 1090, Corsten]), Ἀρτέμων (derived from Greek Ἄρτεμις, but also containing a reference to Celtic names such as Artus, connected to 'bear'), and Κλείταρχος (Celtic root kleo-, see above). A comparison with lists of high-priests of the imperial cult (*I.Ancyra* 2: 5 B.C.-19 A.D.) and with lists of councillors of the Galatian κοινόν (*I.Ancyra* 8: 98 A.D.; *I.Ancyra* 9: ca. 170 A.D. [for these two inscriptions see also our lemma no. 1174, Corsten]) shows that the φύλαρχοι, who were members of Ankyra's middle class, held on more closely to their Celtic roots (184: they had 'eine weit höhere kulturelle Beharrungskraft').

1177. Germia (and surroundings). New inscriptions. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 527-619 nos. 1-43, publishes the epigraphic harvest realized in the context of a large survey-project carried out in the period 2009-2011 in the area round Germia (Yürme/Gümüşkonak) and led by P.Niewöhner (cf. *SEG* LXI 1101 and P.Niewöhner (et alii), *AS* 63 (2013) 97-136). – For the topography of the area cf. *SEG* XXXIV 1283 and Walser's map on 599. For inscriptions found in the area and previously published see *SEG* XXXVI 1179-1190, LI 1746-1748 (found in Kadıncık and attributed to the territory of Pessinous) and P. Frei, in *Baki Öğün'e Armağan/Mélanges offerts à Baki Öğün* (Ankara 2007) 87-95. W. points out that the majority of the known texts were untraceable during the survey and must be regarded as lost. W.'s nos. 8, 12, 22 and 40 are already in *SEG* LX 1384/1385 (nos. 12 and 40) and LXI 1102/ 1103 (nos. 8 and 22). We do not reproduce W.'s no. 42, which is 'médiévale' according to D.Feissel, *BE* (2014) no. 581 (Byzantine period, ed.pr.).

1178. Germia (area of: Atlas). Dedication to Asklepios Soter, Imperial period. *RECAM* II 127. Rectangular, gray white marble altar, moulded above and below; upper moulding with corner-acroteria; inscription in a slightly recessed field; below the inscription a large ivy-leaf; built into the wall of a 'Hausruine'. Republished by A.V.Walser, *Chiron* 43 (2013) 557/558 no. 11 (ph.; German translation).

[. . .]ΛΑΣ Γαΐου | [Ἀσκ]ληπιῷ Σω|[τῆρι] κατὰ παρά|[στασ]ιν εὐχήν

1. [Ἀκύ?]λας, *RECAM*; [Ἀσκ]λᾶς, W. (would fit a dedication to Asklepios) || 2-4. [Ἀσκλ]ηπιῷ Σω[τ]ῆρι κ]ατὰ πάν[τα - - -]ν, *RECAM*; παράστασιν: 'Erscheinung', W., referring to *TAM* V.1.361 (Lydian Kollyda); translated by other scholars as 'assistance' ('Beistand'), W., who points out that παραστάτης denotes a helping deity but that for παράστασις as 'help' there are no parallels || [cf. A.Chaniotis, *EBGR* (2013) no. 129: 'the dedication was probably made after a dream'; for παράστασις τῶν θεῶν cf. now H.Malay, G.Petzl, *New religious texts from Lydia* (*ETAM* 28; Vienna 2017) 78 no. 42, Pleket]

1179. Germia (area of: Ayvalı). Dedication to Asklepios Soter and Hyg(i)eia, 2nd/3rd cent. A.D. Gray-white marble orthostate moulded above and below; now in the village-square at Mantalos/Ayvalı. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 547-550 no. 6 (ph.; German translation). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1602.

	vacat Ἀγαθῇ Τύχῃ·		πότων σωτηρία[ς]
	Κυρίῳ Ἀσκληπιῷ		καὶ ἑαυτοῦ καὶ τῶν
	Σωτῆρι καὶ Κυρίᾳ Ὑγε[ί]-	8	τέκνων εὐξάμε-
4	ᾳ Κλαύδιος Ἡρακλᾶ[ς]		νος ἀνέστησεν v
	ὑπὲρ τῆς τῶν δε[σ]-		❦ ❦
	❦ ❦		

2-4. The cult of Asklepios and Hyg(i)eia may have to be related to the hot springs near Ayvalı and Germia, ed.pr. || 4. Klaudios Heraklas: probably a freedman of the δεσπόται in LL. 5-6 (presumably emperors but private estate-owners are not to be excluded); in nearby Kayakent there was an imperial estate (see our lemma no. 1202), ed.pr.

1180-1181. Germia (area of: Ayvalı). Dedications to Men Mantalenos, 2nd/3rd cent. A.D. Two gray-white marble stelai, now in the elementary school in Ayvalı. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 550 no. 7 and 552-556 no. 9 (ph.; German translation); see also id., *AS* 63 (2013) 106/107.

1180: 550 no. 7. **Dedication by a threpte.** The stele is broken above; inscription in a recessed field flanked by two pilasters.

	[- - Δη]-	Μαντα-
	ϊετάρου	ληνῷ ε-
	θρεπτ-	ὐχήν
4	ἡ Μηνὶ	

1181: 552-556 no. 9. **Dedication by Klados.** The stele is broken above; on the shaft the lower part of a relief probably representing Men; underneath a crescent; inscription below the relief on the lower moulding; L. 1 in a script differing from that in LL. 2-3.

Κλάδος ❦ | Μηνὶ Μανταλ|ηνῷ εὐχὴν ❦

Ed.pr. amply discusses Μανταληνός (cf. also *SEG* LXI 1102): probably derived from the place Μάνταλος, mentioned by Steph. Byz. as a Phrygian polis, and probably identical with the site where the three dedications to Μὴν Μανταληνός were found; brief discussion of *MAMA* V 296 (Nakoleia; MANTA: city name; but the edd. also suggest M. Ἀντ. A[- - -]; in *MAMA* V 296 L. 1 Walser suggests Ὁ δ' υἱὸς K[- - -] (majuscule text: ΟΔΥΤΟΣΚ)) and of *MAMA* X 253; in the latter ὅρ(ος) Μαντάλου is 'ohne weiteres möglich'; the text comes from Şehalı, ca. 3 km east of Aizanoi but it is not altogether certain that Μαντάλου is a geographicum, ed.pr.

1182. Germia (area of: Günyüzü). Christian invocations, ca. 550 A.D. (or later). Two monograms on a marble column. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 564 no. 16 (ph.; German translation).

Κύ(ριε) βοή(θει) | Μ(ι)χαήλ

1183. **Germia (area of: Gecek). Christian inscription, early Byzantine period.** Gray-white marble lintel, broken at left; lying in front of [redacted] house. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 565/566 no. 18 (ph.; German translation): [Κύριος φυλάξει τὴν εἴσοδό]ν σου κὲ τὴν εἴξο| vacat δόν σου † vacat

Ps. 120; cf. *SEG* LVI 2126 for many other quotations of this verse, ed.pr., who adds that originally one line was thought to be enough for the verse; in the end [redacted] second line (above the first line) was necessary || 1. in fine, the third letter of εἴξοδον has [redacted] different form: a sort of four-bar letter which probably stands for xi, ed.pr.

1184. **Germia (Gümüşkonak). Boundary inscription, after 529 A.D.** White marble stone broken above and below; above, remains of a moulding; traces of red paint in the letters of the inscription; found a few km south of Gümüşkonak on a hill-top and now on a private farm. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 582-585 no. 35 (ph.; German translation). Greek text and French translation in *An. Ép.* (2013) [2016] no. 1608; cf. D.Feissel, *BE* (2014) no. 581.

[† Ὅ]ροι Οὐ|κωνδιαν|ῶν δια[φε]|ρουσῶν τ[ῷ] || εὐαγῖ ξεν[ῶνι] | Βιλισαρίου [τοῦ] | ἐνδοξ(οτάτου) | κ(αὶ) τῆς περὶ [- - ?]|APOCIM[- -|| -]I[- - - -] | - - - - -

2-3. Ed.pr. refers to *RECAM* II 137 from Kayakent (ca. 7 km south/southwest of Gümüşkonak): † ὅροι Ο|κωνδι|ανῶν κ[ε] τῆς περὶ τ[ὴν] || πόλιν | Εὐδο|[ξιάδα | χώρας?]; 'La mention de la cité d'Eudoxias paraît plus que jamais sujette au caution', F.; Οκωνδιανῶν had previously been interpreted [redacted] an ethnikon, but the new inscription shows that it denotes a toponym (nom. Οὐκονδιαναί), i.e., the name of an estate originally belonging to an individual but in the meantime acquired by a Christian ξενών (L. 5; 'guest-house'), ed.pr., with further comment on this phenomenon; the ξενών may have been in Germia itself but other places are not to be excluded || 6. Βιλισαρίου: Flavius Belisarius (ca. 500-565 A.D.), general under Justinian, ed.pr., with further comment on his political status and wealth || 9. initio: a reference to ἀρόσιμος γῆ ('Acker-land')?, ed.pr.

1185. **Germia (area of: Ayvalı). Epitaph of Sousos, Imperial period.** Gray-white marble column broken above; now in Şihlar Mevkii 'an einer Hausecke'. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 556 no. 10 (ph.; German translation): Σουσος [- -]|κίου αὐτὸς | ἑαυτῷ ζ[ῶν] | φρονῶν ἀνέ||στησεν vacat

1. Σουσος: ed.pr. adduces Σουσου and Σουσους; Σουσος is rarer and is to be distinguished from the Thracian name Σοῦσος, ed.pr. [Σουσου (cf. also our lemma no. 1245) and Σουσους are attested almost exclusively in Phrygia and Lykaonia (see now *LGPN* V.C s.vv.) with only one Σουσου from Cilicia (*LGPN* V.B s.v.); for Σοῦσος see 15 attestations from Thrace and Bithynia in *LGPN* IV and V.A, Corsten].

1186. **Germia (area of: Gecek). Epitaph of Asklas and Tateis, Imperial period.** Gray-white marble stele broken above and at left, built into a modern building; inscription with guidelines. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 564/565 no. 17 (ph.; German translation).

[Ἀ]σκλᾶς v Αββικου | [χ]ρηστὲ καὶ Τατεις | [ἡ] γυνὴ αὐτοῦ, vacat | vac. χαίρετε vacat

1. Αββικας: rare Phrygian name, ed.pr.

1187. **Germia (Gümüşkonak). Christian epitaph of the goldsmith Ioannes, early Byzantine period.** Limestone stele on the premises of the local administration; below the inscription a large cross. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 572 no. 23 (ph.; German translation).

† Ἀνὴρ εὐσ|χήμων φ|ίλος πολλ|ῶν ἐνθά||δε κατά|κιτε Ἰωάν|νης χρυσο|χὸς δοῦλ|ος Θεοῦ v

D.Feissel, [redacted] (2014) no. 581: 'il s'agit - - - d'une épigramme iambique, dont le premier vers est plus correct que le second'.

1188. **Germia (Gümüşkonak). Christian epitaph of the smith Alexandros, late 4th/5th cent. A.D.** Limestone stele, broken below; inscription in a slightly recessed field; now kept in a garage north of the school in Gümüşkonak. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 573/574 no. 24 (ph.; German translation):

Ἐνθάδε κατά|κιτε Ἀλέξαν|δρος χαλ|κές· εἴ τις δὲ || κακοπυή|σι τὸ μνημῖ|ον, ΙCΧΙΠΟC|T[- - -]| - - - -

3-4. χαλκές = χαλκεύς, ed.pr. || 7-8. possibly ἴσχι (= εἴσχι instead of ἕξει or ἔχει) πὸς | τ[ὸν Θεόν], ed.pr., who refers to the common Christian formula εἶναι (or ἔχειν) πρὸς τὸν Θεόν; D.Feissel, *BE* (2014) no. 581, prefers ἰσχῖ ('subjonctif aoriste (= σχῇ avec iota prosthétique)').

1189. **Germia (Gümüşkonak). Christian epitaph of Theopemptos, early Byzantine period (after 431 A.D.).** Limestone block broken above ('anscheinend'); now built into the wall of a private house. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 577/578 no. 29 (ph.; German translation). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1606.

ΑΚΙ[.]ΕΟΥ | δδλ[ο]ς τῆ|ς Θεοτόκου | Θεώπεντ||τος υὑὸς | Ἰωάνου | δεκανοῦ | vacat † vacat

Initio perhaps [Ἐνθάδε κατ]|άκι[τ]ε, followed by ὁ{υ}, ed.pr., who adds that [Θ]εοῦ does not fit the preceding or following text || 2. a correction into δο(ῦ)λ[ο]ς is not to be excluded, ed.pr. || 3. Θεοτόκου: indicates that the inscription postdates the Council of Ephesos in 431 A.D., ed.pr. || 4-5. Θεόπεμπτος: appears almost exclusively in Christian inscriptions, ed.pr. || 7. δεκανοῦ: low grade in ecclesiastical, monastic or civil administration, ed.pr., who refers inter alia to S.Hübner, *Der Klerus in der Gesellschaft des spätantiken Kleinasiens* (Stuttgart 2005) 25 and 34-37.

1190. **Germia (area of: Günyüzü). Christian epitaph of Theodora, 5th/6th cent. A.D.** Limestone pedimental stele; pediment separated from the shaft by a line; in the pediment a cross. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 563 no. 15 (ph.; German translation); cf. D.Feissel's comment in *BE* (2014) no. 581.

Ἔνθα κατάκειτε [ἡ δ]ọύ|λη τοῦ Θεο[ῦ Θε]ον|δώρα Ἀρ[μ]έ[νισ]|σα π[ό]λε[ως] || Νηκωπόλεọς, θυγάτηρ Ἀττικοῦ [.]Ạ[.]|CẠMII[---]| ----

3-4. AP̣[- - -]|CAΠ[.]Λ[.....], ed.pr.; we give Feissel's reading, yielding Nikopolis in Armenia (ll. 3-6) || 5-6. Νηκωπόλεως = Νικοπόλεως ('aus Nikopolis'), ed.pr. || 7-8. for [τελευτήσα]|σα μη[νί -] there is not enough space; [ζήσα]|σα is incompatible with the traces of letters, ed.pr.

1191. **Germia (area of: Gecek). Christian epitaph of Maria, 5th/6th cent. A.D.** Limestone fragment broken on all sides except above; built into the entrance-gate of a house. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 566 no. 19 (ph.; German translation).

[Ἐνθά]δε κατάκι|τε Μαρία Λωκι|ν ανοῦ, Ṭịμᾶ(?) υεἰọῦ· | v v ἰνδικτιῶ[νος --]

1192. **Germia (Gümüşkonak). Christian epitaph of a trader, 5th/6th cent. A.D.** Limestone block; traces of red paint in some letters; now built into the wall of a private house. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 569-571 no. 21 (ph.; German translation). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1604.

Ἔνθα κατ[άκειτε | ὁ δ]ọῦ[λ]ọς τοῦ [Θε]οῦ | C[. . . .]AC πραγματευ|τὴς π[ό]λεọς Ἀπαμίας || Συρίας κὲ ἡ σύμβιος | Εὐβ[ού]λα vacat | OY vacat

3-4. πραγματευτής: in the first two/three cent. A.D. an 'estate manager' (like οἰκονόμος); in early Byzantine times it denotes a merchant/trader, ed.pr. || 6. Εὐβ[ού]λα: rare name in Asia Minor, ed.pr., who adds that Εὐπόλλα, Εὔθυλλα, Εὔφυλλα are incompatible with what one discerns on the stone.

1193. **Germia (Gümüşkonak). Christian epitaph of Chariton, 5th/6th cent. A.D.** White marble stele; now in a private house. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 574 no. 25 (ph.; German translation).

† | Ἔνθα κα|τάκιτε | ὁ δοῦλος || τοῦ Θεοῦ | Χαρίτω[ν | ..]Ç[---]| --

6. The chi consists of 'einer nach links gerichteten, stehenden Tilde, die durch eine beinahe waagrechte Haste gekreuzt wird', ed.pr. || 7. initio possibly a my, ed.pr.

1194. **Germia (Gümüşkonak). Christian epitaph of Theodosi(o)s, 5th/6th cent. A.D.** Gray clay tile; now in a private house, whose owner reportedly found the tile during excavations of a tomb under his farm. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 579 no. 30 (ph.; German translation); cf. D.Feissel's comment in *BE* (2014) no. 581.

vacat † vacat ✳ | † Ἐνθάδε κατάκητε | ὁ δῶλος τọῦ Θεọῦ Θεο|δόσις, ἀνὴρ Αὐξονίας

4. Αὐξονίδ(ο)ς, ed.pr., who adds that Αὐξονίς is unattested; we give the reading of F., who points to an Αὐξονία on record in *SB* 9763.

1195. **Germia (Gümüşkonak). Christian epitaph of Phokas, 5th/6th cent. A.D.** *SEG* XXXVI 1185. Gray-white marble stele moulded above; now fixed in the floor of the court of the mosque. Republished by A.V.Walser, *Chiron* 43 (2013) 580/581 no. 31 (ph.; German translation). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1607.

Ἔνθα κατά|κιτε Φωκ|ᾶς σκριṇιά|ριος Βυζά||ντιο[ς] υἱὸ|ς Ἀκύ[λ]ạ | κὲ Ἀρε[θ] v v |ούσης vacat

1. Ἐν[θα κ]ατά, *SEG* || 2-3. [Θ]ω[μ]ᾶς, *SEG* || 3-4. σ[κ]ρịν[ι]ά|ριος, *SEG*; W. refers to R.Haensch, in M.Faraguna (ed.), *Archives and Archival Documents in Ancient Societies: Legal documents in Ancient Societies* IV (2013) 336/337, for scrinia ('bureaus in the civil administration') || 6. Ἀκα[κίο]ṿ, *SEG* || 7-8. Ἀγ[θ]|ούσης, *SEG*; D.Feissel, *BE* (2014) no. 581, prefers Ἀρε[σκ]|ούσης ('nom plus répandu qu'Arethousa dans le domaine grec').

1196. **Germia (area of: Kavacık). Christian epitaph of Alexandros, 5th/6th cent. A.D.** Gray-white marble stele broken at right; inscription in a slightly recessed field; found in the cemetery of Kavacık. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 586 no. 37 (ph.; German translation).

vacat Ἔν[θα vac.] | vac. κεκο[ίμη]|ται ὁ δọ[ῦλος] | τοῦ Θ(εο)ῦ Ἀ[λέξαν]|δ[ρ]ος? A^N^I[. . . . .] | vacat μη(νὶ) Δεκεμ[βρίῳ . . ., ἰν]|δ(ικτιῶνος) η' † vacat

5. In fine small nu (or kappa) above the line, ed.pr. || 7. initio delta followed by abbreviation sign (ς), ed.pr.

1197. **Germia (Gümüşkonak). Christian epitaph of Solomon, 6th cent. A.D.** Large rectangular limestone block; inscription in a slightly recessed and framed field; now on the premises of the local administration in Gümüşkonak (a quarter of Yürme = Germia). Ed.pr. A.V.Walser, *Chiron* 43 (2013) 567-569 no. 20 (ph.; German translation); cf. D.Feissel's comment in *BE* (2014) no. 581. Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1603.

[Ἐ]νθάδε κατάκειτẹ | ọ̔ [δ]ọῦλος τοῦ Θεο[ῦ] v | Σọ(λ)ọμὼν πọ(λεως) Γερμạνι|κ[είας] μονῆς τοῦ ἁγίου || Κ̣ωνσταντίνου· τελ(ευτᾷ) | μηνὶ Ἰουνίῳ ιθ', ἰνδ(ικτιῶνος) ιγ'

3. Omicron superimposed on pi, ed.pr. || 3-4. πọ(λεως) Γερμανι(ῶν?) | Ι[. . . .] μονῆς, ed.pr., who suggested in l. 4 initio τ(ο)ῦ ἡγ]ουμ(ε)ν(ο)ς; we give Feissel's reading; Solomon belonged to the monastery of St. Constantine (the emperor Constantine the Great) in Germanikeia in Euphratesia, F. || 5. in fine TЄΛ could also be resolved as τελ(ευτήσας), ed.pr.

1198. Germia (Gümüşkonak). Christian epitaph of Ianis (Ioannes) and Anastasi[- -], undated. Limestone stele rounded above and broken below; traces of red paint in the inscription; now in a private house in Gümüşkonak. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 574/575 no. 26 (ph.; German translation).

† | Ἐνθάδε | κατάκιτε | [ὁ] δοῦλως τοῦ || [Θ]εοῦ Ἰάνις κ(ὲ) | v Ἀναστα| vacat ϛ[ία] vacat

6-7. Or Ἀναστά| vacat ϛ[ιος], ed.pr.

1199. Germia (Gümüşkonak). Christian epitaph of Philoumenos, undated. Limestone stele with engraved pediment; in the upper corners semi-circular decorations; inscription in a slightly recessed field; traces of red paint in the letters; previously at the entrance of a farm, now lost. Ed.pr. A. V.Walser, *Chiron* 43 (2013) 575 no. 27 (ph.; German translation); cf. D.Feissel's comment in *BE* (2014) no. 581.

† Ἐνθάδε | κατάκει|ται Φιλου|μενὸς κα||λλάϊ[ν]ος

4-5. κὲ || ΜΑ[. .]ΟC, ed.pr., who reads in L. 5 initio two triangular letters (ΛΛ) and interprets them as a mu, though he allows that this my differs from that in L. 4; we give the reading of Feissel, who recognizes 'un adhérent de la faction des Bleus' and point to his discussion of καλλάϊνος in *BE* (2004) no. 379.

1200. Germia (Gümüşkonak). Christian epitaph, undated. Limestone block broken above; built into the wall of a ruined house. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 576/577 no. 28 (ph.).

- - - - |ΜΑΡΟC κὲ Ἐλ|ουστρία καὶ Ε|ὐτ(υ)χις διαφέ|ροντα Βλα||ουδος Εὐκρ|ατᾶ Γεωργ|ίου vacat

1. Μαρος or a name like [Κα]|μαρος vel sim., ed.pr. || 1-2. Ἐλουστρία: unparalleled, ed.pr., who refers to Ἰλλούστριος 'Ηλλούστριος || 2-3. Εὐτυχίς (fem.) or Εὐτύχις (= Εὐτύχης; masc.), ed.pr. [or Εὐτύχι(ο)ς, Corsten] || 3-5. διαφέροντα: often with dative or genitive of the person(s) to whom a tomb belonged; in that case Βλαουδος (LL. 4/5) would be the genitive of an otherwise unattested name Βλαους || 5-6. Εὐκρατᾶ: gen. of Εὐκράτης or of Εὐκρατᾶς? (unattested), ed.pr.; D.Feissel *BE* (2014) no. 581, points out that in 6th-cent. A.D. Constantinople there was a monastery τῶν Εὐκρατάδων and that the name Εὐκρατᾶς is attested in the 7th cent. A.D. || ed.pr. conjectures that in the beginning of the text there may have stood a formula ἐνθάδε κατάκεινται followed by three names in the nominative; for the combination of that formula with a form of διαφέρω ed.pr. refers to *RECAM* II 121 A (from Günyüzü, not far from Gümüşkonak).

1201. Germia (Gümüşkonak). Incerta and a Christian epitaph, undated. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 581/582 nos. 32-34 and 585 no. 36 (ph.), publishes the following four fragments: **no. 32** (epitaph): † ἐνθάδ[ε κα|τά]κιτε ΙΡ.[- -| - -]C- - -; **no. 33**: - - - |ΠΑΤ[- - -]|ΦΗ[- -]|ΤΟΥ[- - -]; **no 34**: - - - |[- -]CΥΕ[- - | - -]ΑΓΡΙΟ[- - (perhaps names: e.g. Εὐ- and Φιλάγριος, ed.pr.); **no. 36**: - - -|ΚΟΙΙΙ[- -]|ΔΑΝΤ[- -]|ΚΤΙΣΙ- - -

1202. Goeleon (Kayakent). Honorary inscriptions for Philippus Arabs, 247 or 248 A.D. Two gray-white marble pedestals moulded above, used as columns near the entrance to the fountain under the old mosque; inscriptions on the moulding and the shaft on each pedestal, largely erased; both inscriptions in the same script. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 587-592 no. 38 A and B (ph.; German translation of A only). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1609 (a) and (b).

A:
vacat Ἀγαθῇ v τύ[χ]ῃ vacat
τὸν γ[ῆς κ]αὶ [θαλ]άσσης καὶ
[πα]ντὸς ἔ[θ]νους δ[ε]σπό-
4 [τ]ην Αὐτ(οκράτορα) Καίσ(αρα) Μ(ᾶρκον) [Ἰο]ύλι[ο]ν
Φίλιππον vac. Ε[ὐ]σεβ[ῆ],
[Ε]ὐ[τ]υχῆ Σεβ(αστόν), δη[μ]αρχι-
κῆ[ς ἐξ]ο(υ)σίας, [ὕ]πατον τὸ[.'],
8 Κα[ρπι]κ[ὸ]ν [κ]αὶ Γερμανικὸν τὸ
κοινὸν τῶ[ν - - - - - - - - - - - - - - - -]
ῥηγεῶ[ν]ος τὸν ἑαυτῶν v v?
δ[ε]σπ[ό]την [- 3-4 -]ΤΡΟΠ[- 2-3 -]
12 [. .] ΤωΙ[. . . .]ΙC[. .] CΙΕ[11]ω[. .]
ΙΟC ΚΑΙ[. .]ΦΙC ΟΥΤωΝΚΙΛ
[.]Τ[.] Τω[. . . .]Τ[. . .]ω/Ι[- - -]
- -
16 [ἐ]π[ι]μεληθέντ[ος] ΑΙ[. . . .]Η[. .]
[. .] οἰ[κο]νόμου τῶν [- - - - - - - - - -]

1. On the moulding || 7. OCIAC, lapis; in fine ὕπατον τὸ [β'] or [γ'], ed.pr.; this implies a date in 247 or 248 A.D., ed.pr. || 8. Καρπικός, Γερμανικός: known from papyri but so far not from inscriptions; given to the emperor in 248 or 249 A.D., ed.pr. || 8-11. an association of tenants on imperial estates in a regio (ῥηγεών; mostly called ῥεγιών or ῥεγεών); in L. 11 perhaps [ἐπι]τρόπ[ου (or -ων)]: 'procurator(s)'; cf. B L. 6, ed.pr. || 13. φίσ[κ]ου is incompatible with the letter traces, ed.pr. || 16. [Αἰ]λίου [Νεοκ]η[- -?], ed.pr., who refers to B L. 8 || 16-17. the estate-manager (οἰκονόμος) was responsible for the erection of the statue (cf. B LL. 8-9), ed.pr. || the erasure is due to the damnatio memoriae of Philippus Arabs in 249 A.D., ed. pr.

B:
- -
[- 4-5 -]CΕ[- - - - - - - - - - - - - - - -]
Ν/[. . . .]ΙΕΙΙΑΥ[.] CΙΤ[- - - - - -]
τοὺς ἑαυτῶ[ν - - - - - - - - - - - - - - -]
4 [. .] ΙΙΙΟΙΙ[- 4-5 -]ΙΙ[- - - - - - - - -]
[. .]κκίωνος καὶ CΟΟ[. . . .]Α[- -]
[κρ]ατίστων ἐπιτρόπων [- ca. 5 -]
vacat δ[ι]ευτυχῖτε vacat?
8 [ἐπιμ]εληθέντ[ος] ΑΙΝCΙΚ[- - - -]
[. . . .] οἰκονόμου τῶ[ν.]Ι Ι[- - - -]

Initio probably ca. 8 lines lost, ed.pr. || 5. [Μι]κκίωνος?; probably one of the ἐπίτροποι in L. 6, ed.pr. || 7. διευτυχῖτε: a 'Segenswunsch' rather than 'Gruss', ed.pr., with a few parallels from inscriptions || 8. Α(λλου) Νεικ[ηφόρου] (or Νεικ[ηρατου]?), ed.pr. (cf. supra A ad L. 16).

1203. Goeleon (Kayakent). Epitaph of Detaros, 3rd/4th cent. A.D. Limestone stele moulded above; now in the old village-school. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 592/593 no. 39 (ph.; German translation): Δήταρος Γαει|ανοῦ ἔνθα κα|τάκιτε ᾧ κὲ Ἀ|μια μνήμης || χάριν ἀνέστη|σα vacat

1. Δήταρος: variant of Δηϊόταρος, ed.pr., who wonders whether correction into Δη(ϊό)ταρος should be made || 2-3. despite the formula ἔνθα κα|τάκιτε it is not clear whether the deceased was a Christian, since the formula comes after the name occurs also in non-Christian inscriptions of the Imperial period, ed.pr. with references.

1204. Goeleon (Kayakent). Christian (?) epitaph of Theodoros and his wife, early Byzantine period. Limestone stele; inscription in a field framed by a simple line; built into a private house. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 595/596 no. 41 (ph.; German translation).

Μνῆμα | διαφέρο(ν)|τα Θεο|δώρου || ὑειὸς | Εὐπα|λήω | κὲ τῆς | συνβί||ο αὐτ|ο ΔΩ|ΝΙ[.]ΥΙC[--]

2. In fine a horizontal stroke above the omicron, ed.pr. || 5. ὑειός: nom. instead of gen., ed.pr., who does not exclude, however, that we have 'eine an episch-ionischem υἱέος orientierte Genitivform' || 6-7. Εὐπαλήω: either a variant of Εὐπαλίου or, less likely, dative Εὐπαλίῳ (instead of the genitive), ed.pr.; D.Feissel, *BE* (2014) no. 581, provides various references for the name Εὐπάλιος.

1205. Goeleon (Kayakent). Incertum, undated. Fragment of a white marble plaque broken on all sides except below; inscription divided into two parts by a 'Leiste (Arm eines Kreuzes?)'; built into a private house. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 598 no. 43 (ph.).

--------------- || -----
[--]Κ[.]ΝΓ || Ε[---]
[--]ΛΕΙΑΝΟΣΑ || ΜΙ[--]
[--ἀ]δελπί μου || [----]
[--]ΕΙΝΟΥΚΑ || [----]
[--]ΛΟΥΛΟΥ || [----]

3. [ἀ]δελπί = [ἀ]δελφή (or -ῇ), ed.pr.

1206. Pessinous (territory of: Dutlu). Honorary inscription for L. Pontius Varronius Seneca, ca. 70-80 A.D. White marble block broken above and in the lower left corner; built into a wall in Dutlu. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 530-544 no. 1 (ph.; German translation); cf. also id., in P.Niewöhner et al., *AS* 63 (2013) 104 (with 117 fig. 26). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1600.

[ar]millis [-- ca. 6 --]ΙΙC[--]
[ἡ] βουλὴ καὶ ὁ δῆμο[ς]
Σεβαστηνῶν Τολι[σ]-
τοβωγίων Λούκιον Πόν[τ]-
ιον Οὐαρρώνιον Λουκίου υἱὸν
Οὐελείνα Σενέκαν Πεσσιν(ούντιον)
[τ]ὸν πρειμοπειλάριον λεγιῶ-
[νος] τ[ρί]της Αὐγούστης δωρεαῖς
[δεδωρημένον ὑ]πὸ μεγίστου vac.
[Αὐτοκράτορος Οὐ]εσπασιανοῦ Καί-
[σαρος Σεβαστοῦ ἐν] τῷ κατὰ Ἰουδαίαν
[πολέμῳ στεφάνῳ] χρυσίῳ καὶ ἄστη πο[ύ]-
[ρῃ, πρότερον? δὲ μ]ουράλει στε[φ]άνῳ v
[καὶ καθηρίοις?, ψελ]λίοις ἐτείμησεν v
[------------] ἀρετῆς ἕνεκεν vac.

1. armillis: relatively unimportant honor, always granted together with torques and phalerae, ed.pr. || 2-4. immediately after the annexation of Galatia by the Romans three poleis, connected with three Galatian tribes, were created: Ancyra, Tavium and Pessinous. The Tolistobogioi were centered around Pessinous, ed.pr., who argues that 'the council and the demos' of the Sebastenoi Tolistobogioi are identical with those same institutions in Pessinous, referring to *I.Pessinous* 170; mention of the name of the tribe served to reinforce their identity as Galatians, ed.pr. || 4-8. a homonymous primipilaris is on record in the Latin inscription *I.Ancyra* 166, ed.pr., who hesitates but does not fully exclude identifying the two men as one; both Πόντιος and Οὐαρρώνιος are unattested in Pessinous and are rare in Asia Minor; the double gentilicium possibly reflects an adoption or the addition of the gentilicium of the mother, ed.pr., with ample commentary about the function, status and duration of the career of a primipilaris (ex-centurio primus pilus); legio III Augusta was stationed in North Africa, from which the honorand at the end of his career returned to his home-city || 12-14. ed.pr. presents his restorations exempli gratia: mention of the corona aurea, hasta pura (mostly called δόρυ (καθαρόν) or, in one case, λόνχη λείτη), corona muralis, καθήρια (καθήριον denotes 'Halsschmuck'; in this case torques and phalerae) and ψέλλια ('armillae'; cf. L. 1); the honorand did not earn his honors in the legio III Augusta but after his exploits in Judaea he was sent to North Africa to serve with legio III Augusta, ed.pr.

1207. Pessinous. Building inscription, Imperial period. *SEG* LX 1388. G.R.Tsetskhladze, in S.Dönmez (ed.), (cf. our lemma no. 1156) 417/418 figs. 18/19 (ph.; dr.), republishes the architrave fragment that was found in the bed of the river Gallos and is now kept in the garden of the excavation house. The author dates the inscription at the latest into the 2nd cent. A.D.

1208. **Pessinous (territory of: Dutlu). Dedication, Imperial period.** White marble altar with large moulding above and akroteria in the corners; on top a place for a 'flache Schale' has been carved out; largely erased inscription on the shaft; built into a funerary table in Dutlu. Ed.pr. A.V. Walser, *Chiron* 43 (2013) 544 no. 2 (ph.): ---| [..]ΙΑΙ[---| ...]Ϲ[---| .]ΙΟΜ[---|| .]ΤΕΡ[---| .]ΑΙϹΑΥ.Ι[---]

4-5. [--θυγ||α]τέρ[α--?, ed.pr. || 6. [κ]αὶ ἑαυ[τ]ῆ[ς]?, ed.pr.

1209. **Pessinous (territory of: Eski Yazır)? Epitaph of Thalleia, Imperial period.** Gray-white marble stele moulded below; built into the base of a column of the old mosque; inscription in a field flanked by pilasters; above the inscription ■ wreath. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 546/547 no. 5 (ph.; German translation).

Θαλλ(ε)ία Ἀσ|κληπιοῦ κα|τεσκεύασεν | ἑαυτῇ ζῶσα || τὴν ἰστήλην | καὶ Ἀσκληπιὸς | καὶ Ι[.]ΛΗ τῇ γ|λυκυτάτῃ μη|τρὶ κατεσκεύα|| vacat σαν vacat

1. ΘΑΛΛCIA, lapis || 7. a name like Κάλη or Ἰόλη, ed.pr. || for the attribution to Pessinous cf. our lemma no. 1211 app.cr.

1210. **Pessinous. Epitaph, Imperial period.** *I.Pessinous* 83. In a discussion of the term γράδος, A. Avram, *art.cit.* (see our lemma no. 1876) 276/277, proposes the following restoration of LL. 2-4: |τὴν κ]ατασκευὴν [τοῦ e.g. βωμοῦ σὺν | τ]ῶι γραδικῶι [--ἀνέθηκεν].

1211. **Pessinous (territory of: Çardaköy)? Epitaph of Lala, 1st/2nd cent. A.D.** White marble stele broken above and below; now in a private house in Çardaköy; above the inscription, in a slightly recessed field, representation of a basket. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 545/546 no. 4 (ph.; German translation): Λαλα Φιλίπ|που θυγάτηρ, | Μαμα δὲ γυνή, ἥρως, χα[ῖρε]· ἀνέ[στησ---]| ---

RECAM II 115 offers a precise parallel for the formulas of this text, ed.pr. || [attribution of places north of Dutlu to the territory of ■ city is uncertain; we hesitatingly opt for Pessinous, because there are roads both north and south of Dutlu leading toward that city. Walser (per ep.) does not believe that the areas east of Mount Didymon belonged to Colonia Germa, although complete certainty is impossible, Pleket].

1212. **Pessinous (territory of: Koças)? Epitaph of Ammia, ca. 150-250 A.D.** Gray marble doorstone stele broken below and at left; built into a fountain; between the moulding above and the door-relief, an erased inscription of two lines; below it in another, polished field possibly another text; below the second field a door-lintel with ■ palmette freeze above a 'Perlstab'; in the four panels a door-knocker, a lock, an ear of corn and ivy. Ed.pr. A.V.Walser, *Chiron* 43 (2013) 544/545 no. 3 (ph.; German translation).

[-ca. 5-6-τῇ] θυγατρὶ Ἀμμίᾳ κὲ ΙΙΟ|[----τῇ] ἀδελφῇ, μνήμης χάρι[ν]

1. initio name of the father or mother, ed.pr. || 2. initio name of ■ brother, ed.pr. || for the attribution to Pessinous cf. our lemma no. 1211 app.cr.

1213. **Pessinous. Mason's mark, Imperial period.** Ed.pr. G.R.Tsetskhladze, in S.Dönmez (ed.), *op. cit.* (cf. our lemma no. 1156) 418 fig. 22 (ph.), mentions the mark ΓΑΠ engraved into the wall of a marble basin, now in the garden of the excavation house; for other mason's marks from the site cf. *SEG* LX 1419.

PHRYGIA

1214. **Phrygia. Families, nuclear and extended.** P.Thonemann, in *Roman Phrygia* 124-142, argues that, whereas in large urban communities like Apameia and Hierapolis nuclear families predominate in the epitaphs, in rural areas like the Upper Tembris Valley the 'extended multiple-family household', indicated by ἡ συνγένεια, prevails. To substantiate his thesis he adduces many inscriptions in passing, which we cannot possibly reproduce here for reasons of space. The following texts are discussed in somewhat more detail (between brackets the pages of T.'s article): Merkelbach-Stauber, *SGO* III 16/31/13 (Greek text; English translation; 128/129), 16/31/87 (distinction between εἴδιοι, συγγενεῖς and ἀλλωπατριῶται; 130) and 16/31/85 (130/131); *MAMA* X 272 (concerning partitive inheritance/ division of productive resources). 'Conjugal and parental bonds within the Phrygian peasant household were less significant than grouping by age and gender' (132). As evidence for this view T. underlines the multiple meanings of νύμφη (νύνφη): 'wife', 'daughter-in-law', 'sister-in-law'; it is a 'term for a particular *category* of female within a large, multiple-family household', i.e., 'a young woman who has entered a household by marriage' (132; brief discussion of σύννυμφος in *TAM* V.1.775). Also significant is the fact that τέκνον and γονεύς 'were not restricted to biological kin, but could also be extended to daughters-in-law (and sons-in-law)' (133; *MAMA* X 104 and 191). It is 'women who circulated from one household to another' and as a result 'the son-in-law (γαμβρός) is --- relatively rare --- in Phrygian funerary epigraphy' (133).

On 134-137 marriage-ages for women ('around the age of 16') and men ('before their twentieth birthday' [cf. the contrast with L.E.Tacoma's statement 'Roman males married relatively late, normally between 20 and 30' (*Moving Romans. Migration to Rome in the Principate* (Oxford 2016) 110/111), Pleket]) and the habit of contracting marriages at the village-level are discussed, with special reference to *MAMA* VI 353 (Greek text; English translation; stemma of the family). Family-sizes (many children; a response to high mortality rates) and the predilection for boys over girls are dealt with on 137-139 (*MAMA* X 219 = Merkelbach-Stauber, *SGO* III 16/31/77; Greek text; English translation).

The place of slaves, freedmen and θρεπτοί in Phrygian households is investigated on 139-141, with special discussion of *SEG* XXVIII 1154 (Greek text; English translation); in LL. 6-7 T. reads Χαριτίνῃ προ(ο)ίκῳ θ[ῇ ἀ]|πελευθέρᾳ Εὐτύχ[ου] and consequently he restores L. 1 ■ follows: Αὐρήλιος [Εὔτυχος] (*SEG*: Χαρίτιν ἡ πρόικως [τῇ ἀ]|πελευθέρᾳ Εὐτυχ[ίᾳ]).

1215. **Phrygia. Law in Roman Phrygia.** G.Kantor, in *Roman Phrygia* 143-167, discusses the following topics: 1) Phrygian cities which served ■ centers of jurisdiction districts for the Roman governor of Asia, his legates and his quaestor (conventus; ἀγοραία; 'assize centres': Apamea, Laodikeia, Philomelion, Synnada, with Aizanoi as the fifth in the 2nd cent. A.D. (on 153-155 a survey of the evidence for those cities). Litigants from different parts of the provincia Asia sometimes attended assizes in Phrygia; inversely Phrygian litigants could be asked to go to such centers elsewhere; brief reflections on the relation between the assize structure and Phrygia as a separate region, with a κοινόν of its own; 2) the rise of legal and para-legal experts (on 150 a list of seven νομικοί and πραγματικοί, two advocati fisci and one σημειογράφος ('notary'), not all 'necessarily very high on the social scale' (150/151); contrast with νομικοί from elsewhere in the province: see list on 152 note 23); 3) the grant of jurisdiction in 53 A.D. by Claudius to his procurators and the existence of Phrygia as a fiscal district (with advocati fisci attested in Hierapolis and Synnada [cf. *SEG* LXI 1152 and M.Vitale, *Philia* 1 (2015) 33-45, Pleket]; collaboration between procuratores Phrygiae and the governors; in a 3rd-cent. A.D. dispute between villages about transport requisitions (*SEG* XVI 754) it is the procurator who conducts his own mini-tour of the area without the governor being involved at all; on the other hand in *SEG* LIII 1517 (205 or 208 A.D.; ph.; English translation of LL. 11-16) the judicial powers of the procurator are 'quite restricted' (161)); 4) the implications of the Lydian-Phrygian 'confession inscriptions' [cf. our lemma no. 1837, Pleket], possibly showing that 'Roman justice was not entirely trusted, and that a gap in its provisions was widely felt' (161); 5) brief reflections on the relation between Roman law and local rules/customs/laws. Cf. P.Hamon's summary in *BE* (2014) no. 460.

1216. **Phrygia. Onomastics.** C.Brixhe, in *Roman Phrygia* 55-69, discerns the following characteristics of the onomastics of Roman Phrygia: (1) Greek names prevail; (2) the arrival of the Romans led to an influx of Roman names, in the cities more than in rural areas; in the latter we find less than 10% Roman names; (3) there is a feeble representation of strictly Phrygian names; Phrygian 'Lallnamen' remained popular (e.g. Αβα, Ατας, Ατατας, Ατης, Νανα, Νινα); (4) Persian domination left a few Persian names: Μιθραδάτης, Μίθρης, Ῥατο(υ)φάτης; Semitic names are rare (Βαναβηλος, Μαθιας, Μιχαηλ(ης)/ Μιχαιλιος, Σουσανα); the Galatian invasions left a few Celtic names (Αιοιοριξ, Βριχκων, Βωδοριξ, Δηϊόταρος); Anatolian names are rare (Κιδραμουης, Πιατερος); (5) among the most characteristic Phrygian names are Βε(ν)νιος, Ιμαν (gen. Ιμενος; dat. Ιμεν(ε)ι; acc. Ιμεναν), Ιμενεια, Ουαναξος, Ουαναξ(ι)ων, Ουενασουιας (or -ης), Ουεναυια (or -ης), Ξευνα/Ξευνας, Πρει(ε)ις, Πρειου(ε)ις, Πριεις, Πριειυς and Πρ(ε)ιβις. – Main conclusion: the 'onomastic practices [of the Phrygians] were no more successful at resisting the Graeco-Latin tidal wave than were those of the other peoples of Anatolia' (68) [cf. now also P.Thonemann, *Historia* 64 (2015) 381: 'large-scale decline of indigenous anthroponyms in favour of Greek and Latin personal names across the entire Anatolian peninsula', Pleket].

1217. **Phrygia. 'Crypto-Christian' inscriptions.** After brief reflections on (1) the formulas in and the reliefs belonging to pre-Constantinian Christian inscriptions in general and (2) the concept of 'crypto-Christian' inscriptions in particular, and the reasons why such inscriptions, in which people supposedly had recourse to veiled language, may have been erected (fear of persecution; mere stylistic convention shared by pagans and Christians), É.Chiricat, in *Roman Phrygia* 189-214, selects ■ number of Christian epitaphs (Greek texts; English translations), in an attempt to clarify the concept of 'cryptic Christianity': *MAMA* IV 359 (*Catalogo Denizli* 145; Eumeneia; ph.; the formula ἔσται αὐτῷ πρὸς τὸν Θεὸν τὸν ζῶντα 'makes --- Christianity highly likely' (204)); Ramsay, *CB* 719 no. 654 (Macil near Stektorion in the Phrygian Pentapolis; a πρεσβύτερος building a κοιμητήριον and wishing εἰρήνη πᾶσι τοῖς ἀδελφοῖς; in other Phrygian texts we find τῇ ἀδελφότητι). In these two texts there is 'no ambiguity' (205); *IGR* IV 694 (Merkelbach-Stauber, *SGO* III 16/07/02; Karadirek near ancient Brouzos in the Pentapolis; dr.); *MAMA* XI 145 (*SEG* LXII 1147). Conclusion: 'The entire notion of "crypto-Christian" epigraphy --- is a modern category-error' (214). [For emerging Christian identity in general see now S. Mitchell, in W.Eck, P.Funke (edd.), *Öffentlichkeit – Monument – Text* (XIV Congressus Internationalis Epigraphiae Graecae et Latinae 27-31 Augusti MMXII. *Akten*: Berlin, Boston 2014) 275-297; for 'Crypto-Christians' cf. also U.Huttner, *op.cit.* (cf. our lemma no. 1219) 335-340, Pleket.]

1218. **Phrygia. Montanism.** S.Mitchell, in *Roman Phrygia* 168-197, collects eleven inscriptions: six clearly Christian epitaphs (all inscribed on doorstones; from Temenothyrai) and five other associated doorstones, clearly products of the same workshop 'but not identifiably Christian' (172). M. provides photos of all texts, except for no. 3. We give a *comparatio numerorum* between M. and the corpora of M.Waelkens, *Türsteine* (cf. *SEG* XXXVI 1191) and W.Tabbernee, *Montanist inscriptions* (cf. *SEG* XLVII 2323).

Mitchell, no.	*Türsteine*, no.	Tabbernee, no.
1 (ca. 180 A.D.)	366 (early 3rd cent. A.D.)	3
2 (ca. 180 A.D.)	368 (early 3rd cent. A.D.)	
3 (ca. 185 A.D.)	367 (perhaps 225-250 A.D.)	4
4 (ca. 180 A.D.)	369 (perhaps 225-250 A.D.)	
5	370 (perhaps 225-250 A.D.)	
6 (ca. 190 A.D.)	371 (*SEG* XXIX 1417; ca. 225-250 A.D.)	
7 (ca. 200-210 A.D.)	372 (ca. 225-250 A.D.)	6
8 (ca. 200-210 A.D.)	373 ('kurz nach nos. 371/372')	7
9 (ca. 210 A.D.)	374 ('kurz nach no. 373')	8
10 (ca. 215 A.D.)	375 (*SEG* XXIX 1418; ca. 225-250 A.D.)	5
11 (ca. 215 A.D.)	376 (ca. 225-250 A.D.)	

Some of these texts are 'unambiguously Christian': nos. 1, 3 and 10 (mentioning bishops and a female πρεσβυτέρα); nos. 1 and 7-10 all display ■ Christian cross within a wreath, placed on a table and interpreted by M. as 'a representation of the triumph of Christianity' (183). M. suggests identifying the Ἰσχοπελλιανός mentioned in no. 4 (Τατιανὸς καὶ Κλήμης Ἰσχοπελλιανῷ πατρὶ γλυκυτάτῳ καὶ μητρὶ Σεουήρᾳ ζώσῃ μνήμης χάριν) with Σχοπελλιανός on record in three coin types from Temenothyrai under Antoninus Pius (cf. also Αὐρ. Σχοπελλιανός in *IGR* IV 615, councillor of Temenothyrai).

M. argues that the persons commemorated in these doorstones were 'local citizens of substance' (190) and that the Christians mentioned in nos. 1, 3 and 10 (ἐπίσκοπος; πρεσβυτέρα) were 'not Montanists but precisely their opponents' (196). [Cf. the view of C.Trevett about the 'Christians for Christians'-inscriptions from Phrygia (*SEG* XXVIII 1078): 'I have never been convinced that (they) were Montanists' (*SEG* XLVII 2323 in

fine). For brief remarks on Montanism cf. also G.Rinaldi, *Chaos e Kosmos* 14 (2013) 17/18, and U.Huttner, *op.cit.* (cf. our lemma no. 1219) 256-266 and 301-305. Pleket.]

1219. Phrygia, Lycus Valley. Early Christianity. U.Huttner, *Early Christianity in the Lycus Valley* (Leiden, Boston 2013) passim, quotes and discusses a great many inscriptions from Hierapolis, Laodikeia and Colossae in order to sketch the pagan environment in which Christianity originated and developed itself in the first four centuries A.D. The religious pagan (and Jewish) world (gods; angels) and the political institutions and functionaries of the cities are analyzed in some detail [see now also U.Huttner, in J.Fischer (ed.), *Der Beitrag Kleinasiens zur Kultur- und Geistesgeschichte der griechisch-römischen Antike* (Akten Intern. Coll. Wien, 3.-5. November 2010; Vienna 2014; *ETAM* 27) 211-230 (with D.Feissel's remarks in *BE* 2016 no. 598). Pleket].

1220. Aizanoi. Honorary decree for Menogenes, 49/48 B.C. W.Günther, *MDAI (I)* 25 (1975) 351-356. Republished by P.Thonemann, in *Roman Phrygia* 25-27 (ph.; English translation), in the context of a discussion of the transformation of Phrygian settlements into poleis with a corresponding new form of collective identity.

vac. ἔτους ζλ'· vac.
ἔδοξεν τοῖς ὑπογεγραμμένοις
βουλευταῖς· ἐπειδὴ Μηνογένης Με-
νίσκου τῶν πολιτῶν ἀπὸ τῆς πρ[ώ]-
της ἡλικίας εὐτάκτως καὶ ἐπιει-
κῶς τὸν ἅπαντα τοῦ ζῆν χρόνο[ν]
βεβιωκὼς καὶ διενηνοχ v ὼς τ[ῶν]
ἄλλων ἐν πίστει χρήσι v μ v ο[ν]
ἑαυτὸν παρέσχετο τοῖς πολλο[ῖς]
ἔν τε ταῖς πιστευθείσαις ἀρχαῖς
ὑπὸ τοῦ δήμου καθαρ(ε)ίως καὶ φι-
λοδόξως ἀξιοζήλωτος ἐφαί-
[ν]ετο, τὰ δὲ νῦν ἐν ἑβδομήκοντα
[γ]εγονὼς ἔτεσιν μετήλλαξεν, κ[α]-
[λ]ῶς ἔχον ἐστὶν στεφανωθῆναι
[αὐ]τὸν χρυσῶι στεφάνωι καὶ τοῦ σ[ώ]-
[μα]τος ἐνεχθέντος εἰς τὴν ἀγορὰν
[αὐτὸν] ταινιωθῆναι καὶ προπεμφθῆ-
[ναι ὑ]πό τε τῶν ἐφήβων καὶ νέων καὶ
[τῶν] ἄλλων μέχρι τοῦ μνήματος·
vacat
vac. Μηνογένη Μενίσκου,
vacat χαῖρε vacat

Year 37 = 49/48 B.C. (Sullan era). T. || before the adoption of the polis-model Aizanoi was a member-settlement of the regional association of the Φρύγες Ἐπικτητεῖς (the 'newly added' places, i.e., added to the Attalid kingdom and peopled by Attalid military settlers). T., who adduces evidence showing that other settlements also began behaving like poleis in the 1st cent. B.C.; they started minting bronze coins in the 1st cent. B.C. and developed civic institutions || T. discerns numerous Greek poleis in Phrygia which showed many signs of urbanization (public buildings, civic institutions) but little urbanism, i.e., little functional and demographical differentiation between the urban and the agrarian sector; in short, most Phrygian cities were small agro-towns, cellular and autarchic settlements, or (perhaps better) big villages, which opted for structural simplicity and for struggle against the state and against internal stratification. [These options however, do not prevent T. from arguing at the same time that increased exploitation by the Roman state and by rich Roman negotiatores were largely responsible for the transformation of village-like settlements into small poleis. In Aizanoi there was ca. 50 B.C. already ■ group of bouleutai, i.e., relatively well-to-do citizens. It is hard to interpret their

existence ■■ result of Roman exploitation (unless we interpret the incorporation into the Roman state and the arrival of well-to-do Romans as engines for modest economic growth); but that does not seem to be T.'s approach; it is even harder to discover signs of a struggle against internal stratification. If there was such a struggle – a sort of class-struggle – at all, it was totally unsuccessful. Is wishful thinking, ■ preference for equality in societies, the culprit here? Apart from all this: most cities in the Roman empire – and in later pre-industrial Europe, for that matter – were small (under 10,000 inhabitants) and functioned in close conjunction with their countryside, with the artisanal sector servicing both the town and the countryside – certainly a matter of 'functional differentiation', be it on a modest scale – and the agrarian sector providing food to both of them. Pleket].

1221. Akmonia. Gerousia. For the gerousia in general cf. *SEG* XXXVIII 1975 and LVIII 1897. N.Giannakopoulos, *Gephyra* 10 (2013) 13-31, evaluates the information on the γερουσία provided by three inscriptions from Akmonia. 1) *SEG* LVI 1489: comment on the membership of the freedman Κάρπος, who was to be ἀσύμβολος (LL. 2-4; 'exemption - - - from financial obligations imposed on existing members of the gerousia' rather than from paying the entrance fee; G. adduces various parallels for the term), on the functions of προήγορος and γυμνασίαρχος τῆς γερουσίας ('the gerousia obviously has been engaged in various economic activities, occasionally resulting in legal problems and disputes'; cf. the ἔκδικος in other cities; 16), on the admission-procedures for new members and on the role of the gerousia and the urban institutions (council, assembly) in issuing decrees concerning the gerousia's affairs; 2) *SEG* LVI 1490 LL. 4-19: comment on the dedication by Δημάδης of statues of the δῆμος, the πόλις and the γερουσία (and not of the βουλή): 'the traditional civic hierarchy was flexible enough to allow the gerousia to occupy a more prominent place' (sc. than the boule; 24 [for this text cf. A.Chaniotis, *EBGR* (2013) no. 47, who suggests correcting ἀναθέντα into ἀναθείς; he provides an English translation and *ibidem* no. 114 discusses the term πάνδημον; cf. our lemma no. 1114. Pleket]); 3) *SEG* LVI 1492 (with *IGR* IV 642 (*SEG* VI 174)): *SEG* LVI 1492 was issued by the council and the assembly, whereas *IGR* IV 642 was a ψήφισμα πάνδημον of the boule, assembly, gerousia and an urban φυλή; in 642, in addition to functions in the equestrian cursus, the titles κτίστης and εὐεργέτης τῆς πατρίδος, awarded by the four decision-making bodies, are mentioned; in 1492 these titles are absent and only the equestrian cursus is mentioned; 642 is likely to have been issued in a joint meeting of the four bodies, which implies that the gerousia was considered 'an equal institutional partner in the procedures which led to the ratification of civic decrees' (26); 642 is probably later than 1492; 'for honorands awarded higher distinctions and titles the participation only of the Council and the People was inadequate' (27). [For the gerousia see now also E.Bauer, in C.Krötzl, K.Mustakallio (edd.), On Old Age. Approaching Death in Antiquity and the Middle Ages (Turnhout 2010) 127-151 (cf. B.Salway, *AnÉp.* (2013) [2016] no. 1440); id., *Gerusien in den Poleis Kleinasiens in hellenistischer Zeit und der römischen Kaiserzeit* (Munich 2014) and our lemma no. 872 in fine; cf. also K.Martin, *Demos, Boule, Gerousia. Personifikationen städtischer Institutionen auf kaiserzeitlichen Münzen aus Kleinasien* (vol. 1: Text und epigraphischer Anhang; vol. 2: Katalog; Bonn 2013). Pleket.]

1222. Akmonia. Honorary decree for Tatia, 6/7 A.D. *SEG* LX 1423 (*MAMA* XI 99). B.Edelmann-Singer, in id., H.Konen (edd.), *Salutationes. Beiträge zur alten Geschichte und ihrer Diskussion. Festschrift für Peter Herz zum 65. Geburtstag* (Berlin 2013) 109-123, argues that Τατία may have been the first known civic high priestess of the imperial cult and that she was a priestess in the cult of Livia.

Earlier theories about the origin of the imperial priestess under Caligula or Claudius must be rejected. E.-S. adduces evidence to show that the worship of Livia started already under Augustus, either in her own right or together with Augustus. There was a close relation between the ordo matronarum and Livia (both living and dead); this constituted the model for the action of the Greek and Roman women from Akmonia [see also A.Chaniotis' comment in *EBGR* (2013) no. 118: γυναῖκες are not just 'women' but 'married women' and such groups of married women 'most likely assembled and issued decrees on the occasion of a festival, probably one exclusively attended by married women (such as the Thesmophoria). Such decrees do not necessarily imply a corporate organization', Pleket; for priestesses of the imperial cult cf. our lemma no. 1857, Corsten].

1223. **Akmonia. Honorary inscription for C. Claudius Lucianus, ca. 190 A.D.?** *SEG* LVI 1493, LXI 1137. A.Blanco-Pérez, *ZPE* 186 (2013) 190-194, republishes the inscription (ph.; English translation) with new readings in LL. 15-18 from a photograph. Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1528; cf. P.Hamon, *BE* (2014) no. 469 (on LL. 17/18).

ἐ̣ν̣ τοῖς ὑπ[ὸ Μ(άρκου) Σ]ο̣υ̣[λπικίου Κρά]σσου
τ̣οῦ ἀνθυ̣πάτ̣ου̣ [τῆ̣ς Ἀσίας] ἐξει-
λεγμένοις ἀν[δρείας καὶ ἀ]ρετῆ̣ς
ἕνεκεν καὶ εὐγ[οίας τῆ̣ς εἰς ἑαυ]τὴ̣ν

15. ἐν τοῖς ὑπ[ὸ ...]ΚΟΥΤ[- ca. 8 -]ΛΣΟΥ, *SEG* LVI; M. Sulpicius Crassus was cos. suff. under Marcus Aurelius and proc. Asiae in the last years of Commodus' reign (*PIR*² S 993; perhaps also attested in *SEG* XLIX 1684), B.-P. || 16-17. κ[ριθέντα] ἐξει|λεγμένοις, *SEG* LVI; apart from the syntactic problems (cf. already *SEG* LVI app.cr.) and the passive form κ[ριθέντα] instead of the expected active, this expression would be redundant, B.-P. || 17-18. Hamon 'reste sceptique' as to the expression [ἀ]ρετῆς | ἕνεκεν καὶ εὐγ[οίας εἰς ἑαυ]τήν and refers to his remark in *BE* (2012) no. 411, summarized in *SEG* LXI 1137 || 18. B.-P. adds τῆ̣ς, since this formula is more frequent and for reasons of available space.

1224. **Apameia. New inscriptions.** A.I.Ivantchik, in *Monumentum Gregorianum* — (cf. our lemma no. 569) 358-377 (in Russian) presents the results of the Apameia survey since 2008, including the inscriptions found: 72 inedita (Greek, Latin and one Lydian) have been discovered, the most important being *SEG* LXI 1141. [For the one Lydian text and Lydian presence at Apameia, see now A.I.Ivantchik, I.-X.Adiego, *VDI* 292.1 (2015) 14-27 (in Russian); A.Ivantchik, in id., L.Summerer, A.von Kienlin (edd.), *Kelainai – Apameia Kibotos: Une métropole achéménide, hellénistique et romaine* (Bordeaux 2016) 289-300; cf. also A.Payne, J.Wintjes, *Lords of Asia Minor: An Introduction to the Lydians* (Wiesbaden 2016) 77, Kantor.]

1225. **Dorylaion (area of: Akçakaya/Eskişehir). Dedication to Helios, Hosios Dikaios, and Apollo, Imperial period.** Stele of local limestone, broken above; in the upper part a relief of three gods (Helios, Hosios Dikaios and Apollo) standing on a plinth; wreath above the heads of all three figures: Helios (left) with sun-rays between wreath and head; Apollo (center) holds a double-axe [edd.pr.: doubtful, Corsten] in his raised right hand; Hosios Dikaios (right) with raised hands; inscription below. Edd.pr. E.Erten, H.Sivas, *EA* 44 (2011) 185-196 (ph.; German translation).

Ἡλίῳ, Ὁσίῳ | Δικαίῳ, Ἀπ|όλλωνι | Μασικην|οὶ εὐχήν

4-5. Μασικηνοί: the inscription attests that the village *Μασικα lay in the surroundings of modern Akçakaya; for the ethnikon cf. also C.H.E.Haspels, *The Highlands of Phrygia. Sites and Monuments* (Princeton 1971) 351 no. 137 and *MAMA* V 126, edd.pr.

1226. **Eumeneia (Çivril). Epitaph of Hermes, Imperial period.** White marble stele broken above; in a niche flanked by columns a fully dressed man, head broken off; now in the museum in Tire. Ed.pr. M.Ricl, *EA* 46 (2013) 54/55 no. 26 (ph.; English translation); mentioned in ead., *AST* 27.2 (2010) 447 (cf. *SEG* LX 1299). Greek text and French translation in *An.Ép.* (2013) [2016] no. 1529.

Ἑρμῆν σαλτάριν· τειμηθεὶς ὑπὸ
τῶν ἰδίων δεσποτῶν ὅπου γε-
γέννημαι, ἐνθάδε κεῖμαι· παρα-
καλῶ τοὺς ἰδίους καὶ τοὺς φί-
λους μνή(σ)εσθαί μου vacat

1. σαλτάρι(ο)ν: saltuarius (steward on imperial or private estates; cf. inter alia *SEG* LVII 1213), ed.pr. || 5. ΜΝΗΚ, lapis; D. Feissel in *An.Ép.* proposes μνή(σ)κεσθαι (infinitive praesens).

1227. **Hierapolis. Women in cultic and public life.** T.Ritti, *MedAnt* 16.1 (2013) 139-180, analyzes a large number of inscriptions testifying to women's virtues and activities in cultic and public life: priestesses, dedicators, honorary texts for women, women erecting statues for family-members, women as owners of tombs and in a funerary context in general, foundations by women, Jewish women, honorary functions, female benefactors. Most texts have been published before; there are 10 inedita which R. presents (without description of the stone and without comment on letter-forms; cf. 139 note 1); we present them in separate lemmata. The edita are (one asterisk indicates 'Greek text and Italian translation', two asterisks the same and a photo): *Altertümer von Hierapolis* nos. 30, 55, 69* (*IJO* II 206; *SEG* XLIX 1818), 113**, 118*, 208*, 212* (*IJO* II 205; *SEG* XLIX 1829), 261**; *SEG* XXXIII 1123**, 1128* (*SEG* XLI 1194, XLVII 1731); XLI 1200*; XLV 1752* (erroneously assigned to 'unknown provenance' (R. on 154 note 29)); XLVI 1657** and 1668**; XLVII 1729** and 1732**; XLIX 1818* (*IJO* II 206), 1829* (*IJO* II 205) and 1832* (*IJO* II 193); LIV 1307** (*SGO* I 271 no. 02/12/10), 1324* and 1335**; LVI 1503* and 1510** (to be assigned to Hierapolis instead of Laodikeia on the Lykos (cf. R. on 141-145)); LXII 1227**.

1228. **Hierapolis. Posthumous honorary inscription for Titus Flavius [- -], 2nd cent. A.D.?** White marble base found in the theater. Briefly mentioned by T.Ritti, *MedAnt* 16.1 (2013) 157 (Italian translation), without details about the stone (cf. 139 note 1). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1563.

[Ἡ βουλὴ καὶ] ὁ̣ δῆμος ἐτείμησαν Τίτον
[Φλ]ά̣[ο]υ̣ϊον [- - - -, - - -]ανοῦ υἱόν,
[- - - - - - - - - - - - - - - - -]νον, ἥρωα, ἀρχιε-
[ρασάμε?]νον· τὴν τειμὴν ἀνέστησεν
[Φ]λαουΐα, Τίτου Φλαουΐου Ἡρακλέωνος θυγά-
[τ]ηρ, Θρασύλλα Τατία, ἡ μήτηρ αὐτοῦ

1229. **Hierapolis. Honorary inscription, ca. 200-250 A.D.** White marble statue base built into the wall of the Byzantine fortress; the upper part is at present not visible. **Briefly mentioned by** T.Ritti, *MedAnt* 16.1 (2013) 155/156 (Italian translation), without details about the stone (cf. 139 note 1).

[- - - -]ΑΣ[- - - - - -]
[- - - - τῆ]ν κρατίσ-
vacat την, vacat
[ἡ σεμνο]τάτη ἐργα-
[σία τῶν ἐ]ριοπλυτῶ[ν],
[προνοη]σάντων [τῆς] ἀνα-
[στάσεως] τῶν πε[ρὶ Μ.]
[Αὐρ. Ἀπολλώ]νιον β'
[Πυλω]νᾶ ν Μ. Αὐ[ρ.]
[Ἀμμιανὸν Ἀ]μμιανοῦ
[β' τοῦ Γλύκων]ος καὶ Μ.
[Αὐρηλιανὸν] Ἑρμίππου
[Ἀρρου]ντιανόν

Altertümer von Hierapolis 40 and 41 are two honorary inscriptions in honor of Τιβ. Κλ(αύδιος) Ζωτικὸς Βοᾶς by the association of the wool-washers (40) and the purple-dyers (41). R. assumes that the new inscription honors Ζωτικός' wife: the men mentioned in LL. 7-13 are also on record in the honorary inscription erected by the ἐριοπλύται for Ζωτικός (*Altertümer von Hierapolis* 40), R.|| 10. Ἀμμιανός, R. [a printing error for Ἀμμιανόν, Pleket].

1230. **Hierapolis. Honorary inscription for the wife of Aur. Thraseas Thrasyllanios, ca. 200-250 A.D.** Square white marble found in the theater; the beginning of the text probably on the lost cornice. Briefly mentioned by T.Ritti, *MedAnt* 16.1 (2013) 156 (Italian translation), without details about the stone (cf. 139 note 1).

[Ἡ βουλὴ καὶ ὁ δῆμος]
ἐτείμησαν Α[- - - - - - -]
[Αὐρη]λίου Θρασέου
v Θρασυλλανίο[υ]
[γ]υναῖκα, τ[οῦ - - - -]
[- - -]ου Αὐρη[λιανοῦ]
διὰ τὴν ἀ[ρετὴν καὶ?]
τὴν ἐναίρετον αὐτ[ῆς]
σωφροσύνην [καὶ προσ]-
τασ[ίαν τοῦ] πατρὸς
κα[ὶ τ]οῦ ἀ[νδρὸς καὶ]
[- - - - - - - - π]ᾶσαν τῆς
[τ]ῶν προγόνων κα[ὶ]
[τοῦ] ἀνδρὸς εἰς τὴν πα-
[τρίδα φιλοτειμίας]

[The translation of LL. 11-15 ('e per [aver mantenuto] tutta la generosità dei suoi avi e del marito verso la patria') requires [π]ᾶσαν - - - [φιλοτειμίαν]; whether the woman is praised for the 'patronato del padre e del marito' is dubious. Pleket.]

1231. **Hierapolis. Honorary decree for Apoll[onios] and his wife Melitine, ca. 200-250 A.D.** White marble base broken above and below. Ed.pr. T.Ritti, *MedAnt* 16.1 (2013) 174 (Italian translation), without further details about the stone (cf. 139 note 1); republished by id., *MAL* serie IX, 26 (2016) 445-448 nos. 4 (for Melitine: cf. app.cr.) and 4 (a) (for M.'s husband).

Ἡ γερουσία ἐτίμησεν Ἀπολλ[ώνιον? - - - - - - - - - γυ]-
μνασιαρχήσαντα δὶς ἀγνῶς κ[αὶ - - - - - - - - τῇ γερου]-
σίᾳ· ὁμοίως ἐτίμησεν Μελιτ[ίνην Ἀρτεμᾶ Νικήτου, ἱέ]-
ρειαν τῆς Γερουσίας, δοῦσαν [- - - - - - - - - - - - - - - - -]
- -

1. Ἀπολλ[ώνιον] or Ἀπολλ[ωνίδην], R. || 3. for Μελιτίνη and her patronymic cf. *SEG* XXXIII 1123, in which she is praised inter alia for having bequeathed money for the ἱέρειαι of the Γερουσία [in fine, ed.pr. prints Νικέτου, per errorem, Corsten] || the restoration of L. 3 shows that the missing part of the base is ■ large as the preserved part and that the base, therefore, was large enough to accommodate two statues, viz. of Melitine and her husband Apoll[o- -], R.

1232. **Hierapolis. Dedication by an anonymous man, 1st/2nd cent. A.D.** *SEG* LXII 1199. D.Feissel in *An.Ép.* (2013) [2016] no. 1551, proposes to read ἐλευκούργησ[εν τὴ]ν ὑπ[ε]σχη[μένην ὑπὸ Γ]αΐου Ἰουλίο[υ - -] στο[άν]; 'Ier–IIe s.p.C., d'après l'onomastique et l'écriture' (*An.Ép.*).

1233. **Hierapolis. Dedication of the Ploutonion to Plouton and Kore, ca. 1-50 A.D.** F.d'Andria, *MDAI(I)* 63 (2013) 157-217, publishes, describes and analyzes the remains of the Ploutonion, mentioned by several ancient authors. The article is mainly concerned with archaeology, but on 173 the only remaining fragment of the dedicatory inscription (on two blocks of an architrave) is published (ph.).

[- - - - -] Πλούτωνι καὶ Κόρῃ τὴν ψαλ[ίδα - - - - -]

The ψαλίς is an arch, serving as entrance to the cave which played an essential role in the cult, ed.pr.

1234. **Hierapolis. Dedication, 2nd/3rd cent. A.D.** Small white marble stele found in the temple of Apollo; relief representing a double axe. Briefly mentioned by T.Ritti, *MedAnt* 16.1 (2013) 152 (Italian translation), without further details about the stone (cf. 139 note 1): Μοσχαῖνα εὐχήν

1235. **Hierapolis. Dedication of an imperial statue, ca. 200-250 A.D.** Marble base found in the theater. Briefly mentioned by T.Ritti, *MedAnt* 16.1 (2013) 147/148 (Italian translation), without further details about the stone (cf. 139 note 1). Greek text and French translation in B. Salway, *An.Ép.* (2013) [2016] no. 1562.

[Αὐτοκράτορα Καίσαρα Μ. Αὐρ. - - - -]
Εὐσεβῆ Εὐτυχῆ Σεβαστὸ[ν - - - - - - - -]
Ἀ[ρτεμ?]ισία Τερτυλλιανή, ἱέρεια θεᾶς
Δήμητρος, καθ' ἃ τῇ πατρίδι ὑπέσ[χησεν]

1 Perhaps [Μ(άρκον) Αὐρ(ήλιον) Ἀντωνεῖνον], R. || 3. perhaps rather a gentilicium: A[. . .]isius (or -ia), O.Salomies in *An.Ép.* || 4. rather ὑπέσ[χετο], ὑπέσ[χηται] or ὑπέσ[χητο], D.Feissel in *An.Ép.*

1236. Hierapolis. Grave epigrams for Pedia Tertia and her son, ca. 100-125 A.D. Limestone sarcophagus; on a long side *SEG* LIV 1335; on a short side two epigrams. Briefly mentioned by T.Ritti, *MedAnt* 16.1 (2013) 159/160 (ph.; Italian translation), without further details about the stone (cf. 139 note 1).

A:

Νηπιάχῳ σὺν παιδὶ πολύστονος ἐνθάδε μάτηρ
κοινὴν ἐν τύμβοις κεῖται ἔχουσα κόνιν,
ἡ ἐν τά[φῳ τὸν παῖδα?] καταφθίμενον γὰρ ἰδοῦσα
Τερτίη ἐκ[..]σ[.]ης [Μ]ο[ίρ]α[ς ἡρπάσ]ατο,
οὐ [π]ολιῷ γήρᾳ δεδαμασμένη, ἀλ[λ' ἐτ]ῶν που
τρειακοντατρείων αἰρομένη [--------]·
σῆμα δ' ἐπ' ἀμφοτέροις Διαδουμενὸς ἐνθάδ' ἔτευξεν
Κλαύδιος οὐδ' ἑτέρης λησάμενος φιλίης

B:

Παῖδά ποτ' ἀθρήσασα καταφθίμενον βαρυπενθὴς
Τερτίη ὑστατίοις δάκρυσιν ἠσπάσατο,
μοῦνον δ' οὐκ εἴασε πέραν ὑπὸ χεύματα Λήθης
ἀλλ' ἐπήβη κοινῆς πορθμίδος αὐ[τό]μολος,
Εὐσεβέων δ' ἐς χῶρον ἀφείκετο τῆς φιλοτέκνου
στοργῆς ἐν φθιμένοις ἐς ὅλον ἔχουσα [γ]έρας

Distichs; pentameters indented || A 4. [ἡρπάσ]ατο: 'fu rapita dalla [- -] Moira', R. [but ἡρπάσατο is not a passive form; perhaps, as in L. 2 of the second epigram, [ἠσπάσ]ατο, Pleket] || 6. αἰρομένη: 'strappata a trentatré anni', R. [in that case αἰρομένη is preferable; perhaps a printing error, Pleket] || 7-8. for Claudius Diadoumenos cf. *SEG* LIV 1335 and 1336 | B 4 'ma volontariamente salì insieme sulla barca', R.; Tertia committed suicide.

1237. Hierapolis. Epitaph of and foundation by Aurelia Marciana, ca. 200-250 A.D. Limestone sarcophagus found in the northern necropolis. Briefly mentioned by T.Ritti, *MedAnt* 16.1 (2013) 166 (Italian translation), without further details about the stone (cf. 139 note 1). **Republished by** id., *MAL* serie IX, 26 (2016) 483-485 no. 18.

Ἡ σορὸς καὶ ὁ περὶ αὐτὴν τόπος Αὐρ. Μαρκιανῆ[ς Π]λουτ[ιά]δου, ἥτις κατέλι-
πεν τῇ ἐργασίᾳ τῶν ἐριοπλυτῶν ✕ φ', πρὸς τὸ δίδοσθαι στεφα-
νωτικὸν τῇ ἐργασίᾳ ἀπὸ τῶν τόκων μηνὶ ἑκάστῳ ἀσσάρια δέκα δύο,
[κ]αὶ τοῖς ἐπιμεμελημένοις διπλᾶ· κηδευθήσεται δὲ καὶ ὁ ἀνὴρ τῆς [Μ]-
αρκιανῆς Μ. Αὐρ. Ἀμμιανὸς Μενισκιανός·
ὁμοίως δοθήσεται καὶ τοῖς προνοοῦσιν κατὰ ἔτος τῆς ἐργασίας
κηπουργῶν τὴν τειμὴν τοῦ στεφανωτικοῦ

1. 'figlia di Ploutiades', R. || 2-3. στεφανωτικόν: the tomb is to be decorated with wreaths every month; cf. e.g. *SEG* LIV 1334; for the ἐριοπλῦται cf. our lemma no. 1229 || 6-7. 'il reddito dello stefanotico sarà distribuito ogni anno', R. [τὴν τειμήν: obviously instead of ἡ τειμή, Pleket] || R. underlines the financial independence of Marciana; her husband was still alive; the precise relations between Marciana and the two associations (wool-washers and (market)-gardeners) is unknown.

1238. Hierapolis. Epitaph of Aurelia Luciana, 3rd cent. A.D. Limestone sarcophagus found in the northern necropolis. Briefly mentioned by T.Ritti, *MedAnt* 16.1 (2013) 163 (Italian translation), without further details about the stone (cf. 139 note 1).

Ἡ σορὸς καὶ ὁ περὶ αὐτὴν τόπος καὶ τὸ [ὑπὸ αὐτὴν βαθρικὸν]
Αὐρηλίας Λουκιανῆς τοῦ Ἀθηναγόρου, ἐ[κ διαδοχῆς προ]-
γονικῆς, ἐν ᾗ κεκηδευμένοι εἰσὶν οἱ πρόγονοι [αὐτῆς]

1239. Hierapolis. Epitaph of T. Fl. Diodoros, 4th cent. A.D. *SEG* LXII 1225. D.Feissel, in *An.Ép.* (2013) [2016] no. 1559, suggests reading in LL. 3-4: δι|κα[ιοῖ] (from δικαιόω; 'justifie'; *SEG*: δι|κά[ζ(ε)ι?]).

1240. Hierapolis. Epitaph of Patricia, 4th/5th cent. A.D. Inscription on a block which was part of the wall of a small ancient building; found in the northern necropolis. Briefly mentioned by T.Ritti, *MedAnt* 16.1 (2013) 165 (Italian translation), without further details about the stone (cf. 139 note 1). Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1564.

[Ὁ β]ω[μὸ]ς καὶ ὁ περὶ αὐτὸν τόπος
{πος} μεταδοθεὶς παρὰ Ἀχολίου
Μολυβᾶ εἰς Πατρικίαν, γυναῖκαν
Γεροντίου ἀρχιατροῦ

1241. Hierapolis. Masons' marks from the gymnasium, Hellenistic and Imperial periods. T. Ismaelli, *MDAI(I)* 63 (2013) 267-324 (ph.), discusses the phenomenon of architectural restoration, focusing on well-preserved monuments from Hierapolis, and compares the evidence to other examples from Asia Minor. In particular the gymnasium underwent numerous reconstructions between the 1st and the 7th centuries A.D. Evidence for the south colonnade of its palaestra makes it possible to analyze restoration measures from a diachronic perspective. Marking letters (fig. 34) of a restoration of the second half of the 2nd and the 3rd cent. A.D. on architectural elements consisted of the letter pairs ΒΘ, ΚϘ, ΚΖ, ΚΘ, ΛΛ. From the large number of columns in the courtyard of the peristyle one can conclude that the restorers worked from section to section, indicated by the first letter, while the second referred to the individual column. Masons' marks from the second half of the 7th cent. A.D. were engraved when the colonnade had collapsed during an earthquake; they illustrate the use of blocks that originally did not belong to the building (fig. 39).

1242. Hierapolis/Hieropolis. Grave epigram of Aberkios, before 216 A.D. *IGR* IV 696; *SEG* XXX 1479, LIX 1489, LXI 1158*. A.Merkt, in *Salutationes* 125-134, argues that there is no conflict between

Aberkios' role ■ an inhabitant of the Roman empire with its pagan culture and his adherence to Christianity; as Christians in general, he had two (if not multiple) equal, not mutually exclusive identities.

G.Rinaldi, *Chaos e Kosmos* 14 (2013) 1-39, on 24-26 presents M.Guarducci's Italian translation of the epigram (Guarducci, *EG* IV pp. 380/381), with brief comment [no reference to recent commentators: see *SEG* LXI 1158]. Βασίλεια refers to the imperium, βασίλισσα to Rome and λαός to the 'popolo dei credenti'. The 'linguaggio criptico' of the epigram may recall A.'s familiarity with the ancient mystery-religions.

1243. **Laodikeia on the Lykos. Letter or edict of an emperor or governor concerning city rivalry, early reign of Antoninus Pius (?).** *I.Laodikeia* 10. C.T.Kuhn, *ZPE* 186 (2013) 195-204, reprints the inscription (German translation), places it, on the basis of literary, epigraphic and numismatic evidence, in its historical context and attempts to date it more precisely. The text's main concern is the rivalry between cities, which led to φιλονικία. K. finds close parallels to this attitude in speeches of Aelius Aristides and Dio Chrysostom, who suggested ὁμόνοια as a remedy, and in imperial constitutions of Antoninus Pius (Oliver, *Greek Constitutions* no. 124 [*SEG* XXVIII 1566] from Ptolemaïs Barka; Oliver no. 113 from Boiotia; Oliver no. 135A and B [*I.Ephesos* 1489/1489A/1490] and *SEG* XXX 1089 from Ephesos). It is to the reign of this emperor that K. proposes to date *I.Laodikeia* 10; for this point, K. refers to Ael. Aristides' *Oratio* 23.73, presented in 167 A.D., in which an earlier emperor (Antoninus Pius according to K.) is quoted ■ having urged the cities to combine in ὁμόνοια instead of fighting each other. K. thinks it possible that *I.Laodikeia* 10 is a quote or a reminiscence of the emperor's letter or edict which would therefore have been presented at several cities in the province of Asia, in particular at Ephesos, Smyrna and Pergamon. – In l. 7 she prefers the supplement τ[ῆς ὁμονοίας] (*Laodicée du Lycos* p. 288) vel sim. to τ[ῆς πομπῆς] (*I.Laodikeia*).

1244. **Toriaion (area of: Ilgın (the ancient village of Lageina?)). Dedication to Zeus Megistos, 2nd cent. A.D.** Marble altar moulded above; moulding decorated with palmettes and circular volutes; inscription under the moulding. Edd.pr. E.Laflı, H.Bru, *DHA* 39.2 (2013) 301 no. 13 (ph.; French translation): Γάϊος Διομήδου Διὶ Με|γίστῳ εὐχήν vacat

1. Ṭάγος, edd.pr.; we give the reading of P.Thonemann, *Philia* 1 (2015) 87 no. 8 || [for the spelling Toriaion instead of Tyriaion see *SEG* LIX 1515, Pleket].

1245. **Toriaion (area of: Ilgın (the ancient village of Lageina?)). Epitaph of Marcia and Sousou, late 3rd/early 4th cent. A.D.** Marble funerary stele with pediment; below the pediment in a slightly recessed and framed field an inscription; above the inscription a representation of a basket, pruning knife and vase; now in the garden of the municipal museum. Edd.pr. E.Laflı, H.Bru, *DHA* 39.2 (2013) 299-300 no. 12 (ph.; French translation).

Τας Κωκάρου | Μαρκίᾳ γυναι|κὶ τῇ ἰδίᾳ ❦ καὶ | Σουσου ἀδελ||φῷ ἀνέστησ|εν μνήμης | ❦ χάριν vv

. Square sigma and omega || 1. Τασκω Κάρ[ο]υ, edd.pr.; we give the reading of P.Thonemann, *Philia* 1 (2015) 87 no. 7, who gives parallels for Τας and Κώκαρος [cf. also our lemma no. 914, Corsten] || 4. Σουσου: also attested in another inscription from Toriaion (*I.Sultan Dağı* 319), edd.pr. [cf. also our lemma no. 1185 app.cr., Corsten].

1246. **Türkmen Baba. Epitaph, Imperial period.** Cf. *SEG* LXII 1102. C.H.E.Haspels, *The Highlands of Phrygia. Sites and Monuments* (Princeton 1971) 345 no. 123. Mentioned by A.Avram, *art.cit.* (see our lemma no. 1876) 277. We present the text, not previously included in *SEG*.

[- - - - - - - -]ΜΕΛΙΩΝ[- - - - -]
[- - - σὺν τ]οῖς γράδ[οις - - - -]
[- - - - - - -]ṭου κὲ τέ[κνων - - -]
4 [- - - - - -] κὲ Βαβου ο[- - - - - -]
[- - - - - - -]ṬΟCΤΗ[- - - - - - - -]

2. [τ]οῖς γράδ[οις], ed.pr.; [τ]οῖς γραδ[ικοῖς], A. (reported in *SEG* LXII 1102) || [3. or τοῦ κὲ ΤΕ[- - -], a second name, Chaniotis].

PISIDIA

1247. **Adada. Building inscriptions with dedications, 2nd cent. A.D.** In a short overview of the remains of the ancient city of Adada, M.Büyükkolancı, in *Pisidia Araştırmaları* I 204, quotes several inscriptions (Turkish translations only; no references to publications): 1. Inscription on the door lintel of the temple of the imperial cult [which may be *IGR* III 366; if so, the translation is highly defective, Corsten]. – 2. Inscription on an architrave of the temple of the Emperor and Zeus-Serapis [*IGR* III 364; for Adada, its history and inscriptions cf. *SEG* LII 1366, Corsten].

1248. **Antiochia. New inscriptions.** A.Uzunaslan, in *Pisidia Araştırmaları* I 329-334, gives a short overview of recently found (and, for the most part, unpublished) inscriptions. On 333/334 he mentions an inscription (2nd cent. A.D.) with the career of L. Hortensius Paulinus, who was ἀρχιατρός of the legio IV Flavia Felix and of the legio II Italica as well as εἰρηνάρχης and ἱερεὺς διὰ βίου Ἀσκληπιοῦ; on 334 a decree of the 1st cent. A.D., and on 334/335 a tabula ansata containing the names Ἰούλιος Φίλ[ος?], Τίτος Φλα[βιος?], and Αὐρηλία Μην[οδώρα?]. – On 329 he quotes in full *IGR* III 299.

1249. **Antiochia (area of). The inscriptions recording the Ξένοι Τεκμόρειοι, 3rd cent. A.D.** G. Arena, *Annali della facoltà di Scienze della formazione Università degli Studi di Catania* 12 (2013) 41-58, accepts the theory developed by various predecessors that the numerous subscribers in the lists were not living and working on imperial estates but on the whole were free-born farmers, owners of 'medie proprietà' (45); only a minority belonged to the urban elite (brief remarks on the βραβευτής, ἀναγρα-

φεύς and πρωτανακλίτης; the latter testifies to the importance of the banquet. A. subscribes to W.M. Ramsay's view that such banquets were supposed to compete with the Christian eucharist).

On 51-57 A. presents the text of W.M.Ramsay, *Studies in the History and Art of the Eastern province of the Roman empire* (London 1906) 337-339 no. 16 (Sterrett, *Wolfe Expedition* 247 no. 374), with Italian translation; in L. 32 A. cautiously suggests Ἀριστ[οχλῆς] instead of Ἀριστ[όδημος], in L. 61 Σκύλακος instead of Εἰσκύλακος and in L. 72 θεμίσαντος instead of τεμίσαντ[?]. From LL. 74/75 A. infers that the document dates from 238 A.D. and that the Xenoi Tekmoreioi had chosen Sept. 23 – the dies natalis of Augustus – ■ the day to celebrate their religious festival. That day may well have had the same soteriological meaning as shown by Paullus Fabius Maximus' letter of 9 B.C. to the Greeks in Asia (*I.Priene* 105; *I.Priene* (2014) 14; copies have been found in Apamea, Dorylaion, Eumeneia and Maionia. A. refers to his *Il farmaco e l'unguento. La produzione di Priene fra Ellenismo e Impero* [Acireale/Rome 2013] 84/85). A. relates the religious importance of the emperor's birthday to the romanization generated by the foundation of the many colonies in the region by Augustus [for an overview of the cult cf. also A.Uzunaslan, in *Pisidia Araştırmaları* I 324-329, Corsten; for a new inscription of the Xenoi Tekmoreioi see now C.Wallner, *EA* 49 (2016) 157-175; for the Augustan dies natalis cf. now G.L.Gregori, *Maia* 68.2 (2016) 446-459, Pleket].

1250. Antiochia (area of: Kurusarı). Epitaph, Imperial period. Marble or limestone pedimental stele with tenon; on the shaft a relief of a man and a woman, both standing on a plinth; inscription on the lower frame of the pediment (LL. 1/2), below the pediment (LL. 3/4) and in the upper part of the shaft above the figures (LL. 5/6); built into a house in the village of Kurusarı, 8 km southwest of Yalvaç. Mentioned by M.Özsait, *ANMED* 11 (2013) 190/191 (ph.). No text; the inscription is almost impossible to read on the photo [L. 1 πατρὶ στήλλην?; L. 3 [μ]νήμης χάριν?, Corsten].

1251-1252. Antiochia. Epitaphs of gladiators, Imperial period. Two altars with mouldings above and below; found in Antiochia, now in the museum in Yalvaç. Photographs in A.Uzunaslan, *Gladyatörler. Arenanın Tutsak Savaşçıları* (Ankara 2010) 96 fig. 17 (our lemma no. 1251) and 142 fig. 30 (our lemma no. 1252); mentioned by id., in *Pisidia Araştırmaları* I 322 (ph.). No text; we read from the photographs.

1251: **Epitaph of Stephanos.** On the shaft, a relief of a secutor or provocator with scutum and gladius; inscription between the acroteria of the upper element above the moulding: Στέφανος

1252: **Epitaph of Philemon.** On the shaft, a relief of a retiarius standing on a plinth, with trident and short gladius, advancing to the left; inscription on the moulding: Φιλήμων

1253. Apollonia. Honorary inscription, 1st-2nd cent. A.D. Upper part of a moulded statue base found at the foot of the castle east of Uluborlu. Edd.pr. M.Özsait, G.Labarre, M.Arık, I.Güceren, *Adalya* 16 (2013) 231 no. 23 (ph.; French translation): vv Ὁ δῆμος vv | [ἐ]τείμησεν | ---

1254-1258. Apollonia (territory of). Epitaphs, 2nd-3rd cent. A.D. Five epitaphs from the territory of Apollonia; edd.pr. M.Özsait, G.Labarre, M.Arık, I.Güceren, *Adalya* 16 (2013) 225-239 nos. 1-3, 11, 20 (ph.; French translation); cf. P.Hamon, *BE* (2014) no. 471.

1254: 225/226 no. 1. **Epitaph of Meneas, 2nd cent. A.D.** Upper part of a pedimental stele depicting a garland of grape leaves with rams' heads on each end; above, a bearded male bust in a tunic and ■ small female figure on a pedestal to his right; inscription below; in the park of the belediye of Büyükkabaca.

Βαβεις Ἀρτέμωνος ἐπόησε τῷ ἰδίῳ ἀνδρὶ Μενέᾳ
[ἐκ τοῦ] μέρους τοῦ ἰδίου αὐτοῦ συνφροντισάντω[ν]
[τῶν υἱῶν] μου Ἀρτέμων καὶ Μενέας δὶς· ἐπόησα ἐκ τέκ-
[νων?...] ἐμοῦ μέρους μνήμης χάριν

2. Initio, [ἐκ τοῦ] μέρους, H.; [....] μέρους, edd.pr. || 2. in fine: 'le verbe συνφροντίζειν 'n'est pas courant', H. || 3. initio, [τῶν υἱῶν] μου, H., who adds that the names should be in the genitive; [.....]μου, edd.pr. || 3-4. ἔκ τε τ[οῦ? | ἰδίου?], H. || 'Babeis a fait construire la tombe de son époux Meneas en distinguant, semble-t-il, deux «parts» dans les frais ...; elle a assumé elle-même l'autre part', H.

1255: 226 no. 2. **Epitaph, 2nd cent. A.D.** Rectangular block with the relief of a door-stone on the right half of its front with lock, mirror, comb, distaff and spindle; on the left half, a relief of a man and a woman on a pedestal; the man wears a tunic, the woman is veiled and holds a long cylindrical object in her hands; inscription above the couple. In the park of the belediye of Büyükkabaca. Τοῦτο πατὴρ καὶ μήτ[ηρ]

'Il faut sans doute restituer un verbe comme κατεσκεύασαν et sans doute le destinataire de la construction au datif', edd.pr.

1256: 226 no. 3. **Epitaph of Babeis and Hermokrates, 2nd-3rd cent. A.D.** Stele broken on top and bottom depicting the bust of a veiled woman between two pilasters; inscription above (LL. 1-4) and to either side of the head (LL. 5-7). In the park of the belediye of Büyükkabaca.

[----]ΔΩ[---]
Βαβει καὶ Ἑρμο-
κράτῃ τοῖς ἰδίοις
γονεῦσιν μνή-

μην εἰς αἰῶ-
να εὐσε-
βίης ἕνεκα

1257: 228 no. 11. **Epitaph of Aurelius Collega, after 212 A.D.** Upper part of a stele with a high pediment containing ■ patera; inscription on the upper moulding (L. 1) and on the shaft. In the courtyard of a private house in Başköy (formerly Pissa/Pise). We print H.'s text.

Αὐ[ρ](ήλιοι) Ιμαν καὶ Δημήτρι-
ος καὶ Ζωτικός, Αὐρ(ήλιος) Κολ-
[λ]ήγας Ιμενος ὁ πα-
τὴρ ὑμῶν προσφι-
λεστάτῳ πατριδί[ῳ]
[κ]αὶ Αὐρ(ηλίῳ) Κολλήγ[α .] δὶς
[Κολλ]ήγου βου[λευτοῦ?]

1. Αὐρ[ηλί]α, edd.pr. || 3. Ιμενος: genitive of the Anatolian name Ιμαν, often attested in Pisidia, cf. Zgusta *KP* § 466-1, edd.pr. || 4. ὑμῶν instead of ἡμῶν?, H. || 5. πατριδί[ῳ] or παιδί[ῳ]?, H. || 5-7. πατρὶ ΔΙ (=δὶ[ς]?) | ΑΙ Αὐρ. Κολληγ. . .ΔΙΣ (=δὶς?) | [. . .]ΗΓΟΥ ΒΟΥ[. . . .], edd.pr.

1258: 230 no. 20. **Epitaphs of Aur. Hermoxenos and his grandson Timotheos, after 212 A.D.** Pedimental stele cut into an oblique block, containing two epitaphs engraved by different masons (LL. 1-5 and 6-9); L. 1 on the upper moulding. In a garden in Küçükkabaca.

Αὐρηλ[ία . . . .]Α
Αὐρηλίῳ Ἑρμοξένῳ
ἰδίῳ ἀνδρὶ γλυκυ-
τάτῳ μνήμης
vacat χάριν· vacat
Αὐρ(ήλιος) Ἀλέξα(ν)δρος Ἑρμοξ[έ]-
νου, Αὐρηλία Δόμνα {Τιμο}
Τιμοθίῳ τέκνῳ γλυ-
κυτάτῳ μνήμης χάριν
❦

The first epitaph (LL. 1-5) is engraved much more carefully than the second, for which two ivy leaves below L. 5 were (incompletely) erased, edd.pr. || ΑΛΕΞΑΔΡΟΣ, lapis || 7. the upsilon of Αὐρηλία was added after the incision of the alpha and the rho, edd.pr.

1259. **Apollonia (area of: Uluğbey). Epitaphs, 3rd cent. A.D.** *SEG* LXI 1195-1198. A.Çoşkun Abuagla, in *Pisidia Araştırmaları* I 345-349 nos. 1-4, republishes the inscriptions (ph.; Turkish translation) and provides new readings for *SEG* LXI 1197 and 1198. [Her reconstruction of *SEG* LXI 1197 (no. 2, where L. 1 is missing) is highly unlikely: she suggests in LL. 2-5 [Ἀρ]τεμιδώ|[ρου ἐ]τάφι ἔτ(ους) λη' | [- -]ι συβίῳ Μεν[εδή]|μου ([- -]ΜΙΑΩ|.ΙΙΑΦΙΕΤΑΗ|[- -]ΣΥΒΙΩ..ΕΙ|[- -]ΦΟΥ, *SEG*), and from [ἐ]τάφι and συβίῳ (for συμβίῳ; cf. *SEG* LXI 1197 app.cr.) she infers that the tomb owner must have come from Macedonia, where these forms were common (for ἐτάφι she refers to *I.Beroia* 438 and 441, which are, however, much later (545 and 492 A.D.), so that this parallel is not necessarily relevant - unless the inscription from Apollonia is also early Byzantine, which is hard to decide from the letter forms); she translates ἔτ(ους) λη' with 'otuz sekiz yaşinda' ('aged 38'), but this should be ἐτ(ῶν) λη'; perhaps ἔτ(ει) λη' for the date of the burial? Μεν[εδή]|μου in LL. 4-5 is hardly possible since some letters are missing in the beginning of L. 5 before -μου; perhaps with a different line-break Μεν|[εδή]μου, for the inscription seems complete at right, but the reading is not clear. She reads in LL. 5-6 ONCIIII| κὲ OPCO (ΟΝΕΙΟ|[- -].ΕΟΡΕΟ, *SEG*), Corsten.]

For *SEG* LXI 1198 she reads the following text (no. 3):

Αὐρ. Δοῦλος Μεννέ[ου]
[καὶ Α]ὐξάνουσα θυγατρὶ Τατᾳ,
[Α]ὐρ. Δημήτριος τῇ ἰδίᾳ γυναικὶ
vac. μνήμης χάριν vacat

Αὐρ. Δοῦλος Με|[- -]ανου Γαΐου ΓΑ...ΑΣ|Φ[- - -]Ο.ΤΗΣΙΔ.ΑΓΥ.ΚΙ | μνήμης χάριν, *SEG*, with the suggestion for L. 3 'perhaps Φ[- - -]ου τῇ εἰδίᾳ γυναικί?' in the app.cr.

1260. **Apollonia (area of: İnhisar). Epitaph (?), undated.** Rock-cut tomb at the left of the road from Uluborlu to İnhisar; above the entrance are traces of an inscription that seems to start with a cross on the left side of the door frame, continues on the lintel (in two lines) and on the right side of the frame. Mentioned by M.Özsait, G.Labarre, M.Arık, I.Güceren, *Adalya* 16 (2013) 231 no. 24 (ph. of the tomb; dr. of the inscription), who read † ἐπή[- - - - - - -] (cf. *MAMA* IV 159 of 1069/1070 A.D.).

1261. **Ariassos. Letter with donation of Diotimos to the city, ca. 238 A.D.** *IGR* III 422; *I.Pisid.Cen.* 117. See our lemma no. 1377.

1262. **Isinda (territory of). Epitaph of Demetrios and family, Imperial period (3rd cent. A.D.?).** B.İplikçioğlu, *ANMED* 11 (2013) 215, mentions an epitaph, now in the Elmalı Museum, of Δημήτριος, his wife and his parents Ἀρτειμας and Ουαουα (no further details).

1263-1264. **Kapıkaya (ancient Typallion/Typallia?). Epitaphs, Imperial period.** Two inscriptions, still legible on two out of seven arcosolia in the necropolis of the ancient site at Kapıkaya. Edd. pr. G.Labarre et al., *Anatolia Antiqua* 21 (2013) 110-113 nos. A4 and A6 (ph.). Kapıkaya has been cautiously identified with Typallion/Typallia by S.Mitchell (*SEG* XLIV 1113 app.cr. ad L. 2), doubted by edd.pr. on 104.

1263: 110-113 no. A4. **Epitaph of Mousaios, 2nd-3rd cent. A.D.** Inscription on a rock-cut panel left of the arcosolium.

Μουσαῖος
Κωτυσεως
φύσ(ε)ι δὲ Ἰόλ-
λου μνήμ-
ης ἕνεκα

1. Μουσαῖος, M.Adak (*LGPN* V.C s.v. Μουσαῖος (54)); Μουεχος, edd.pr., who take it for a previously unattested Anatolian name || 2. Κωτυσεως: genitive of Κωτυσευς (hapax), edd.pr. [the nominative is certainly Κωτυσις; see *LGPN* V.C s.v., and cf. *ibid.* s.v. Κοτυσις, Corsten].

1264: 113 no. A6. **Epitaph of an unknown person, undated.** Inscription, almost completely defaced, in a rock-cut tabula ansata left of a female bust above an arcosolium:

[- - -]|Ε.ΕΓΗ[- -]ΔΟΝΩ[- -]|.Ε..Τ[- -]| - - -

1265. **Konana (Gönen). Dedication to the mother of the Gods, 2nd/3rd cent. A.D.** Stone altar; upper moulding broken off; found during an illegal excavation, now in a private house. Ed.pr. A.Coşkun Abuagla, *Gephyra* 10 (2013) 132/133 (ph.; English translation). Cf. M.Sève, *BE* (2014) no. 34. The text now also apud P.A.Iversen, *EA* 48 (2015) 21 no. 10 (ph.; English translation).

Μητρὶ Θεῶν ἐπη|κόῳ Ἄτταλος | Παπᾶ ἱερεὺς δι|ὰ βίου τὸ ἱέρω||μα σὺν τῷ βωμῷ | καὶ τῇ τραπέζῃ | παρ' ἑαυτοῦ ἀνέθηκε

4-5. ἱέρωμα: 'statuette', ed.pr.; M.Sève refers inter alia to *I.Perge* 177 [cf. *OMS* V 517-519, Pleket].

1266. **Konana (Gönen). Dedication to the Savior Gods, 2nd/3rd cent. A.D.** White marble stone broken below; in a recessed field at the top a disk; found during construction work in Gönen. Ed.pr. A.Coşkun Abuagla, *Gephyra* 10 (2013) 133/134 (ph.; English translation). Greek text also in *An.Ép.* (2013) [2016] no. 1655: Θεοῖς Σωτῆρσι | Τ(ίτος) Αἴλιος Ὀνήσι|μος ἱερεύς | ---

1. Initio small theta, ed.pr. || 2. Αἴλιος: small omicron between iota and sigma, ed.pr. || 3. the second epsilon of ἱερεύς is small and squeezed in between rho and upsilon, ed.pr.

1267. **Moulasseis. Incertum, Imperial period.** Keystone, moulded above, broken at right; inscription in its upper part, LL. 2/3 cut around a triskeles; found in the ruins of an early Christian church in İdrisler Sarnıç Asar (where edd.pr. locate the Μουλασσέων ὁ δῆμος, see *SEG* LXII 1336/1337). Edd.pr. G.Labarre et al., *Anatolia Antiqua* 21 (2013) 116 (ph.).

[.] Μενεκλ[ῆς] | I relief ΔΕ[--]|ΟΝ relief Ρ[--]

1268. **Sagalassos. Its province.** W.Eck, in J.Poblome (ed.), *Exempli Gratia. Sagalassos, Marc Waelkens and interdisciplinary archaeology* (Leuven 2013) 43-49, convincingly demonstrates that initially the city belonged to the province Galatia-Pamphylia. In 70/71 A.D. the new province of Lycia was coupled with Pamphylia and Sagalassos was subordinated to the governor of this 'Doppelprovinz'. E. effectively dismantles theories about Sagalassos remaining part of Galatia in the Flavian period, subordinated together with Cappadocia to a shared governor (legatus Augusti pro praetore), to be incorporated subsequently into the province of Asia at the earliest between 75-78 and 86 A.D. For the latter date the honorary inscription erected by the city for Sex. Iulius Frontinus, called ἀνθύπατος and εὐεργέτης, is commonly adduced (M.Waelkens, *MDAI (I)* 52 [2002] 324), together with *IGR* III 342 in which the dedication of the temple of Ἀπόλλων Κλάριος is dated [ἐπὶ - -] Πρόκλου τοῦ σεμνοτάτου ἡγεμόνος. Honors conveyed to Frontinus do not necessarily imply that Sagalassos belonged to Asia. As to *IGR* III 342, it has been assumed that this Proculus was proconsul of Asia and identical with C. Trebonius Proculus Mettius Modestus, who admittedly was legatus Augusti pro praetore (πρεσβευτὴς καὶ ἀντιστράτηγος Σεβαστοῦ) of Lycia-Pamphylia in 101-103 A.D. but was also active as proconsular governor of Asia in 119/120 A.D.; it is in the latter capacity that he is held to have been mentioned in *IGR* III 342 and, as a result, that Sagalassos was considered to be part of Asia. Eck, however, shows that there is not one example of the ἀνθύπατος of Asia being called ἡγεμών; under Proculus Sagalassos belonged to Lycia-Pamphylia. E. suggests restoring in *IGR* III 342 [ἐπὶ Κορνηλίου] Πρόκλου and for onomastic reasons leans toward identifying this man with Cn. Arrius Cornelius Proculus, senator and provincial governor in the early Antonine period (just before 145 A.D., when he became consul suffectus).

1269. **Sagalassos. Shop sign, after 400 A.D.?** Fragment of a slab with an inscribed panel; around it a maeander motif and, on top, remains of an egg and dart moulding. Mentioned by I.Jacobs, M.Waelkens, *MDAI(I)* 63 (2013) 236 (ph.). No text, we read from the ph.

[----].ΕΩΝΑΡΙΔΕΙ|[------].ΑΝΟΥΠΑ|[-------]ΦΘΑΛ|--------

1270. **Termessos. Decree for a Ptolemaic official, 281 B.C.** *DAMM* 53-58. A.Meadows, P.Thonemann, *ZPE* 186 (2013) 223-226, republish the inscription (English translation) with a revision of LL. 8-10 after the ph. in *DAMM*.

ἐπειδὴ Φίλιππος Ἀλεξά[ν]-
8 [δρο]υ Μακεδὼν ὑπὸ βασιλέως Πτολεμ[αίου]
[--- ca. 8 ---]ς κατασταθεὶς Παμφυλί[ας 1-2]
[-------- 20-22 --------] ἀξίως[ς------]

8-9. Πτολεμ[αίου] κατασταθεὶς παμφυλι[άρχης -----], *DAMM*; M.-T. point out that there is more space at the end of L. 8 than indicated in *DAMM*, so that the entire name fits in, which leaves ca. 8 letters at the beginning of L. 9 (to which corresponds the position in the line of κατασταθεὶς); this makes it possible to restore the common formula '(official) κατασταθείς', the official being either the στρατηγός or the οἰκονόμος, and to remove the παμφυλιάρχης, unattested at this time.

1271. **Termessos. Dedication to Apollo, probably 175-200 A.D.** Limestone block with the faint incision of a tabula ansata containing the inscription, re-used in a private house in Düzlerçamı (Ören) Mahalle on the road between Antalya and Korkuteli (about 17 km northwest of the center of Antalya). Ed.pr. A.Vedat Çelgin, in *Tarhan Armağanı* 115-129 (ph.; Turkish translation).

Μεννέας Μ[αξ]ίμου Μενν[έ]-
ου Ἀπολ(λωνίου) νεική(σας) ἵππῳ Ἀπόλ-
λωνι ἀνέθηκεν ἐπιφ(ανεσ)τάτου
4 καὶ με(γιστο)τάτου (?) πρ(οβούλου) Στράβωνος
vacat Ἀπολ(λωνίου) vacat

1-2. Μεννέας: the same person in *TAM* III.1.851; a Maximos, son of Menneas, also in *TAM* III.1.589 and 851, ed.pr. || 2. an abbreviation bar above ΑΠΟΛ and ΝΕΙΚΗ; from *TAM* III.1.605 it becomes clear, that Maximus, son of Menneas, had a grandfather named Apollonios, ed.pr., who notes the family tree in *TAM* III.1 p. 188; νεική(σας) ἵππῳ: for inscriptions from Termessos concerning horse-races, see *TAM* III.1.185, 212 (honorary inscriptions) and 199 I-III (list of athletes), ed. pr. || 3. ΕΠΙΦΤΑΤΟΥ, lapis; an abbreviation bar above the letters attests that it is an otherwise unknown (?) abbreviation for ἐπιφανεστάτου; cf. M.Avi-Yonah, in A.N.Oikonomides, *Greek Abbreviations. Abbreviations in Greek Inscriptions, Papyri, Manuscripts and Early Printed Books* (Chicago 1974) 64, ed.pr. || 4. ΜΕΤΑΤΟΥ, lapis; although there is no abbreviation bar above, ed.pr. restores με(γιστο)τάτου, not attested in inscriptions, but e.g. in a papyrus; cf. F.G.Kenyon, *Greek Papyri in the British Museum. Catalogue with Texts* 1 (Milan 1973) 49 (papyrus 130), ed.pr. || 4-5. πρ(οβούλου) Στράβωνος Ἀπολ(λωνίου) refers to the dating of the dedication; πρόβουλος is, as often in Termessos, written as a monogram (large pi with the bow of rho above), ed.pr, who suggests that the eponymous πρόβουλος has to be understood as the ἀρχιπρόβουλος;

ΑΠΟΛ (L. 5) is not marked by an abbreviation line, but is restored by ed.pr. as an abbreviation of the name (cf. L. 2): Strabon, son of Apollonios, appears here for the first time as an ἀρχιπρόβουλος and has to be added to R.Heberdey's list in R.Heberdey, *Termessische Studien* (Vienna 1929) 129 and *TAM* III.1.295, ed.pr.

1272. Termessos. Dedication of a cistern and related works, 161-169 A.D. *TAM* III.1.16. In a report on his survey at Termessos, M.Kürkçü, *ANMED* 11 (2013) 237, points out that this inscription (ph.) does not belong to cistern D 4 (as stated in *TAM*) but to cistern D 3, where it was rediscovered. Cf. O. Salomies, *An.Ép.* (2013) [2016] no. 1657.

1273. Tymandos. Epitaph of Eutychos and Iulias, 3rd cent. A.D. White limestone block, built into the Babagarkın Türbesi in Senikent-Yassıören Köyü; inscription above, two figures (male and female) below, LL. 5-7 cut across her head. Ed.pr. A.Çoşkun Abuagla, in *Pisidia Araştırmaları* I 344-354 (ph.; Turkish translation).

Αὐρ. Εὔτυχος
⟦[καὶ ------]⟧
[---] ἀδελφοὶ τοῖς
4 [ἑαυ]τῶν γονῖσιν Εὐτ[ύ]-
[χῳ καὶ] Ἰουλιάδι γλυκυ-
[τάτοι]ς μνή head μης
vacat [χάριν] vacat

5. Ἰουλιάδι: gen. of Ἰουλίας, ed.pr. [rather of Ἰουλιάς, Corsten].

1274. Tyriaion. Epitaph of Apollonios, relatives and a slave, undated. B.Iplikçioğlu, *ANMED* 11 (2013) 216, mentions an unpublished epitaph, now in the Elmalı Museum, of Ἀπολλώνιος, son of Τρωΐλος, his wife Πία, his sister Ἀρτεμεις and their house slave Ἀρτεμεις.

1275. Unknown provenance. Incertum, end of the 1st cent. A.D. Marble altar with a relief depicting Kybele; inscription above the deity and left of her head; now in the museum of Isparta. Edd.pr. E. Laflı, H.Bru, *DHA* 39.2 (2013) 299 no. 11 (ph.): ẠΡẠΣ|ΟΥΙΑ|ΛΙΑΑ|ΓΙΑΛ| v v Α[---]

1-3. Perhaps [Φλα]|ουΐα [Γ]λιαλ[ή], edd.pr., who refer to *I.Kibyra* 274 for Γλιαλή [where, however, a corrected reading Γαϊανῇ is suggested, Corsten].

PAMPHYLIA

1276. Pamphylia. Personal names. M.Adak, in *Personal Names* 63-78, offers a brief introduction on the Aeolian and Dorian background of Pamphylian settlements (Thebe, Lyrnessos (Lyrnas), Sardessos, Tenedos (all Aeolian); Phaselis, Melanippion, Gagai, Korydalla, Rhodiapolis (all Dorian); brief discussion of *SEG* XLVIII 1561 (LVIII 1590)). Subsequently he focuses on Phaselis, a Pamphylian city before its inclusion in the Lycian League, and underlines its Greek character, illustrated by three lists of Greek names on record in inscriptions and on coins: one list for the period ca. 500-30 B.C. (32 names; brief comment on Νικάρης), another for the Hellenistic period (125 names; only one non-Greek: Τρέβημις) and the third for the Imperial period (59 names; ca 30% indigenous; various bearers belong to the elite; brief comment on *TAM* II 1202 and *SEG* LV 1474). A. suggests that in the period ca. 130-60 B.C. it is especially the pact with the Cilician pirates which caused a serious decline in population; the old elite largely disappeared and was replaced by the indigenous population from the mountains.

1277. Aspendos. Emperor cult. On the basis of inscriptions, F.Baz, *Adalya* 16 (2013) 71-83 (Turkish with English summary), provides some observations on the imperial cult in the city of Aspendos. He suggests that the Aspendians first encountered the imperial cult in Galatia, when Pamphylia and Galatia formed a joint province. The first attestations of a civic imperial cult are known under Tiberius (*SEG* XXXVIII 1333 [cf. XLI 1303; Greek text] and 1334); it was not until Gallienus that the city became νεωκόρος: attested on coins, the title cannot be restored in an inscription (*CIG* 4342d with H. Brandt, *MDAI(I)* 38 [1988] 249; contra: B.Burrell, *Neokoroi* [Leiden, Boston 2004] 190). A Pamphylian κοινόν is not known; instead there are occasional references to the 'cities of Pamphylia' (e.g. *TAM* II 495 [Xanthos] LL. 16/17: ... ὑπὸ τῶν ἐ[ν] | Παμφυλίᾳ πόλεων ...).

1278. Perge. Military edict of the emperor Anastasius, 491-518 A.D. F.Onur, in C.Wolff (ed.), *op.cit.* (cf. our lemma no. 1150) 21-38, gives an overview of the content of the edict. For a summary of O.'s article cf. O.Salomies, *An.Ép.* (2012) [2015] no. 1630. [The inscription has in the meantime been published in Turkish by F.Onur, *Monumentum Pergense. Anastasios'un Ordu Fermanı* (*Gephyra Monographs* 3; Istanbul 2014), and in English by id., *Gephyra* 14 (2017) 133-212, both to be summarized in *SEG* LXIV, Corsten.]

1279. Perge. Stamps on mortaria, late Imperial period. Fragments of 'North Syrian' mortaria with stamps (for this type see J.W.Hayes, *Hesperia* 36.4 [1967] 337-347) from Perge. Ed.pr. S.Çokay-Kepçe, in *Tarhan Armağanı* 165-173 (ph.). 1) Λάδα|τος leaf (2 examples, one from 'House A' and a stray find). – 2) Διοφάν ear of corn? | leaf του leaf (from the Western Necropolis). – On 166/167 ed.pr. adds a list of stamps on mortaria known in Asia Minor.

1280. **Side (?). Stamp on a mortarium, late Imperial period.** Fragment of a 'North Syrian' mortarium with stamp (for this type see J.W.Hayes, *Hesperia* 36.4 [1967] 337-347) in a private collection, said to be from Side. Ed.pr. S.Çokay-Kepçe, in *Tarhan Armağanı* 165-173 (ph.): Διονέ[ί]| leaf κου leaf

[An impression from the same stamp is preserved on a basin found in Egypt; see our lemma no. 1652, Corsten.]

LYCIA

1281. **Lycia. Lycian and Greek language.** Cf. *SEG* XLIX 1895; LVII 1631; LVIII 1583b. D.Schürr, in *Euploia* 29-40, focuses on the development of the Lycian language and script, particularly in the light of dynastic monuments and inscriptions at Xanthos. Aside from inscriptions in Lycian, notable items under discussion include: the new dedication to Κύβερνις (identified as the dynast Κύβερνις Κοσσικας of Hdt. 7.98; see our lemma no. 1382); *CEG* 465 (Κιμμέριός με ἔκλεψε[ν], ἔπειτ' ἔκπινε μ' ἄμυστιν, on the base of an Attic skyphos but not in Attic script; dated pre-470 B.C. by H.Metzger); further Greek verse inscriptions on bases from Xanthos (*SEG* XLII 1245); the bilingual funerary monument from Limyra (*SEG* XLIV 1795; inaccurate drawn copy of Saint-Martin 1821); and *SEG* XL 1278 from Kyaneai. Brief discussion of the officials called Mindis (*TAM* II 40 from Telmessos). At 30 note 4, S. refers to two unpublished inscriptions from rock-cut tombs east of Gagai (Andızlıtaş Tepesi), in Doric Greek and thus probably relating to Rhodians (M.Adak, *Historia* 56 [2007] 268).

1282. **Lycia. The Lycian League.** In the context of a study about Montesquieu and the indebtedness of his political ideals to other, earlier 'républiques fédératives', D.Knoepfler, *JS* (2013) 111-154, on 142-147 briefly comments on various inscriptions concerning the League, its ἐλευθερία and the Roman ἡγεμονία: the Stadiasmos from Patara (cf. our lemma no. 1365); *SEG* XLV 1825, LV 1452 and 1503, LVII 1664. On 148-154 brief reflections on the origin and the membership of the Lycian κοινόν (between 189 and 167 B.C.: see *SEG* XVIII 570 [LX 1534] and LX 1569). K. suggests that in the beginning the κοινόν did not include eastern cities like Myra, witness *SEG* XLIV 1218 (ἰσοπολιτεία between Xanthos and Myra, to be distinguished from the συμπολιτεία between members of the κοινόν) and that the differentiation mentioned by Strabo (14.3.3) between three types of πόλεις (μέγισται, μέσαι, and the rest, i.e., small ones) and between the corresponding number of votes in the federal council (3; 2; 1) may well have been borrowed by the Lycians from the Achaian κοινόν.

1283. **Lycia. The Lycian League and Rome.** On the basis of literary and epigraphic sources, D. Reitzenstein, in C.Feyel, J.Fournier, L.Graslin-Thomé, F.Kirbihler (edd.), *Communautés locales et pouvoir central dans l'Orient hellénistique et romain* (Nancy 2012) 429-450, studies the development of the relations between Rome, the Lycian League and its cities. She refers in particular to the following inscriptions: treaty between Oinoanda and the Lycian League (*SEG* LX 1569; cf. LXII 1501); treaty between Rome and the Lycians from Tyberissos (*SEG* LVII 1664); treaty between Rome and the Lycian League of 46 B.C. (cf. our lemma no. 1284); the Stadiasmus Patarensis (cf. our lemma no. 1365); decision of a governor and of Claudius in a conflict between Termessos and the Lycian League (*SEG* LVII 1432, cf. LX 1538); Veranius' edict concerning the archives at Tlos (M.Wörrle, in J.Borchhardt, *Myra. Eine lykische Metropole in antiker und byzantinischer Zeit* [Berlin 1975] 254-286); the customs law from Andriake (*SEG* LVII 1666; cf. LXII 1471 and our lemma no. 1811). R. discerns three phases: 1. before the treaty of 46 B.C. ('relative Unabhängigkeit'); 2. between 46 B.C. and the provincialization in 43 A.D. (loss of foreign policy; destabilization of the cities); 3. Lycia as a Roman province.

For the dedication to Iuppiter Capitolinus in Rome by the Lycian League (ca. 85 B.C.) see our lemma no. 804.

1284. **Lycia. Treaty between Rome and the Lycian League, 46 B.C.** *SEG* LV 1452, LXII 1370*. G. Kantor, *ZPE* 184 (2013) 219-224, discusses the definition of the πρᾶγμα κεφαλικόν in LL. 32-34. He points out that, as understood by ed.pr., it would limit the list of capital crimes to murder and plagium, which would implausibly exclude crimes under the Roman leges de ui, de iniuriis, maiestatis, de peculatu and testamentaria nummaria, and that the translation of LL. 33/34 ('and if he commits a capital crime, let this be a capital offence') is tautological. He suggests understanding εἴ τε καὶ | πρᾶγμα κεφαλικὸν ἐπιτελέσηται in LL. 33/34 as a (mis)translation of Latin 'et de qua alia re iudicium capitis constitutum erit or quaeue alia res capitalis facta erit', and considers a possibility of reading εἴτε (= Lat. siue) for εἴ τε in L. 33. The clause τοῦτο κεφαλικὸν ἔστω should define the whole sentence, rather than the immediately preceding words. Murder and plagium are singled out as the most significant crimes in a provincial context.

He further discusses the implications of the treaty for our understanding of the lex Fabia de plagiariis: contrary to the previously prevailing opinion, punishment under its first chapter dealing with the sale of free persons into slavery should have been capital. The difference in this respect between this treaty and the lex Antonia de Termessibus (*CIL* I² 589, col. I L. 36 - col. II L. 5) dates the lex Fabia after 68 B.C.

1285. **Lycia. The Twelve Gods, Imperial period.** Cf. *SEG* XLIV 1146 (B.Freyer-Schauenburg, *Die lykischen Zwölfgötter-Reliefs* [*AMS* 13; Bonn 1994]). D.Schürr, *Adalya* 16 (2013) 213-223, provides some remarks on the reliefs depicting the Twelve Gods. He argues that there were, in fact, fourteen gods, including Ἄρτεμις Κυνηγέτις and ὁ πατὴρ αὐτῶν (Zeus, according to S., who refers to *CIL* VI 29848b). In Freyer-Schauenburg 4 S 4 he suggests reading αὐτῶ(ν) for [- - -].ΥΤωω [already considered, but doubted, by F.-S., Corsten]. In S 7, S. combines ΕΡΜ̣ in L. 5 with ΕΝΔΑΔΙΣ in L. 4 (hitherto interpreted as a personal name Ενδαδις) and thus reconstructs the name Ερμενδαδις [in the same sense J.-S.Balzat, *Chiron* 44 (2014) 254-256, Pleket]. He argues that a sanctuary of the Twelve Gods, of which no example has been localized so far, may have been at Limanağzı near Phellos (215-218). Finally, S. agrees with the communis opinio that the gods have no connection to the Hittite Twelve Gods (as in Yazılıkaya) or the 'Twelve Gods of the agora' (*TAM* I 44 c L. 22); their origins are still unclear. [Cf. now also G.H.Renberg, *EA* 47 (2014) 107-132, Pleket.]

1286. Araxa. Grave epigram for Neophytos, 2nd cent. A.D. Limestone slab broken on all sides except the left; now in a private collection in Fethiye. Ed.pr. G.Staab, *EA* 46 (2013) 68-80 (ph.; German translation; copious metrical and linguistic commentary).

Οὔτ᾽ ἔτι νηπίαχος οὔτ᾽ ἀνδρῶν ἦλθ[ον ⏑ ⏑ – ⏓]
παῖς δ᾽ ἔτι κοῦρος ἐὼν ἔδραμον εἰ[ς Ἀΐδην]·
οὔνομα Νιόφυτος, τόδε δ᾽ ἤκαχε καὶ τοκε[ῶνας]
οὐδ᾽ ἄρα δεσσποσύνους ἔλλαβε μεῖον [ἄχος]
vacat
ἄνθος ἐμῆς νεότητος ἀφείλετο Μοῖρα κρατα[ιὴ]
ζωὴν σβεσσαμένη σώματος αἰφνιδίως,
ψυχὴ δὲ ζώει μοι ἀγήραος, οὐδ᾽ ἔτι νούσων
οὐκ ἀχέων ἄλλων πίμπλαμαι οὐδὲ πόν[ων]
vacat
παῖδ᾽ ἐρατὸν χρύσιον ἀνήρπασε λοί[μιος αἶσα]
ὡς φυτὸν ἐξαπίνης νιόφυτον Βο[ρέης·]
ἄλγος δ᾽ οὐ τὸ θανεῖν, ὅτι μόρσιμόν [ἐστιν ἑκάστῳ],
ἀλλ᾽ ὅτι πρὶν τοκέων ἡλικίης τ[ε πάρος]

The pentameters in LL. 2, 4, 6, 8, 10 and 12 are indented; between LL. 4/5 and 8/9 a short horizontal stroke (the so-called paragraphos) || 1. in fine e.g. ἦλθ[ον ἐς οἶκον] or ἦλθ[ον ὅμιλον], ed.pr. || 2. κοῦρος: applicable to both ephebes and young children, ed.pr. || 3. Νιόφυτος = Νειόφυτος; used instead of Νεόφυτος metri causa, ed.pr.; τοκε[ῶνας]: restored metri causa ed.pr., who adds that τοκεών is ■ rare term || 4. δεσσποσύνους: plural used metri causa, ed.pr., who adds that the term implies that Neophytos was a 'Sklave, Mündel oder Diener' || 7. ἀγήραος: 'ohne alt zu werden', ed.pr., with parallels for this relatively rare variant of ἀγήρατος || 9. λοί[μιος αἶσα]: also in *SGO* I 252 no. 02/09/31, ed.pr. || 11-12. ed.pr. refers to *Boubon* 38 (*SGO* IV 11 no. 17/02/01): οὐ κακόν ἐστι τὸ θανεῖν, ἐπεὶ τό γε Μοῖρ᾽ ἐπέκλωσεν, [ἀλ]λὰ πρὶν ἡλικί[ας καὶ γονέων πρ]ότερος (the maxim is assigned to Κερελλαῖος μαντιάρχης); ed.pr. adduces various variants of the expression; in L. 11 in fine ἑκάστῳ or ἅπασιν, ed.pr., who points to the possibility of restoring [ἦμαρ ἑκάστῳ/ἅπασιν].

1287-1295. Arneai. Honorary inscriptions for members of the Teimarchos family, 2nd cent. A.D. After a brief introduction on the location of Arneai and its position in the road-network of the *Stadiasmus* (*SEG* LI 1832; cf. our lemma no. 1365), S.Şahin, *Gephyra* 10 (2013) 38-49, (re)publishes the following inscriptions. For a stemma of the family see ed.pr. on 47.

1287: 41 no. 1 a (German translation) = *TAM* II 759 (102 A.D.). **Not rediscovered by Ş.**

1288: 41 no. 1 b (ph.). **Building inscription, 102 A.D. Architrave block, built into the city wall** near the Northern Gate; inscription in a tabula ansata. Greek text also in O.Salomies, *An.Ép.* (2013) [2016] no. 1625.

[Αὐτοκράτορι Νέρουα Τραϊα]-
[νῷ Καίσαρι Σεβαστῷ Γ]ερμανι-
[κῷ Δακικῷ τὸ ἕκτον] vacat
[Διότειμος Οὐ]ασ[σ]ου τοῦ
[Διοτείμου κα]ὶ Λαλλα Τει-
[μάρχου τοῦ Δι]οτείμου, ἡ γυ-
[νὴ αὐτοῦ, ἐπεσ]κεύασαν τὸ
[παρόχιον καὶ τ]ὰ ἐν αὐτῷ τά-
[χειον γενόμ]ενον γυμνάσι-
[ον, ἀναλώσαν]τες ἐκ τῶν ἰδί-
[ων εἰς τὴν ἐπισ]κευὴν αὐτοῦ δη-
[νάρια τρισ]χείλια

The text is identical with *TAM* II 759 (see our lemma no. 1287) and can, therefore, be restored with certainty; the building apparently had two entrances, near which the two stones were placed, ed.pr. || 3. the sixth year, sc. of his tribunicia potestas (101/102 A.D.), ed.pr.; see *An.Ép.* for some criticism: Trajan did not receive the title Dacicus until the end of 102 A.D.; τὸ ἕκτον may refer either to the year of the emperor's rule (102/103 A.D.) or to the number of his consulships (between 112-117 A.D.) || 8. παρόχιον: 'Gästehaus' which previously was a gymnasion, ed.pr. || 8-9. τάχειον: 'früher', ed.pr.

1289: 41/42 no. 2 a (German translation) = *TAM* II 766 (*IGR* III 642). Honorary inscription for Λαλλα Τειμάρχου τοῦ Διοτείμου (cf. previous lemma). Not rediscovered by Ş.

1290: 42 no. 2 b (ph.; German translation). **Honorary inscription for Lalla, early 2nd cent. A.D.** Limestone statue base moulded above and below; originally built into the city wall but now lying ca. 10 m from the southern part of the wall; on top five dowel-holes. Greek text also in O.Salomies, *An.Ép.* (2013) [2016] no. 1626.

[Λαλλ]α̣ν̣ Τειμάρχου τοῦ Δι[ο]|τείμου Ἀρνεατῶν ἡ πόλις | vacat τὴν εὐεργέτιν vacat

1291: 42 no. 2 c (German translation) = *TAM* II 778. Honorary inscription for Λαλλα, erected by her freedman Μασας (ὁ ἠλευθερωμένος ὑπ᾽ αὐτῆς). Not rediscovered by Ş.

1292: 43 no. 3 a (German translation) = *TAM* II 767. Teimarchos I, son of Dioteimos (and father of Λαλλα), the demos of Arneai and οἱ συνπολειτευόμενοι honor T.'s daughter Αση, also called Δημανθίς.

1293: 43/44 no. 3 b (ph.; German translation). **Honorary inscription for Demanthis, early 2nd cent. A.D.** Limestone statue base moulded above and broken below. Greek text also in O. Salomies, *An.Ép.* (2013) [2016] no. 1627.

Δημανθὶς Τειμάρχου Ἀρ-
νεᾶτι[ς] τὴν ἑμαυτῆς εἰκόνα
τετειμημένην ταῖς ὑπογε-
γραμμέναις τειμαῖς

3-4. on the shaft of the base the τειμαί may have been listed, ed.pr. || Teimarchos I is on record in this text and others; for Teimarchos II Ş. cites *IGR* III 705 LL. 16-20 (Kyaneai; 156 A.D.; 44 no. 4); for Teimarchos III Ş. adduces two texts from Patara (*SEG* LVI 1764 ter and 1764 quater (ca. 200 A.D.); German translations; 44/45 nos. 5 and 6) and *TAM* II 765 (*IGR* III 640; Arneai; eponymous priest in the federal imperial cult; German translation; 45 no. 7).

1294: 45/46 no. 8 (ph.; German translation) = *TAM* II 779; Ş. argues that the Dioteimos mentioned in L. 1 probably was an ancestor of Teimarchos I (cf. our lemma no. 1292). The payment of the funerary fine in κιθαρηφόροι – silver coins of the Lycian Koinon (167 B.C.-43 A.D.) – points to a period before 43 A.D. (annexation of Lycia by Rome) [see, however, C. Schuler, *Chiron* 36 (2006) 416, for coins with the kithara after 43 A.D., Corsten].

1295: 46/47 no. 9 (ph.; German translation). **Epitaph of Teimarchos I and his wife Pinnarma, early Imperial period (Flavian?).** Limestone architrave block, broken at upper right. Greek text and French translation in O.Salomies, *An.Ép.* (2013) [2016] no. 1628.

[Τείμαρχος Διοτείμου Ἀρνεάτης κατεσκεύασε τὸ ἡρῷον]
[ἑαυ]τῷ καὶ τῇ γυναι[κὶ αὐτ]οῦ Πινναρμ[α Διοδότου ---]
[καὶ τοῖ]ς γεννηθησομένοις τέκνοις ἐγγόν[οις ἑαυτῶν --- ἐὰν]
[δέ τι]ς ἀνοίξῃ ἢ θάψῃ ἢ ἀδικήσῃ, ὀφειλέτω τῷ δήμῳ ✕ [--']
[??] ὡς ἂν [παντὶ τ]ῷ βουλομ[ένῳ] ἐξέστω τὴν πρᾶξιν π[οιεῖσθαι?]
[ἐπὶ τῷ ἡμίσει? --------------- ? ---------------]

Pinnarma is such a rare name (and attested only in Arneai) that the restoration of her husband's name in L. 1 is 'fast sicher', ed.pr.

1296. Arsada. Grave epigram for Pappion, Imperial period. Sandstone funerary altar broken above and below; now in a private collection in Fethiye; inscription on the front face (see our lemma no. 1297 for a second text). Ed.pr. G.Staab, *EA* 45 (2012) 42-45 no. 2 (ph.; German translation); for the provenance cf. id., *EA* 46 (2013) 68; to be included in a planned volume of *SGO* under no. 17/22/01.

[Μο]ύνη [σ]τήλη καὶ | [γρ]ά[μ]ματ' ἐνθάδε | vacat τεύχθη· vacat |
Νέος θνῆσκαι δὲ vv || Παππίων καὶ θάπτε|το B v ειθυνίδι γαίῃ • |
τρία καὶ εἴκοσ' ἔτη ἀγά|γας γλυκερῷ ἐνὶ φωτί· |
πρέσβυς δὲ πατὴρ || καὶ μήτηρ γαστέρα | τειρομένη •
παιδὸς | ἐπὶ μνημοσύνῃ γράμ|ματα ταῦτ' ἐχάραξαν· |
Ναννα καὶ Παππίων ἐπὶ || τῷ υἱῷ καὶ Λολλιανὸς | ἐπὶ τῷ ἀδελφῷ vac.

Ed.pr. writes about a 'pseudo-metrical' inscription and mentions various metrical mistakes; vertical strokes (|) and indicate the lines on the stone || 2. θνῆσκαι = θνῆσκε ('Jung verstarb Pappion'), ed.pr. || 4. πρέσβυς: 'alter Mann', ed.pr. Pappion died and was buried in Bithynia; his parents and brother erected a cenotaph for him in Arsada; Pappion's remains were not transported to his home-city.

1297. Arsada. Epitaph of Hermon, Imperial period. On the right side of the funerary altar mentioned in our lemma no. 1296 an epitaph has been inscribed in 'etwas späterer Zeit'. Ed.pr. G.Staab, *EA* 45 (2012) 45 no. 2b (ph.; German translation).

Αρμοας Ἑρ|μωνος ἐπὶ | τῷ ἀδελφῷ | Ἕρμωνι || ἥρω[ϊ] vacat

1298. Arykanda. New inscriptions, late Hellenistic and Imperial periods. B.Iplikçioğlu, *ANMED* 11 (2013) 215, provides a list of new inscriptions found during his surveys: 1) dedication to Ἄρτεμις Κομβική, Imperial period; 2) two dedications to the Διόσκουροι and Ἑλένη, late Hellenistic/early Imperial period; 3) epitaph of Μεταβόλη, daughter of Κάλλιπος (sic), and her mother Ῥόδα, Imperial period; 4) graffito of the venator Φῶτις, Imperial period.

1299-1300. Arykanda (area of: Yeşilköy). Epitaphs. Edd.pr. H.Uzunoğlu, E.Taşdelen, *Gephyra* 10 (2013) 123/124 nos. 1/2 (ph.), publish the following inscriptions.

1299: 123/124 no. 1 (German translation). **Epitaph of Neoptolemos, shortly after 212 A.D.** Limestone funerary altar moulded above with two akroteria in the corners; built into the wall of a private house in Yeşilköy. Greek text also in O.Salomies, *An.Ép.* (2013) [2016] no. 1624.

Ἀμυμόνη ἡ ἡ[γ]|μένη μνημό|δουλος ὑπὸ τῆς | εὐεργέτιδος || πατρωνίσσης | Αὐρ(ηλίας) Ζόης Ἀλυπ[ί]|δου τὸν βωμὸν | ἀνέστησα, καθ[ὼς] | διετάξατο· v ἐνθ' || ἐτάφη ὁ ἀνὴρ | αὐτῆς Νεο|πτόλεμος Ἱέ| vacat ρωνος Ἀρυ(κανδεύς)

Zoe is a Roman citizen, her husband Neoptolemos is not; this may imply that the altar dates to the years shortly after 212 A.D.; Aur. Zoe and Neoptolemos apparently both had passed away when the altar was erected, edd.pr. [or is Neoptolemos the husband of Amymone, whom she married after her manumission?, Corsten] || 1. in fine a letter which looks like an omicron or omega but is in fact very mutilated, edd.pr., who translate ἡγμένη as 'angestellt'; D.Feissel in *An.Ép.* suggests ἡ[ρη]μένη: 'choisie comme gardienne du monument' || 2-3. μνημόδουλος: cf. *TAM* II 794 (*I.Arykanda* 147) and the word ταφόδουλος in our lemma no. 1359 B LL. 3/4, edd.pr. || 6-7. gen. of Ἀλυπίδης, previously unattested, edd.pr., who refer to Ἀλυπία, Ἀλύπιος, Ἀλυπίων, Ἄλυπος || 12-13. another Ἱέρων Ἀρυ(κανδεύς) in *SEG* XLVI 1704 (also from Yeşilköy; late 1st cent. B.C.): he was demarch of the κώμη situated near Yeşilköy, edd.pr. || A.Chaniotis, *EBGR* (2013) no. 125, points out that Amymone (L. 1) must have been freed after Zoe's death; this explains the reference to the latter ▬ 'patron'.

1300: 124 no. 2. **Epitaph, undated.** Lower right part of a marble stele; part of a relief preserved, representing the lower part of a man clad in a chiton; inscription below the relief.

[---]ΜΕΟΥ|[---]ΜΟΥ vv

1. E.g. [Ἀρτε]μέου[ς], edd.pr. || on 126 edd.pr. briefly mention several rock-cut letters on rocks in the area of Yazır, Yeşilköy and Gökbük: a large omicron ("Ο(ρος?)") and ΔΗ|ΔΗ, perhaps indicating the borders of κῶμαι in the area concerned, belonging to Arykanda's territory.

1301. Balboura (area of: Söğüt). Epitaphs, Imperial period. Two epitaphs, found in the town of Söğüt, mentioned by T.Corsten, *ANMED* 11 (2013) 193: 1) epitaph of Μαραμοτης, son of Κλέων, and his wife Ἀρτεμεις; 2) epitaph of Ἀρμονανις, son of Ἑρμαῖος (Bean, *JNLyc* 32).

1302. Choma. New inscriptions, Hellenistic and Imperial periods. B.Iplikçioğlu, *ANMED* 11 (2013) 215, mentions two new inscriptions in the Elmalı Museum: 1) honorary decree of the δῆμος of Χῶμα for Γη from Arykanda, daughter of Περπενδυβερις and wife of Ἀλέξανδρος, late 1st cent. B.C.-early 2nd cent. A.D.; 2) fragment of an honorary inscription, Imperial period, perhaps 3rd cent. A.D.

1303. Elmalı (area of). Dedication to Kakasbos, Imperial period (3rd cent. A.D.?). B.Iplikçioğlu, *ANMED* 11 (2013) 216, mentions a dedication, now in the Elmalı Museum, to Κακασβος, put up by Κερμους [new name, Corsten], the slave of Διογένης.

1304. Hippoukome. List of contributors to a bath building, 2nd/3rd cent. A.D. *TAM* II 168. Cf. our lemma no. 1821.

1305. Kibyratis. City foundations, Hellenistic. T.Corsten, in *Euploia* 77-84, analyzes the sources for the formation and organization of the cities of the Kibyratis (Kibyra, Balboura, Boubon, Oinoanda), underlining specifically the role of Termessos in Pisidia in this process. Some of the earliest epigraphic sources for the city of Kibyra date only to the 2nd cent. B.C. (*I.Kibyra* 1/2; the earliest Hellenistic text from near the site is the grave epigram for Παλυγος from Rhaukos in Crete, *I.Kibyra* 104). For Balboura, C. returns to *SEG* XL 1268, a form of cadaster dating to 'nicht sehr lange nach der Gründung der Stadt': a third of the names in this text are Pisidian. The community at Oinoanda could be called Τερμησσεῖς οἱ πρὸς Οἰνοάνδοις ('Termessos Minor'; see e.g. *SEG* LVII 1637 and LX 1569). Developed with many sources other than epigraphic ones, the overall hypothesis is that all cities of the Kibyratis were founded by Pisidians in the 3rd cent. B.C., more specifically by agents from Termessos, and that this initiated a process of Hellenization of the pre-existing local communities.

1306. Kibyra. New inscriptions, Hellenistic and Imperial periods. L.Meier, *ANMED* 11 (2013) 53-54, provides an overview of some new inscriptions found during the excavations in Kibyra: 1) fragment of a treaty concerning judicial relations between the members of the Tetrapolis, 2nd cent. B.C.; 2) treaty with Apollonia Salbake, undated; 3) fragments of another copy of the treaty with Rome (cf. *I.Kibyra* 1), 188 B.C.; 4) honorary inscription for an athlete, early 2nd cent. B.C.; 5) ca. 60 fragments of inscriptions on the column bases (?) of the stadium, which point to the completion of the building under the joint rule of Septimius Severus and his sons; 6) honorary inscriptions on statue bases for two cousins, 2nd cent. A.D.; 7) inscription on a sundial, 198-211 A.D.; 8) mosaic inscription in the stoa in front of the odeion, 249-254 A.D.

1307. Kibyra (area of: Bayramlar). Dedication to Herakles, Hosios and Dikaios, and Chrysea Parthenos, 2nd/3rd cent. A.D. White marble or limestone block; edges preserved except at the top. The stone was seen and copied in Bayramlar by J. and L.Robert, who mentioned its existence several times between 1948 and 1958. T.Corsten rediscovered the stone in 1997, built into the wall of a house; it had disappeared by 2004, but re-appeared again in 2008 in the garden of a villager. Edd.pr. T. Corsten, M. Ricl, *Gephyra* 9 (2012) 143-151, on the basis of L.Robert's copy (ph.) and C.'s photo. Greek text and French translation in C.Brélaz, *An.Ép.* (2012) [2015] no. 1556.

vacat Ἔτους ... vacat
Θεοῖς ἐπηκόοις Ἡρα-
κλεῖ καὶ Ἡρακλέως τέ-
κνῳ Ὁσίῳ καὶ Δικαίῳ ν[ε]-
ογεννήτῳ καὶ Χρυσεί-
ᾳ Παρθένῳ Αὐρήλιο[ι?]
Κράτερος Ῥεττύλου
καὶ Μῆνις β' Μαμμοθρέ-
πτου καὶ Ἑρμαῖος νεω-
[κ]όρος, ἱερεῖς, ἤγειραν
[ἐ]κ βάθρων τὸν ναὸν
ἐκ τῶν ἰδίων ὑπαρ-
χόντων εὐτυχῶς
τοῖς ἐπηκόοις θεοῖς

1. Robert read βιρ = year 112 = 135/136 A.D. (Kibyratan era: 24/25 A.D.); C. saw only two vertical strokes and points out that given the Aurelii in LL. 6-9 a date in 135/136 A.D. would be too early; he refers to *SEG* XLVII 1809 (from Karamanlı, only a few km from Bayramlar) in which a double date is given: year 110 and 51; year 110 is based on the Kibyratan era: 133/134 A.D.; year 51 is based on an unknown era starting in 83/84 A.D., which would fit year βιρ' (195/196 A.D.), edd.pr.; according to edd.pr. letter forms point to 'sometime in the 2nd or 3rd centuries A.D.' || 2-3. Herakles: here the indigenous variant (Κακασβος) is meant, often represented riding a horse and carrying a club, edd.pr. [cf. for Kakasbos K.B.Zimmer, *MDAI (I)* 62 (2012) 54-65, *An.Ép.*] || 3-5. Hosios and Dikaios clearly is one deity, edd.pr., who refer to two texts from Phrygia linking Hosios and Dikaios with Herakles but add that the concept of H. and D. as Herakles' child is unparalleled and that 'speculation' about 'how it came about that H. and D. began to be viewed as Herakles' child - - - is unprofitable' (146); νεογένητος: 'nearly unattested in classical authors and inscriptions' (147) || 5-6. Χρυσεία: edd.pr. refer to Χρύσεος as an epithet of various deities; the identity of this 'Golden Virgin' remains unclear, edd.pr. || 7. Ῥέττυλος: previously unattested, edd.pr. || 8-9. Μαμμοθρέπτου: 'a riddle', edd.pr., who translate: 'Menis, son of Menis Mammothreptos'; Mammothreptos could be a signum; according to scholia it can mean 'blockhead' or 'spoilt child'; signa with a 'belittling meaning' are not uncommon, edd.pr. || 9-11. the neokoros is here considered a priest, which is unusual || [is the concept of a 'newly-begotten child' and a 'Golden virgin' perhaps to be viewed against the background of the Christian concept of Jesus as the son of God and of the Holy Virgin? In other words do we have an example of competition in the religious market place?, Pleket].

1308. Kibyra (area of: Gölhisar Gölü). Epitaph of Nana, early Imperial period. Round white marble or limestone base with mouldings, found on the peninsula in Lake Gölhisar. Mentioned in *SEG* LXI 1234; ed.pr. T.Corsten, *MDAI(I)* 62 (2012) 38/39 (ph.; German translation).

Σιλλεας Σιλλεu (?)
Νανᾳ θυγατρὶ
ἱερήᾳ Ἀφροδίτης
καὶ Καλλικλῆς
ὁ ἀνὴρ ἀνέστησαν
φιλοστοργίας ἕνεκ[α/εν]

1. The name Σιλλεας (Anatolian or Greek?) is rare, ed.pr., who refers to *I.Kibyra* 327 and to *LGPN* I and III for the form Σιλέας (Kos and Elis); Σιλλευ (?) may be an unusual genitive of the Greek name Σιλλεύς, ed.pr. || 3. first attestation of a cult of Aphrodite in Kibyra and environs, ed.pr.

1309. Kibyra (area of: Gölhisar Gölü). Incertum, Imperial period. Fragment of an inscription cut into a rock above a rock-cut trough at the northwestern point of the peninsula in Lake Gölhisar. Mentioned in *SEG* LXI 1234; ed.pr. T.Corsten, *MDAI(I)* 62 (2012) 39/40 (ph.).

[-?-] διακατέ|χεται (?) ὑπὸ | v? ..ΠΟΥΛΑ

1-2. The meaning of διακατέ|χεται (?) is unclear, ed.pr., who refers to (προ)κατέχομαι, 'reserviert sein' (*SEG* XLIX 1529 from Metropolis, Ionia; LVII 1370 from Hierapolis, Phrygia; *TAM* III 872 A II no. 1, A IV nos. 9 and 11, A VII no. 21 etc. from Termessos, Pisidia) || 3. perhaps Αρπουλα, genitive of a hitherto unknown name Αρπουλας?, ed.pr.

1310. Kyaneai (area of: Davazlar). Donation of Ioannes, 6th cent. A.D. Limestone block found in the graveyard west of the village. Edd.pr. F.Onur, M.Oktan, *Gephyra* 10 (2013) 97/98 no. 1 (ph.; English translation): † Εὐχὴ Ἰωάννου· ἔδω|κεν ν(όμισμα) α' †

The stone may originate in the 6th-cent. A.D. church next to the mosque, edd.pr., who refer to *SEG* XLVIII 1717 (also from Davazlar; ἔδοκαν χρυσᾶ νο(μίσματα) β') || 1-2. 'granted 1 solidus' (probably for church construction or repair), edd.pr.

1311. Limyra. Letter of a royal functionary to the commander of the city, ca. 197-188 B.C. *SEG* LXI 1236. B.Virgilio discusses this document in three almost identical contributions: *CRAI* (2013) 969-984 (in French), *Studi sull'Asia Minore e sulla regalità ellenistica. Scelta di scritti* (*Studi Ellenistici*. Suppl. II, Pisa-Rome 2014) 333-362 (in Italian) and *Studi Ellenistici* 29 (2015) 175-206 (in French). The two publications from 2014 and 2015 contain 'le texte développé' of the contribution in *CRAI*. We reprint the text presented by V. in *CRAI* (French translation). Cf. D.Rousset, *BE* (2015) nos. 16 and 650.

[------ ca. 16-22 ------ Λιμυρέων τῆι βουλῆι καὶ τῶι] δήμωι χαίρε[ιν]· ἐμφανισάντων ἡμῖν τῶν
[παρ' ὑμῶν πεμφθέντων πρεσβευτῶν ---- ca. 13-19 ---- Μ?]ύνδου, Αἴχμονος, Ἰφικράτους περὶ ὧν vac.
[ἔφασαν συντετάχθαι αὐτοῖς παρ' ὑμῶν (τε) καὶ παρα]καλούντων διατηροῦντας τὴν ἐξ ἀρχῆς
4 [ὑπάρχουσαν εὔνοιαν φιλάνθρωπα ἡμᾶς? συγχωρεῖν τῶι] δήμωι, τὰ ἀξιούμενα ὑπακηκόαμέν τε vacat
[καὶ τοῖς πρεσβευταῖς εἰρήκαμεν τὰ συγχωρηθέντα ὑμῖν] διασαφῆσαι ὅπως παρακολουθῆτε τοῖς vacat
[γεγραμμένοις· μηθενὶ δὲ ἐξουσία ἔστω ἐπιβαί?]νειν εἰς τὰ κτήματα, ἐπειδὴ ὄντες ὀλίγοι vacat
[οἱ -------- ca. 20-26 --------· Ἀριστόνωι? τῶι τεταγ]μένωι ἐπὶ τῆς πόλεως εἰρήκαμεν παραγ-
8 [γεῖλαι τοῖς ὑφ' αὐτὸν στρατιώταις ὅπως τῶν κτ?]ηνῶν ἁπλῶς μηθὲν παραιρῶνται, ἀλλ' ἐῶσιν
[---- ca. 11-17 ---- μηθὲν ἐξέστω τῶν κτηνῶν παραιρ?]εῖν· ὡσαύτως δὲ μηδὲ φυλακῆς τῶν κατὰ τὴν
[χώραν φρουρίων γεγενημένης· περὶ τῶν ἄλλ?]ων, ὅπως λαμβάνωσιν οἱ στρατιῶται καθότι καὶ

[ἐντετάλμεθα· τὴν δὲ πύλην τὴν ἐπὶ τὸ Θ]εσμοφόριον φέρουσαν εἰρήκαμεν ὅπως ἀνοίγηται,
12 [ὡσαύτως δ' εἰρήκαμεν ὅπως τὴν ὁδὸ?]ν κατασκευάσητε ἣν ἀπεφαίνετε ἀναγκαίαν ὑμῖν εἶναι
[------------ ca. 27-33 ------------ ε]ἰς τὸ Θεσμοφόριον· συντετάχαμεν δὲ καὶ τοῖς ἐνεκτη-
[μένοις ἐν τῆι χώραι μετὰ τῶν πολιτῶν καὶ] ξένων καὶ παροίκων τῶν ἐν τῆι πόλει συντελεῖν τὰς
[θυσίας τὰς εἰθισμένας ὑπὲρ τῶν βασιλ]έων· ἐντετάλμεθα δὲ καὶ Ἀριστόνωι προνοεῖσθαι ὅπως
16 [------------ ca. 27-33 ------------]Ν μηδὲ τοῖς τριηρίταις ἐπιτρέπειν ἐπιβαίνειν μηδὲ
[----------- ca. 23-29 ----------- περὶ] τοῦ γυμνασίου δὲ οὗ ἀνέθηκεν Φανοκράτης εἰρήκαμεν
[ἀποκατασταθῆναι ὑμῖν ὑπὸ τῶν στρ]ατιωτῶν ἵνα μήτε δίσκοι μήτε γυμνασίαρχοι δισσοὶ
[------------ ca. 27-33 ------------ καὶ] αὐτῶι χρᾶσθαι εἰς ἃ ἂν προαιρῆσθε· καὶ τὰ λοιπὰ δὲ
20 [θέλοντες πολυωρεῖν ὑμῶν ὅπως ἀεί τι τῶν ὑ]μῖν χρησίμων σ[υγ]κατασκευῶμεν τῆι πόλει, πε- vacat
[πεισμένοι ὅτι μάλιστα δ' ἐν τούτοις? χαριζ]όμενοι ὑμῖν δ[ιὰ τοῦτο?] χαριούμεθα τῶι βασιλεῖ, vacat
[πρὸς Ζεῦξιν γεγράφαμεν? ---- ca. 12-18 ----]όμενον ὅπως [τῶι τεταγ]μένωι ἐπὶ τῶν πραγμάτων
[καθήκηι? -------- ca. 21-27 --------]ερωνται τοῖς ὑ[ποτεταγμέν?]οις· vacat ἔρρωσθε· vacat

Underlined words are those restored in the text by ed.pr. M.Wörrle or considered attractive and/or probable in his commentaries || 6-7. enigmatic passage; V. supposes the equivalent of: 'parce que, peu nombreux étant [les propriétaires; οἱ ἐνεκτημένοι?] qui sont restés sur leur propriétés, les soldats ont occupé ou pillé les propriétés abandonnées?' || 9-10. '[Qu'il ne soit permis également de réquisitionner toute tête de bétail?], même [lorsque] (un service) de surveillance [des forts de la chôra est effectué]', V. || 10. [περὶ τῶν καρπ]ῶν is also a possibility, V. || 15. τὰς εἰθισμένας or τὰς καθηκούσας, V. || 15-16. something like 'veiller à ce que les soldats gardent la discipline (*eutaktein, eutaxia*)', V. || 16-17. "ne pas permettre aux *trieritai* d'accéder ni" (e.g.) de loger (*epi-, katastathmeuein, -esthai*)/séjourner (*diatribein*) à l'intérieur de la cité', V. || 21. V. also considers the restoration [ὅτι (e.g.) ὡς ἐνδέχεται μάλιστα χαριζ]όμενοι || 22-23. V. considers [πρὸς Ζεῦξιν γεγράφαμεν? - -]όμενον ὅπως [τῶι τεταγ]μένωι ἐπὶ τῶν πραγμάτων | [καθήκηι κυροῦν τὰ συγχωρηθέντα (or: τὰ προγεγραμμένα?) ἵνα (or ὡς ἂν) συμφ?]έρωνται τοῖς ὑ[ποτεταγμέν]οις ('favoriser les intérêts des sujets, de ■ conformer à leurs attentes') but admits that in most Hellenistic inscriptions a neuter plur. goes with a verb in the third person sing.

1312. Limyra. Honorary inscription, 1st cent. A.D. Block, re-used in the Byzantine south wall of the 'Oststadt', for which the stone was cut at left. Mentioned by M.Seyer, *ANMED* 11 (2013) 88 (ph.); partial Greek text (read from the ph.) in O.Salomies, *An.Ép.* (2013) [2016] no. 1623. Ed.pr. M.Wörrle, *Chiron* 46 (2016) 433/434 (ph.; German translation).

[--------------------------- κ]αὶ ἐθ[νικὰς ἀρχὰς τετελεκότων - ca. 6 -]
[καὶ ἐστεφανωμένων ὑπὸ τοῦ ἔθνους], πρυταν[εύσαντα ----- ca. 13 ----- γεγυμ]-
[νασιαρχηκότα ἐν ἐθνικῇ πανηγύρε]ι καὶ δι' ὅλου τοῦ ἔτους ἀλείψαντα [ἀνέ]δη[ν]
4 [μέχρι νυκτῶν καὶ σειτομετρήσαντα] λανπρῶς καὶ ἐνδόξως καὶ ἀναδόν[τα] τῇ π[ό]-
[λει τὰς ἐκκειμένας εἰς τὸ ἄλειμμα L] δισχειλίας καὶ ἱερατευκότα τῶν Σε[βασ]-
[τῶν ----------- ca. 24 -----------] ἐν ἐθνικῇ πανηγύρει φιλοδόξως καὶ [..]
[------------------------ σεσει]τομετρηκότα φιλοτείμως καὶ ἀρχιφυ-
8 [λακήσαντα ----------------- κ]αὶ φιλ[αγά]θως καὶ μεμαρτυρημένο[ν]
[ὑπὸ τοῦ ἔθνους? ---------------------------------------]

1-2. Presumably the end of the praise of the honorand's ancestors, ed.pr. || 2-6. πρυταν[εύσαντα] through Σε[βασ|τῶν] restored on analogy with LL. 8-12 of a similar inscription from Limyra (id., *art.cit.* 429-433), perhaps for the same man, ed. pr. || 4-5. 'der Stadt die für die Salbung zugeteilten 2.000 Drs. zurückgebend', ed.pr.

1313. Limyra. Graffito, Imperial period. Graffito on a cooking vessel, found in the Theater Baths mentioned by B.Yener-Marksteiner, *ANMED* 11 (2013) 88 (dr.): χοῖνξ

1314. Lydai. Honorary inscription for the governor Cn. Avidius Celer Fiscilius Firmus, 70-72 A.D. *TAM* II 133. After re-examination of the stone, republished by M.Adak, M.Wilson, *Gephyra* 9 (2012) 11/12 (ph.). Greek text also in O.Salomies, *An.Ép.* (2012) [2015] no.1664.

[Γ]ναῖον Αὐίδιον Κέλερα Φισκίλιον
Φίρμον, πρεσβευτὴν καὶ ἀντιστρά-
τηγον Αὐτοκράτορος Καίσαρος
Οὐεσπασιανοῦ Σεβαστοῦ, τὸν
διχαιοδότην, Λυδατῶν ἡ βουλὴ καὶ ὁ
vacat δῆμος ❦ vacat

[Γ]ν[α]ῖον Αὐ[λι[ον Γναΐου? υἱὸν] | Φίρμον πρε[σβ]ε[υτὴν καὶ ἀντισ]τ[ρά]|τηγον Αὐτοκράτ[ορος Καίσαρος] | Οὐεσπασιανοῦ [Σ]ε[βα]στοῦ || [ο]ἱ [ἔ]φεβοι (sic) [κ]αὶ [Λυ]δ[ατῶν ἡ βουλὴ | καὶ ὁ δ]ῆμο[ς], *TAM* || for the governor and the date of his governorship cf. *SEG* LXII 1286 [and our lemma no. 889, Corsten; since in Vespasian's titulature the element Φλάουιος is lacking, the inscription probably dates to the period after 26 Feb. 70 A.D.: see W.Eck, in L.Capogrossi Colognesi, E.Tassi Scandone (edd.), *Vespasiano e l'ipero dei Flavi* (Atti Convegno, Roma, Palazzo Massimo, 18-20 novembre 2009; Rome 2012) 27-44, especially 27-30, Pleket].

1315. Lydai. Honorary inscription for Cl. Iasonis, later years of Trajan's reign. Limestone base moulded above and broken below; found during illegal excavations in the northern corner of the agora near the small theater; in the area several other inscribed statue bases have been found. The inscription was briefly discussed by D.Reitzenstein, *Die Lykischen Bundespriester* (cf. *SEG* LXI 1229) 171/172 and 199. Ed.pr. M.Adak, *Hermes* 141 (2013) 459-475 (ph.; German translation). Greek text and French translation in O.Salomies, *An.Ép.* (2013) [2016] no.1647.

Κλαυδίαν Τιβερίου Κλαυδίου Ἰάσο-
νος θυγατέρα Ἰασονίδα τὴν καὶ Τα-
ταν, Ῥωμαίαν καὶ Πιναρίδα, πατρὸς
καὶ ἀδελφοῦ ἠρχιερατευκότων
Λυκίων τοῦ ἔθνους καὶ αὐτὴν ἀρ-
χιερατεύσασαν τῆς Ἀσίας, μητέρα
χειλιάρχου, γυναῖκα σώφρονα καὶ
μεγαλόφρονα καὶ εὐεργέτιν αὐ-
τῶν, Ἡλιόδωρος Διοφάντου καὶ
Ἡλιόδωρος καὶ Διόφαντος καὶ
[Μεὶς Ἡ]λιοδώρου τοῦ Διοφάν-
[του, Λυδά]ται καὶ Ῥόδιοι εὐνοίας
[καὶ ἀρετῆς ἕν]εκεν vacat

Dated by ed.pr. on prosopographical grounds || 4. ἀδελφοῦ: perhaps to be identified with Τιβ. Κλ. Ἀγριππῖνος; Roman knight and federal high priest, on record in *SEG* VI 654 (XVII 619), *TAM* II 425 and 495; in 495 he is honored inter alia by the Κοινὸν τῶν ἐπὶ τῆς Ἀσίας Ἑλλήνων; Cl. Iasonis and her brother belonged to a Lycian elite-family which had broken with the mentality of the 'notorisch *ethnos*orientierten lykischen Provinzadel' (467) and had invested in relations with elite-families in Asia (cf. Cl. Iasonis' high priesthood in Asia; LL. 5-6), ed.pr., who notes that Agrippinos was a citizen of Patara, whereas Cl. Iasonis (his supposed sister; see ablove) is from Pinara (cf. L. 3); ed.pr. is therefore forced to assume a mason's error in L. 3 (Π(ατ)αρίδα instead of Πιναρίδα) || 5-6. Iasonis was probably federal high priestess in Asia together with her husband, ed.pr. (on 461), who conjectures that she may have lived in Asia ('mehr oder weniger dauerhaft'; 474) and supported Heliodoros and his children in their efforts to become Roman citizens || 6-7. the honorand's son was a Roman knight (tribunus militum), just as her supposed brother (see above), who held four military functions under Domitian and Trajan before he began a civil career in the Lycian League || 9-12. Heliodoros senior and his three children (and his wife Meis) are all on record in other Lycian inscriptions. For Heliodoros Sr. see *TAM* II 905 X E and F (federal high priest in 141 A.D.), *TAM* II 151 (construction of a family tomb near the agora) and *TAM* II 155 (before 141 A.D.); he is also on record in an as yet unpublished inscription from Lydai in which he is honored by a certain Μηνοφάνης; for Heliodoros Jr. see *TAM* II 141 (dies at the age of 34; successful rhetor); for Diophantos see *TAM* II 152/153 (ca. 155 A.D.; he built a mausoleum on a hill east of the city; he was the only child who survived his father); for the daughter Μεὶς cf. *TAM* II 156 (she died at 33 years old). Heliodoros Sr. was married to Μεὶς from Pinara; the latter did not receive civitas romana: neither in *TAM* II 156 nor in the posthumous honorary inscription *TAM* II 144 does she carry Roman names. All three children of Heliodoros Sr. received civitas romana after the time of the new inscription from Lydai, ed.pr. || how the children of Tib. Cl. Iason came to forge links with the elite of the province of Asia, is not clear. Ed.pr. suggests that individual senators from Asia, who held functions in Lycia, served as intermediaries and that C. Antius Aulus Iulius Quadratus was one of them. Claudia Iasonis' statue stood next to that of this senator: *TAM* II 133 (Greek text; German translation) but apart from the location of the statue there is no evidence that the senator, who was governor of Lycia-Pamphylia in 90-93 A.D. and of Asia in ca. 109/110 A.D., played any role in the rise of Cl. Iasonis' family to prominence in Asia, Pleket].

1316. Myra. Building inscription with honors for Vespasian, 70 A.D. *IGR* III 725. Two limestone fragments of a building-inscription; the right fragment in *IGR*; the left fragment is new; text read from a photo provided by T.Corsten to M.Adak, M.Wilson, who present the following text in *Gephyra* 9 (2012) 12 (ph. of left fragment; dr. of *IGR*). Cf. also C.P.Jones, *ZPE* 188 (2014) 28/29. Greek text also in O.Salomies, *An.Ép.* (2012) [2015] no.1638.

[Αὐτοκράτορι Καίσαρι Σεβαστῷ Οὐεσπασια]νῷ ὑπάτῳ τὸ β', Μυρέ[ων] ὁ [δῆμος]
[- χρ]ήματα πεσό[ν]τα ἐν τῷ γε[- - - - - -]
[- - - - - - - - - - - - - - - διὰ Γναίου Α]ὐιδίου Κέλερος Φι[σκ]ιλίου Φίρμου [πρεσβευ]-
[τοῦ καὶ ἀντιστρατήγου τοῦ Σεβαστοῦ κ]αὶ διὰ Λου[κί]ου Ο(ὐ)αλερίο[υ - - - - - -]
[ἐπιτρόπου -]

1. Second consulate of Vespasian: 70 A.D., A., W. || 2. perhaps πεσό[ν]τα ἐν τῷ γε[ρουσίας ταμείῳ], A.Chaniotis apud A., W. J. prefers restoring [οἰκοδομ]ήματα πεσό[ν]τα ἐν τῷ γε[νομένῳ (or γε[γονότι) σεισμῷ]; as to the structure of the text, J. suggests that after ὁ δῆμος a verb like ἀνέστησεν/ἀνῳκοδομήσατο/ἐπεσκεύασεν followed; he refers to *IGR* III 729 (Limyra) as a parallel || 3. sigma of Κέλερος engraved above the phi, A., W., who suggest that the building activities may have to be related to the earthquake of 68 A.D. || 4-5. the procurator may have been the predecessor of P. Anicius Maximus, on record in *SEG* LXII 1286, A., W., who point out that the Kaunian text (see our lemma no. 889), like this text from Myra, shows that Avidius Celer was already governor in 70 A.D. and is likely to have been the immediate successor of Sex.

Marcius Priscus who was governor between 63 and 70 A.D. (cf. *SEG* LVII 1671-1673 and LVIII 1636). See A., W.'s list of governors of the combined province of Lycia/Pamphylia on 28; on 14/15 A., W. reflect on Avidius Celer's Italian background.

1317. **Myra (area of: Çakalbayat). Milestone, 197-209 A.D.** Limestone column partly broken at the top, with three dowel-holes for a column capital. Edd.pr. F.Onur, M.Oktan, *Gephyra* 10 (2013) 98 no. 2 (ph.; English translation). Greek text in O.Salomies, *An.Ép.* (2013) [2016] no. 1629.

Αὐτοκράτορσι Καίσαρσιν
Λουκίῳ Σεπτιμίῳ Σεουήρ[ῳ] Περ-
τίνακι καὶ Μάρκῳ Αὐρηλίῳ [Ἀντω]-
νείνῳ Σεβαστοῖς ⟦[καὶ Ποπλίῳ Σεπ]⟧-
⟦[τιμίῳ Γέτᾳ Καίσαρι]⟧

Geta obtained the title of Caesar in 197 A.D. and became Augustus in 209 A.D., edd.pr. || milestone marking the road between Kyaneai and Myra, edd.pr.

1318-1319. **Myra (area of: Sura). Two epitaphs.** Edd.pr. F.Onur, M.Oktan, *Gephyra* 10 (2013) 99/100 nos. 3/4 (ph.; English translation), publish the following inscriptions, found in the old graveyard of the village.

1318: 99/100 no. 3. **Epitaph of Andronikos and Moninda, late Hellenistic.** Limestone stele broken above; in a recessed field the lower part of a relief representing part of a male (on right) and female (on left) figure; below the relief an inscription.

vvv Ἑρμάδας Ουβα καὶ ὁ πατρωὸς | αὐτοῦ Ἑρμίας καὶ οἱ ἀδελφοὶ vacat | vv αὐ[τοῦ . .] Η[- - 8-10 - -]ΡΟΔ[2-3]ΟΣ | Ἀνδρόνεικον καὶ Μονινδαν || vacat θεοῖς vacat

1. Ουβας: first attestation, edd.pr., who refer to Οβας in an inscription from Aspendos and note its Luwian origin; πατρωός: 'stepfather' or 'maternal uncle', edd.pr. || 4. Μονινδα: first attestation, edd.pr., who refer to Μονις and Μονιδαβη.

1319: 100 no. 4. **Epitaph of Hyrtakina, late Hellenistic.** Columnar limestone stele broken above: - - - - - | Ἀβάσκαντος [. . .] | Ὑρτακίνᾳ ΗΤΟ[. . .] | vacat μνήμ[ης χάριν]

2. Ὑρτακίνα: cf. *I.Cret.* II.XXIX.12, edd.pr.

1320. **Myra. Incerta, Imperial period (?).** S.Bulut, *ANMED* 11 (2013) 91, reports the discovery in the theater of several inscribed blocks that were perhaps re-used after an earthquake in 240 A.D.; he provides the following texts: 1) ΚΗΡΠ; 2) ΝΑΟ; 3) ΟΡΙΘΟΔΟΜΟΣ [perhaps κ(ρη)π[ίς] vel sim., ναό[ς], and ὁ(π)ι(σ)θόδομος? These constitute an intriguing set of structural labels, whether originally belonging to the theater or elsewhere, Carbon].

1321-1328. **Neisa. Old and new inscriptions.** B.Takmer, M.Oktan, *Gephyra* 10 (2013) 50-93, report on their activities on the site of Neisa (now Meryemlik; location; road-system; a map and photos of the remains of the ruins); they rediscovered six of the fifteen inscriptions found by Heberdey in 1895 (included in *TAM* II 736-750 in 1944); in addition they found eight new inscriptions (65-86 nos. 1-8; ph.; German translations). For another recently found and published text from Neisa see *SEG* LVII 1667 and LXII 1474.

1321: 65/66 no. 1. **Dedication to Augustus, 27 B.C.-14 A.D.** Rectangular limestone block; at left part a slightly recessed field with an inscription; found at the eastern end of the main street south of the southeastern bath-building. Greek text also in O.Salomies, *An.Ép.* (2013) [2016] no. 1630: Καίσαρος | Θεοῦ | Σεβασ|τοῦ

Same inscription on a building block from Kadyanda (*TAM* II 654), edd.pr.

1322: 66-69 no. 2. **List of contributors to the repair of the bath-building, 16/17 A.D.?** Limestone base moulded above and broken below; found in Samadin/Samanin near the two cultic caves east of the city; the base probably rolled down from the acropolis.

vacat (ἔτους) αρ' v Περιτίου vv
[ο]ἵδε φιλοδόξως καὶ εὐν[οἰκῶς]
[δι]ακείμενοι πρός τε τὸ[ν δῆμον]
[κ]αὶ τοὺς πολίτας πάντας [ἐπηγγεί]-
λαντο ἀναπόδοτα διαφ[έρειν εἰς]
τὴν ἐπισκευὴν τοῦ βαλα[νείου]·
Τροκονδας Ι[. .] v Δειχ[. . . . . .]
Ἀρτεμ[. . . . . .]Γ Δεικα[. . . . . . .]
ΜΙΣΤΑ[. . . . .]ΜΑΝΔΥΒ[. . . . .]
- -

1. L for (ἔτους); year 101 = 16/17 A.D. (Sullan era), edd.pr. [but see D.Rousset, *BE* (2014) no. 454, who points out that the use of that era has not been established beyond doubt for Lycia and that the letter forms may well point to a period 'largement plus ancienne', Pleket] || 2-5. edd.pr. adduce parallels from Lycian cities for the formulas used and restored [but not for διαφ[έρειν], Pleket] || 7-9. beginning of the list of donors with name, patronymic and amount given in drachmai; in L. 7 after Τροκονδας perhaps κ[αί]; in L. 7 in fine perhaps Δειχ[ανδρος]; in L. 8 initio the patronymic of the two brothers (Ἀρτεμ[έους], gen. of Ἀρτεμῆς), followed by the drachma sign and two letters indicating the amount: [.]γ; in fine Δεικα[νδρος Θε]|μιστᾷ, followed by [Ӿ . ., ... Ερ]μανδυβ[εριος Ӿ . .], or Θε]|μιστα[γόρου Ӿ ., Ερ]μανδυβ[ερις . . .], edd.pr.

1323: 69/70 no. 3. **Honorary inscription for Iulia Domna, 195-217 A.D.** Limestone statue base; broken on all sides except at left; found in the main street, ca. 35 m northeast of the theater; the honorary inscription for Sabinia Tranquillina (*TAM* II 739) was found nearby. Greek text also in O.Salomies, *An.Ép.* (2013) [2016] no. 1631.

vacat Ἰουλίαν vacat
[Δό]μναν Σε[βασ]-
[τ]ὴν [μ]ητέρα
[κ]άστ[ρω]ν Νεισ[έ]-
[ων ἡ β]ουλὴ καὶ
ὁ δῆμ(ος) vacat

The title mater castrorum (LL. 3-4) was granted on April 14, 195 A.D.; Domna died in 217 A.D., edd.pr. || 6. after ΔHM an abbreviation sign (ς).

1324: 70-74 no. 4. **Honorary inscription for Diogenes II, 138-151 A.D.** Limestone statue base moulded above; found ca. 10-15 m southeast of the theater. Greek text and French translation in O.Salomies, *An.Ép.* (2013) [2016] no. 1632.

Νεισέων ὁ δῆμος ἐτείμησεν [ταῖς]
τε ἄλλαις κατὰ φιλοδοξίαν τεί[μαις]
καὶ εἰκόνι χαλκῇ Διογένη δὶς τοῦ
Μητροδώρου Νεισέα, ἄνδρα καλὸν καὶ ἀγα-
θὸν καὶ εὐγενῆ καὶ ἐκ προγόνων φιλότειμ-
ον εἰς τὴν πόλιν, ἱερασάμενον τῶν Σεβαστῶν
ἐπιφανῶς καὶ σειτομέτροντα καὶ τειμηθέντα,
[γρ]αμματεύσαντα καὶ ε[ὐεργ]ετήσαντα τῆς πόλε-
[ως ἐκ]τενῶς καὶ πάλιν τειμη[θ]έν[τ]α, [τ]αμιεύσαντα
[τῆ]ς πόλεως πιστῶς καὶ ἐπιμελη[τεύ]σαντα τῶν δη-
[μ]οσίων ἔργων γνησίως, πρεσβ[εύ]σαντα δὶς πρὸς Θε[ὸν]
Ἁδριανὸν δωρεὰν ὑπὲρ τῆς πόλεως, ὑποφυ[λακή]-
[σ]αντα Λυκίων ἐπεικῶς, εἰκοσαπρωτεύοντα [vacat]
[τῆ]ς πόλεως, ἐν πάσαις ἀρχαῖς καὶ λειτ[ουργίαις]
[μεγ]αλόφρονα καὶ κοινῇ καὶ ἰδίᾳ πρ[ὸς ἕκαστον]
vacat ἐπεικ[ῶς?] vacat

3-4. Diogenes II: mentioned in various inscriptions of his descendants and in *TAM* II 744, erected by his son Διονύσιος I, edd.pr., who refer to the detailed family stemma on 82 and point out that his embassies to Hadrian (LL. 11-12) and the fact that he has held various magistracies imply that he was 'schon im fortgeschrittenen Alter'; since he apparently did not belong to Neisa's delegates to Antoninus Pius in 151 A.D., the latter date is a terminus ante quem for the inscription || [7. σειτομέτροντα: the photo seems to show that there is room for at least two letters between rho and nu: σειτομετροῦντα, cf. *An.Ép.* || 8-9. τῆς πόλεως as if the preceding word was εὐεργέτην, Pleket] || 9. ταμιεύσαντα: in various Lycian cities there was a college of ταμίαι, edd.pr., who add that in Xanthos and Kadyanda a ταμίας πόλεως/δήμου is attested || 10-11. the honorand was ἐπιμελητὴς τῶν δημοσίων ἔργων (cf. the cura operum publicorum in Latin inscriptions), edd.pr. || 12-13. the federal ὑποφύλαξ was subordinated to the ἀρχιφύλαξ (police functions; responsible for payment of taxes, sometimes 'aus eigenen Taschen'); the ὑποφύλαξ may have been responsible for the obligations in his own city and one or two other cities, edd.pr., who refer to *TAM* II 831 || 13-14. εἰκοσαπρωτεύοντα: the dekaproteia was replaced by the eikosaproteia in Lycia in 124 A.D. at the latest, edd.pr. (cf. our lemma no. 1770).

1325: 74-79 no. 5. **Honorary inscription for M. Aur. Dionysios II, ca. 200-225 A.D.** Part of a limestone statue base, broken above and at right; found in the eastern part of the city, ca. 100 m northwest of the eastern bath-building. Greek text and French translation in O. Salomies, *An.Ép.* (2013) [2016] no. 1633.

[Νεισέων ὁ δῆμος ἐτείμησεν]
[Μ. Αὐρ. Διονύσιον Διονυσίου]
[Διογένους δὶς τοῦ Μητροδώ]-
ρου Νεισέα, πολε[ιτευόμενον δὲ]
καὶ ἐν ταῖς κατὰ Λυκία[ν πόλεσι]
πάσαις, γενόμενον ἀρ[χιερέα]
τῶν Σεβαστῶν καὶ γρα[μματέα]
Λυκίων τοῦ κοινοῦ, πάτ[ρωνα]
[vac.] τ[ῆ]ς τε πό[λεως ἡμῶν vacat]
[καὶ τῆς τῶν Βαλβουρέων?]

Letter forms very similar to those in *TAM* II 741 (rediscovered by edd.pr.) || the base on which this inscription is engraved hat previously carried the statue of Αὐρ. Λεύκιος ὁ καὶ Διογένης Νεισεύς, who won in the agon founded by Diogenes III || 2-4. the honorand is the son of M. Aur. Dionysios I, the grandson of Diogenes II (see stemma on 82 and the corresponding analysis on 80/81) and the nephew of Diogenes III; he is on record in 11 inscriptions (all listed by edd.pr. on 76/77; see stemma on 82), edd.pr., who add that he continued to be active in the 240s A.D. || 4-6. for this formula see *SEG* LXII 1368 || 8-10. edd. pr. assume that the function of λογιστής, which the honorand held in Balboura (*SEG* XLI 1360), made the honorand a likely candidate for the title πάτρων.

1326: 79-83 no. 6. **Honorary inscription for Aphphia, ca. 200-250 A.D.** Limestone statue base broken below and at left; found south of the main street between the southern bath-building and the theater, 10 m from *TAM* II 741. Greek text also in O.Salomies, *An.Ép.* (2013) [2016] no. 1634.

[Νεισέων ὁ] δῆμος | [ἐτείμησε]ν Αφφιαν | [Διογένους γ'] Μητρο|[δώρου τε]τράκις || [... ἱε-ρα]τεύσασαν | ---

2-4. The honorand is the daughter of Diogenes III; Metrodoros, the grandfather of Diogenes II, carries no patronymic in nine of the ten inscriptions in which he occurs; in *TAM* II 742 he appears as Μητροδώρου δ' (cf. τετράκις in the present text), edd.pr. || 5-6. either [ἀρχιερα]τεύσασαν | [τῶν Σεβαστῶν μετὰ τοῦ δεῖνος] (cf. *TAM* II 206) or [συνιερα]τεύσασαν | [τῶν Σεβαστῶν τῷ δεῖνι] (cf. our lemma no. 1328), edd.pr.

1327: 83 no. 7. **Honorary inscription for Aristonoe, late 2nd/early 3rd cent. A.D.** Upper part of a limestone statue base; found at the north edge of the main street, not far from *TAM* II 742. Greek text also in O.Salomies, *An.Ép.* (2013) [2016] no. 1635.

Ἀριστονόην τὴν κα[ὶ Λυκίαν] | Ἰάσονος Νεισίδα [ἀνέστησε] | Ἰάσων ὁ καὶ Ερπια[ς Νεισεύς]

Aristonoe and Iason were married, as appears from the text in our lemma no. 1328, edd.pr.

1328: 83-86 no. 8. **Honorary inscription for Aristonoe, late 2nd/early 3rd cent. A.D.** Limestone statue base found in the same place as the stone in our lemma no. 1326. Greek text and French translation in O.Salomies, *An.Ép.* (2013) [2016] no. 1636.

Ἀριστογ[ό]ṇην τῇ[ν καὶ]
Λυκίαν Ἰάσον[ος Νεισί]-
δα φιλόπατριν, [κατα]-
λιποῦσαν [τῇ πατρίδι]
ἄλλα τε π[ολλὰ καὶ χρήμα]-
[τα], συ[νιερασαμένην τῶν]
Σε[βαστῶν εὐσεβῶς τῷ]
φιλοπάτριδ[ι ἀνδρὶ]
αὐτῆς Ἰάσονι [τῷ] καὶ
Ερπια Μασο[υ] Ν[εισέων]
ἡ βουλὴ καὶ [ὁ δῆμος]

2. The same combination of Λυκία and Ἰάσων also in *IGR* III 704 II A L. 13 (Iason from Kyaneai and his daughter Lykia), edd.pr. || 5-6. B.Puech in *An.Ép.* prefers ἄλλα τε π[ολλὰ χρήματα καὶ].

1329. **Oinoanda. The philosophical inscription of the Epicurean Diogenes, 2nd cent.** A.D. *SEG* LXI 1239*, LXII 1476. J.Hammerstaedt, B.Hinzer-AlHasan, *EA* 46 (2013) 57-67, report on their attempt at determining the relative positions of the fragments by measuring three-dimensional scans for the height of lines and the space between them. They report that fr. 47 I-II (YF 096) does not belong together with fr. 47 III-IV (YF 085), as has often been assumed; the content of the two fragments also does not fit: fr. 47 I-II 'deals with the shortness of most extreme physical pain' caused by accidents or the like and ending in death, fr. 47 III-IV is concerned with pains caused by diseases from which one can recover.

1330. **Oinoanda (area of). Grave epigram for Aristophanes, 3rd/4th cent.** A.D. Large limestone stele moulded above and below; now in a private collection in Fethiye. Ed.pr. G.Staab, *EA* 45 (2012) 38-42 no. 1 (ph.; German translation); for the provenance cf. id., *EA* 46 (2013) 68; to be included in a planned volume of *SGO* under no. 17/06/08.

Γραμματικῶν | ἐπέων ὁ διδάσκαλος | ἐνθάδε κεῖμαι, |
ἠδὲ Μενανδρείων || ἐπέων ἴδρις ἐν θυ|μέλαισι vacat |
καὶ μελέων τραγι|κῶν οὐκ ἄλαλος λα|λιά·
οὔνομα δ' Ἀριστο||φάνης, κύριον εὐ|λογίης·
χαίρετέ | μοι πάροδοι· vacat | τοῦτο μόνον πάριτε

Vertical strokes (| and ||) indicate the lines on the stele || 1. Aristophanes was γραμματικός ('Grammatiklehrer') and perhaps also 'Rhetoriklehrer', ed.pr. || 2. Μενανδρείων ἐπέων: the deceased performed in thymelic contests as someone who recited verses of Menander, ed.pr., with parallels for the popularity of Menander in the Imperial period || 3. μελέων τραγικῶν: A. was familiar with '(Chor)lieder'; verses of Menander and 'Chorlieder' of e.g. Euripides played a role in A.'s teaching-program || 4. the first dactyl is one short syllable too long; the original version probably had οὔνομ' Ἀριστο|φάνης or οὔνομα Ἀριστο|φάνης (with elision of the alpha), ed.pr.; '(ein Name,) der sich auswirkt auf schöne Ausdrucksweise', ed.pr. || 5. 'Nur dies (sc. habe ich noch zu sagen). Geht weiter', ed.pr.

1331-1359. **Patara. New inscriptions.** H.Engelmann, *ZPE* 182 (2012) 179-200 nos. 1-21, (re)publishes 21 inscriptions (ph.; German translation, except for nos. 5 and 6); edd.pr. C.Schuler, K.Zimmermann, *Chiron* 42 (2012) 567-626 nos. 1-9 (ph.; German translations), publish nine new inscriptions. Below we present them in chronological order and arranged according to the standard categories.

1331: S., Z., 568-573 no. 1. **Inventory, ca. 3rd cent.** B.C. Limestone block found in the so-called 'Grabkirche', originally used as 'Antenblock' [For another inventory from Patara cf. A.Lepke, C. Schuler, K.Zimmermann, *Chiron* 45 (2015) 293-301, Pleket].

- -
[- -]ΝΟ̣Ρ̣ΑΛ̣[2-3]
[- -]ΔΟΝΤΑ . Α̣
[- -]Α[. .]ΣΑΠΟ[. .]
[- - - - - - - - - - - - - - - - - - - -]ΣΑ[. .]Α̣Σ Ἀπολλω-
[- -]υ̣θας Ἐπιμένον-
[τος -]Α̣ΜΟΝ Ἀπολλων-
[- κ]ο̣ν̣τ̣α̣· ἄλλο̣ Στρατο̣-
[κλῆς? - - - - - - - - - - ἀπ]ὸ̣ δραχμῶν τεσσαράκον̣-
[τα - - - - - - - - - - - - - - ἄ]λλο Στρατοκλῆς ἀπὸ δ̣ρ[α]-
[χμῶν - - - 8-9 - - - ἐν]νέα· ἄλλο Σκυλλίων ἀπὸ δρα-
[χμῶν - 4-5 -]Ε̣[- 3 - ἄλ]λο Προκλῆς Μενάνδρου
[- 3 -]ΡΝ[2]ΔΕ[2 - ἀπὸ] δραχμῶν τεσσαράκοντα̣
[- ca. 7 -]Τ̣Ε[- ca. 6 -] ἀπὸ δραχμῶν τεσσαράκοντα·
[- ca. 6 - Ἀ]πολλώνι̣ος ἀπὸ δραχμῶν ὀγδοήκοντ[α]
[τ]ριῶ[ν ὀβ]ολῶν δύο· [κυ]μβίον Στρατοκλῆς ἀπὸ δρα-
[χ]μῶ[ν] τριάκοντα· καυσίδιον Ἁρμόδιος Θεσσαλο̣ῦ̣
[ἀ]πὸ δραχμῶν τριάκοντα τριῶν· κώθων Σεροταλ-
λας ἀπὸ δραχμῶν τεσσαράκοντα· στατὸς Φι̣-
λίππου ἀπὸ δραχμῶ̣ν πεντακοσίων τεσσαρά-
[κ]οντα· Ἡφαιστίων Διονυσίου Λύκιος σκύφο̣[ς]
τὰ ἔσω περιηργυρωμένον, ἄγον δραχμὰς
[ἑ]κατὸν εἴκοσι· Μόσχος Μενεκλέους φιάλη-
ν (λ)είαν ὀμφαληφόρον, ὁλκὴ δραχμαὶ ὀγδοήκο-
ντα ὀκτώ vacat

7. ἄλλο: implies that the same type of objects was given, edd.pr. || 15. κυμβίον: 'drinking-cup', edd.pr. || 16. καυσίδιον: previously unattested; possibly a 'Gefäßtyp' which resembles a καυσία (Macedonian headgear), edd.pr. || 17. κώθων: a drinking-vessel of Lakonian origin, edd.pr. || 17-18. Σεροταλλας: edd.pr. refer to Σεροτιας (*SEG* XLIII 969) || 18. στατός: 'large bowl', edd.pr., who refer, inter alia, to *I.Délos* 320 B L. 71 || 20-21. 'ein innen versilberte[r] Skyphos', edd.pr., who add that LL. 21-22 ἄγον δραχμὰς ἑκατὸν εἴκοσι points to the vessel's weight || 22. in fine after the H traces of a hasta; possibly a mason's error || 23. ΔΕΙΑΝ, lapis; ὀμφαληφόρον: 'glatte Omphalosphiale', edd.pr., who refer to *I.Didyma* p. 360 s.v. ὀμφαλωτός.

1332: E., 193 no. 14. **List of foreigners, Hellenistic (3rd/2nd cent.** B.C.**).** Fragment broken at all sides except at right; found in front of the theater.

[------]ρυθρ[α] [-----Τλ]ωεύς
[------] Ἄξιος [------]υνος
[------] Ἠπειρώτη[ς] [------]ενδιος
[----Ἀ]σπένδιος vacat

1. [Ἐ]ρυθρ[αῖος], ed.pr. || 7. perhaps again an [Ἀσπ]ένδιος, ed.pr. || perhaps a list of mercenaries?, ed.pr.

1333: S., Z., 582-597 no. 4. **Honorary decree for Marcus Antonius Idagras, ca. 40-30 B.C.** Limestone statue base found in the ruins of the Byzantine wall in the area of the bouleuterion; now exhibited in front of the bouleuterion; on top, traces of dowel-holes for a bronze statue; in the inscription remnants of red paint. Greek text also O.Salomies, in *An.Ép.* (2012) [2015] no. 1658.

Παταρέων ὁ δῆμος ἐτείμησεν,
εἰσγραψαμένου τοῦ δήμου τὰς
ὑπὲρ αὐτοῦ τειμάς, Μᾶρκον Ἀντώνι-
ον Ἀντιπάτρου υἱὸν Ἰδαγραν Ῥωμαῖ-
ον καὶ Παταρέα, στρατηγήσαντα
Λυκίων τοῦ κοινοῦ ἐκ πάντων Λυκί-
ων καὶ πρεσβεύσαντα ὑπέρ τε
τοῦ δήμου καὶ ὑπὲρ Λυκίων πρὸς
τοὺς αὐτοκράτορας καὶ δωρεὰς
λαβόντα ἐπὶ συνφέροντι τῷ ἔθνει
καὶ ἑξακοσίους πολείτας ἐξαιτησά-
μενον ἀπὸ στρατείας, νεικήσαντα δὲ
Νέμεα καὶ Ἡραῖα τὰ ἐν Ἄργει παῖδας παν-
κράτιον πρῶτον Λυκίων καὶ τὰ τιθέμενα Ῥω-
μαῖα ὑπὸ τοῦ κοινοῦ τῶν Λυκίων κατὰ πεν-
ταετηρίδα εἰσολύμπια παῖδας παν-
κράτιον καὶ ἀγενείους καὶ Λητῷα τὰ τιθέ-
μενα ὑπὸ τοῦ κοινοῦ τῶν Λυκίων καὶ Ῥω-
μαῖα τὰ ἐν Ῥόδῳ παῖδας πανκράτιον,
νεικήσαντα δὲ καὶ ἄλλους ἱεροὺς καὶ
στεφανείτας ἀγῶνας, χρυσῷ στεφά-
νῳ καὶ εἰκόνι χαλκῇ, ἄνδρα καλὸν καὶ ἀγα-
θὸν ὑπάρχοντα διὰ προγόνων

2. εἰσγραψαμένου: synonym of the more frequently used εἰσηγησαμένου, edd.pr., who also refer to inscriptions with γνώμη τοῦ δήμου || 3-4. the honorand is known from *SEG* XXVIII 1246 LL. 30-31 (victory in the πανκράτιον in the federal Lycian Ῥωμαῖα, in the category of the ἀγένειοι; cf. LL. 14-17 of the new inscription); the new Patarean text shows that in *SEG* XXVIII 1246 Ἰδαγ[ρ]αν is to be read (*SEG*: Ἰδαγ[ο]αν); 1246 should now be dated to the period 100-50 B.C., at the earliest in the 70s/60s B.C.; the honorand owed his Roman citizenship to M. Antonius, edd.pr., with reflections about the rarity of civitas romana in Lycia in the 1st cent. B.C./1st cent. A.D. and the combination of citizenships of two cities (Lycian) ■ general and that of Roman and local citizenship in particular || 5-7. Idagras was probably commander-in-chief of the federal Lycian army, edd.pr. || 9. τοὺς αὐτοκράτορας: 'die (römischen) Imperatoren: inter alios M. Antonius', edd. pr., with further details about the vicissitudes of Patara during the Triumvirate and in the period after the battle of Philippi || 12. ἀπὸ στρατείας: 600 citizens of Patara were discharged from service in the Roman army, edd.pr., who see this ■ evidence that the civic militias were important and substantial in the Hellenistic cities || 12-21. the honorand won in three categories of games: 1) contests which were part of the περίοδος (L. 13); 2) contests founded later and ■ prestigious as the periodos (LL. 14-16: the ἰσολύμπια Ῥωμαῖα); 3) contests which were ἱεροὶ καὶ στεφανεῖται without belonging to the original periodos or claiming the same level as the periodos (isolympia etc.): the Xanthian Λητῷα and the Rhodian Ῥωμαῖα [edd.pr. assume that for the Letoia Xanthos used the same procedure ■ for the Lycian ἰσολύμπια Ῥωμαῖα, viz. the sending out of ambassadors asking for recognition of the contests as being of the same level as the periodos-contests for which ambassadors were sent out every four years; but whereas the Ῥωμαῖα were isolympic, the Letoia obviously were not: they belonged to the ἱεροὶ ἀγῶνες for which the city did not want all the hassle connected with the sending out of theoroi all over the Greek world; for the formula in LL. 20/21 cf. J.-Y.Strasser, *REG* 128 (2015) 666, Pleket]; edd.pr. refer to *SEG* XXII 350 (XXV 467), recording the Ῥωμαῖα Λητῷα τοῦ κοινοῦ τῶν Λυκίων and suggest that in the beginning of the Lycian League (early 2nd cent. B.C.) the Letoia were the most important festival, whereas the Ῥωμαῖα came later and became more important than the Letoia (an annual event).

1334: S., Z., 603-605 no. 7. **Honorary inscription for Augustus' daughter Iulia, 21-12 B.C. (probably 15/14 B.C.).** Circular limestone statue base found in the 'Nekropolenkirche'; broken below. Greek text also in O.Salomies, *An.Ép.* (2012) [2015] no. 1659.

Ἰουλίαν Καίσαρος | v Θεοῦ Σεβαστοῦ | θυγατέρα, γυναῖκα δὲ | v Μάρκου Ἀγρίππα, || Λυκίων τὸ κοινὸν | vacat ἐτείμησεν v v

Edd.pr. briefly list a number of inscriptions from Lycia recording the loyalty of the Lycians to and the worship of the domus Augusta; for an honorary text for Agrippa from Patara they refer to *SEG* LIV 1435; edd.pr. consider the distinct possibility that the text was erected during or just after a visit of Agrippa (15 B.C.) and Iulia (14 B.C.) to the city.

1335: S., Z., 606-609 no. 8. **Honorary inscription for the governor C. Licinnius Mucianus, 60-63 A.D.** Limestone statue base found on the west side of the Late Antique city wall; now exhibited in front of the bouleuterion; four circular holes on top. Greek text also in O. Salomies, *An.Ép.* (2012) [2015] no. 1660.

Γάϊον Λικίννιον | Μουκιανόν, vacat | πρεσβευτὴν ⟦Νέρω[νος]⟧ | Κλαυδίου Καίσαρο[ς] || Σεβαστοῦ Γερμανικ[οῦ] | ἀντιστράτηγον, vac. | Σέλευκος Σελεύκου Ε[2-3]ΙΩΝ στρατηγός, τὸν ἑαυ[τοῦ] | φίλον καὶ εὐεργέτην

1-6. Edd.pr. briefly reflect on the probable date of Mucianus' governorship; for a similar inscription for this governor they refer to *OGIS* 558 (Oinoanda) || 7-9. the Σέλευκος Σελεύκου in the ephebic inscription from Kyaneai (*JHS* 15 [1895] 111 no. 24) cannot be identified with our Seleukos because of the frequency of

the name in Lycian inscriptions, edd.pr., who reject a restoration ἐ[φήβ]|ων στρατηγός and cautiously consider a second name "Ε[ρμ]|ων.

1336: S., Z., 609-618 no. 9 [= edd.pr. (2012) in the app.cr., below]. **List of councillors of Patara,** ca. 50-100 A.D. (after 43 A.D.). Three limestone blocks (A, B, C) of a wall; found in the ruins of the bouleuterion; on block B the remains of two columns. Greek text of block A also in O. Salomies, *An.Ép.* (2012) [2015] no. 1661. Greek text and French translation of blocks A, B, C in *An.Ép.* (2013) [2016] no. 1637.

In *Chiron* 45 (2015) 307-321 (ph.), A.Lepke, C.Schuler, K.Zimmermann [= edd.pr. (2015) in the app.cr., below] publish two new inscribed blocks (D, E) which belong to the same list. Block D contains the end of the lines of block B Column II. Block E provides in two columns the names of 43 new councillors; Column I is complete, only half of Column II (smaller letters) is preserved. On the basis of a reconstruction of the lay-out of the various blocks edd.pr. estimate a total of between 170 and 250 councillors. Edd.pr. refer to W. Habermann, 'Bemerkungen zur Größe von Stadträten im kaiserzeitlichen griechischen Osten', *MBAH* 32 (2014) 227-249; cf. also edd.pr. (2015) 320: '- - - auch ohne rechtliche Regelung eine Tendenz zur Erblichkeit der Ratsmitgliedschaft. Manche Familien bildeten über Generationen Dynastien von Bouleuten aus und stellten dies in der Formel ἐκ προγόνων βουλευτής stolz zur Schau'; as to the date, edd.pr. (2015) have a slight preference for the period shortly after the creation of the province of Lycia in 43 A.D. (but see on p. 321: 'Diese Hypothese - - - lässt sich aber beim jetzigen Stand nicht beweisen'); cf. C app.cr., below.

A:

Ἐπ̣ὶ ἀ̣[ρχ]ι̣ερέως τῶν Σεβαστ[ῶν τοῦ δεῖνος, μηνὸς - -]
[.]σίου λ' vacat Παταρέων βουλε[υ]τ[αί· vacat ?]
Στρατωνίδης β' τοῦ Ερμενηνιος
Ἀπολλώνιος β' τοῦ Ερμα̣νδου
Ἰάσων β' τοῦ "Οπλωνος
Νεικόστρατος Ερμ[αν]δ̣ειμιος
Θερσικλῆς γ'
Ζερμουνδις β'
Δήμαρχος β' τοῦ Π̣ρ̣ιδοβου
Διοσκουρίδης Νεικάνδρου
[Ἀ]πολλώνιος Ἀθηναγόρου
Σ̣έ̣[λε]υκος Πύθωνος
[- 6-7 -]ατης Πτολεμ̣α̣ίου
[- - - - - - - - - - - - - - - - -]τ̣ρίου
- -

1-2. [Δα|ι]σίου or [Ἀρτεμε|ι]σίου, edd.pr. (2012) || 3. Ερμενηνις: attested for the first time in Patara; Stratonides III in B col. II L. 6 is the son of this Stratonides, edd.pr. (2012) || 4. for Ερμανδας edd.pr. (2012) refer to *SEG* LXI 1248 and *IG* XII.6.1.373 (Lycian immigrant; cf. also *IG* XII.6.1.313 and 829 for Ερμανδειμις) || 6. Ερμανδ(ε)ιμις: cf. *SEG* LIV 1406 (Limyra) and LVI 1733 (Myra), edd.pr. (2012) || 7. for the name Θερσικλῆς cf. B col. II L. 20, edd.pr. (2012) [cf. also *SEG* LXI 1242 and A.Lepke, *ZPE* 194 (2015) 145 no. 11, Pleket] || 9. Πριδοβας: cf. also B col. I L. 3 and E col. I L. 4, edd.pr. (2012) || 11. for this man see the app.cr. of our lemma no. 1350 ad L. 3 || 14. presumably [Δημη]τρίου, edd.pr. (2012).

B Column I:

- -
[- - - - - - - - - - - - - - - -]Σ vacat
vacat
vacat
[- - - - -] τοῦ Ἑρμαίου τοῦ Κοταιος
[- - - -]τοῦ Πριδοβου
[- Διοσ]κ̣ουρίδου
[- - - - -]ίδου τοῦ Καρταδιος
vacat
vacat
vacat
[- - - - - - - -]ο̣υ·
[- - - - - - - - Α]ἰ̣σώπου
[- - - - - - - - -ο]υ τοῦ Ερμαδανου
vacat
[- - - - - - - - -]τρίου
vacat
[- - - - - - - - - - - - - - -]ε̣ισίου
- -

2. Κοταιος: gen. of Κοταις; previously unattested, edd.pr. (2012), who refer to Κοτασις [compare also the name Κότης, gen. Κοτήους, in Pisidia and Pamphylia, Carbon] || 8. Ερμαδαν(ν)ας: cf. *SEG* LIII 1695 (Patara), edd.pr. (2012).

B Column II and D:

[- - - - - - - - -]Σ[- - - - - - - - τ]|ο̲ῦ̲ ̲"̲Ο̲π̲λ̲ω̲ν̲ο̲ς̲
Ἀμύντας β' τοῦ Ἑ[ρ]μ̣ών[α]κ[τος]| vacat
Ἀριστέας ΑΠΠ. ΜΥΟΥΣ[- - - - -]| vacat
Ἰάσων Σορταιμιος τοῦ Νε[ίκω]|ν̲ο̲ς̲
"Οπλων β' τοῦ Ἰά[σων]ος | vacat
Στρατωνί̣δ̣ης γ' τοῦ Ερμε(νη)|ν̲ι̲ο̲ς̲
Ἀρτεμίδωρος β' τοῦ Ἀρτ[έ]|μ̲ω̲ν̲ο̲ς̲
Ἀ̣πολλώνιος Σερ[α]π̣ί̣ω̣νος [τοῦ] Ἀ̣|π̲ο̲λ̲λ̲ω̲ν̲ί̲ο̲υ̲ ̲τ̲ο̲ῦ̲ ̲Α̲ρ̲τ̲ε̲ι̲μ̲ο̲υ̲
Φ̣α̣νίας Θεοκλέους | vacat
Σαρπηδὼν Ερμασορτου | vacat
Κλεόνεικος [Ἀ]μμωνίου | vacat
"Υπατος [.το]ῦ̣ Ἰάσωνος | vacat
Ἀπολλωνίδης Ἀ̣νδροβίου τ|ο̲ῦ̲ ̲β̲'̲ ̲τ̲ο̲ῦ̲ ̲Σ̲τ̲ρ̲ά̲τ̲ω̲ν̲ο̲ς̲
Ἀπολ[λ]ω̣νί̣δ̣ης Δημητρίο[υ]| vacat
Α..Ε̣[- 5-6 - τ]οῦ Ο̣ερ[- - - - ο]|υ̲ vacat
Γ̣[λ]α̣ῦκος [.] τοῦ Ἀρταπ̣άτ[ου]| vacat
Ε̣[ὔ]μηλος β' [το]ῦ Τ̣α̣ρκονδε̣ιο[- -]| vacat
Ἰά̣σ̣ω̣ν β' τοῦ Ἰρμίου | vacat
Κ[2-3]ΛΟ̣Ι[- 3 -] Ἐπ̣α̣φρ̣ο̣δείτου [τ]|ο̲ῦ̲ ̲Δ̲η̲μ̲η̲τ̲ρ̲ί̲ο̲υ̲
Ἀπολλώνιος [Θ]ερσ̣ικλέους ὁ̣ κ̣[αί] | Φ̲ί̲λ̲ι̲ο̲ς̲

Μηνόδωρος Ἀ[πολ]λωνίου τοῦ [Μη|ν]οδώρου τοῦ Πάτρωνος, καθ᾽ υ(ἱοθεσίαν δὲ) Ἀπολλωνίου --- ? --- ?

[Ἀ]πολ[λ]ώνιος [.] τοῦ [----] | vacat

Vertical strokes indicate the beginning of the text on block D (underlined) || 4. Σορταιμις: previously unattested, edd.pr. (2012), who refer to Σορτιας and Σορταλις/Σορδαλις (*SEG* LIII 1698) || 6. the father Στρατωνίδης β᾽ τοῦ Ερμενηνιος appears in A L. 3, edd.pr. (2012) || 7. τοῦ Διαγ[όρου], edd.pr. (2012); τοῦ Ἀρτ[έ]μωνος, edd.pr. (2015) || 10. Ερμασορτας (cf. also C L. 5): previously unattested, edd.pr. (2012), who refer to Ερμαδορτας || 15. Θερσικλῆς can be excluded, edd.pr. (2015), who suggest Θερ[σάνδρο]υ, Θερ[σίππο]υ vel sim. || 16. in *SEG* XXVIII 1246 we find ■ Γλαῦκος Μενεμάχου (L. 32) and a Γλαῦκος Ἀρταπάτου (L. 14), edd.pr. (2012), who have no doubt that the councillor descends from the latter; Artapates, son of Glaukos (C L. 21), is likely to be a son of this councillor || 18. in fine, Ἑρμίου, edd.pr. (2012); Ἱρμίου, edd.pr. (2015) || 20. Φίλιος: second name, edd.pr. (2015) || 21. in fine upsilon as v superimposed on theta, edd.pr. (2015).

C:

[----------]Λ[..]Ε[--------]
Στράτω[ν] Ἀρτέμων[ος]
Ἀγαθοκλῆς Λυσιμάχου
4 Τιμοκράτης γ᾽ καθ᾽ υ(ἱοθεσίαν δὲ) Τληπολέ[μου]
Εὐέλθων Ερμασορτου
[Ἱ]ππόμαχος β᾽ τοῦ Νουμηνίου
Ἀθηναγόρας Εὐνόμου τοῦ Ἀρκεσιλάου
8 Δημήτριος Διοδώρου
Ἀπολλόδοτος γ᾽
Ἀρίστων β᾽ vv τοῦ Δημητρίου
Ἀπ[ολ]λώνιος vvv ε᾽
12 [-4-5-]ς γ᾽ vv τοῦ Ὅπλωνος
[Ἀριστ]όβουλος Ἀλεξάνδρου τοῦ Ἀριστοβούλ[ου]
[-5-6-]ων [..]στορος ὁ καὶ Λυσανίας
[Δημή]τριος vv Λεοντίσκου
16 [-4-5-]ωνιος Κρατίπου τνοῦ Θρασέου
[-4-5-]ς Ἀ[λ]κιμέδοντος
[---]σιος β᾽ τοῦ Δαμονίκου vacat?
[Διο]νύσιος Αρμενου τοῦ [--------]
20 Ἰφικλῆς δ᾽
Ἀρταπάτης Γλαύκου καθ᾽ υ(ἱοθεσίαν δὲ) Λεωνίδου vacat?
[..]Σ[...] Ὅπλωνος τοῦ Ἰάσωνος vacat?
Ονηνοβας β᾽ τοῦ Κλέωνος vacat
24 [..].ΡΑΝ[...] Εὐδήμου vvv καθ᾽ υ(ἱοθεσίαν δὲ) Μαυσώλ[ου vacat?]
[Π]τολε[μαῖος . τοῦ Μη]τροδώρου vacat?

5. Ερμασορτου: cf. B Col. II L. 10, edd.pr. (2012) || 14. before στορος ■ round letter and an angular letter: Θεστορος, edd.pr. (2012), who do not, however, exclude [Ν]έστορος and [Κά]στορος || 15. initio [Εὐάγριος] and [Φιλά]γριος are too short, edd.pr. (2012) || 16. Κρατίνου is excluded, edd.pr. (2012) || 19. Αρμενος: a new epichoric name, edd.pr. (2012); Αρμενου, edd.pr. (2015), with parallels for Αρμενος || 20. Ἰφικλῆς: a 'mythical' name (brother of Herakles), edd.pr. (2012) || 21. Αρταπάτης: a son of the Glaukos in B Col. II L. 16, edd. pr. (2012) || 22. initio [Ἰά]σ[ων] is too short, edd.pr. (2012), who consider [Ἰά]σ[ων v]; Ἰάσων Ὅπλωνος τοῦ Ἰάσωνος: a brother of Hoplon II, grandson of Iason in B Col. II L. 5, edd.pr. (2012) || 23. Ονηνοβας: previously unattested, edd.pr. (2012), who refer to Ορενοβας (*SEG* XLIV 1219 A L. 1; Xanthos) || 24. before PAN trace of K or Π, edd.pr. (2012) || similar letter forms on blocks A, B, C suggest that they belong to one list; A probably contains the beginning of the list; mention of the federal high priest of the provincial emperor cult (A L. 1) implies the existence of that province, created in 43 A.D., edd.pr. (2012). The production of a list of councillors and, thus, the existence of a fixed number of councillors for a longer period, reflects the Roman concept of ■ ordo decurionum rather than a council regularly renewed on the basis of a rotation-model, edd.pr. (2012), who adduce *SEG* LI 1832 A LL. 25-30 (45 A.D.; the first governor of Lycia entrusted τοῖς ἐξ ἀρίστων ἐπιλελεγμένοις βουλευταῖς with the politeia) and the dedication *SEG* L 1350 (LI 1824 bis; from Gagai), mentioning οἱ κοινοβουλευταί (L. 2), selected by that same governor and containing an otherwise incomplete list of councillors (representing Gagai in the federal Lycian boule). The reading in *SEG* L 1350 L. 2, however, is problematic; edd.pr. (2012) reject L. 2 οἱ [ἄρισ]τοι and propose, after close study of the squeeze, οἱ π[ρ]ῶτοι βουλευταί (the first councillors in Gagai, selected by the governor); in the same sense A.Heller in P.Schubert (ed.), *Les Grecs héritiers des Romains* (*Entretiens sur l'Antiquité classique* LIX, Vandoeuvres-Geneva 2013) 215-218, on the basis of L. 2 οἱ [ἄρισ]τοι; H. hesitatingly proposes [ἐπί] instead of [διά] in *SEG* L 1350 L. 3. In its present state A, B, and C mention 67 councillors and, if one assumes for the left column in B the same number of names ■ in the right column (21), 78 councillors. Edd.pr. (2012) think in terms of a 'langfristig festgeschriebene Mitgliedschaft im Rat' and a 'Verfestigung einer Honoratiorenschicht' (618).

E Column I:

Καλλικρά[τ]ης Μαυσώλου
Ἀπολλώνιος β᾽ τοῦ Ερμοου
Οσσαμας v Μόσχου
4 Ὕπατος Πριδοβου τοῦ Δημάρ[χ]ου
Ἰάσων v γ᾽ v τοῦ Μηνοδώρου
v Ἱεροκλῆς Πραξιδήμου
Πτολεμαῖος Λευκίου
8 Ἀρίστων Δικεάρχου
Ἀπολλώνιος Νικάδου
Διόδωρος v Ἀρτέμωνος
Ποτάμων v Ἐπινείκου
12 Ἑρμοκράτης v Μοσχίωνος
Ερπιδοβας v Ερμοπλατου τοῦ Ερπιδοβου
Βοΐσκος vvv Αρμαῖος
Φίλιππος vv Ὀνήτνορος
16 Ὀρθαγόρας v Τληπολέμου
Ερμαδαπιμις v Πυθίωνος
Ἀθήναιος v [3-4]γαγόρου

The following names appear in Patara for the first time: Καλλικράτης (L. 1), Οσσαμας (L. 3), Πραξίδημος (L. 6), Λεύκιος (L. 7), Δικέαρχος (L. 8), Νικάδας (L. 9), Ποτάμων and Ἐπίνεικος (L. 11), Μοσχίων (L. 12), Αρμαιος (L. 14), Ὀνήτωρ (L. 15), Ὀρθαγόρας (L. 16), Ερμαδαπιμις (L. 17; cf. E, Column II L. 6), edd.pr. (2015) || 2. this Apollonios may have been the father of the Athenagoras on record in our lemma no. 1350, edd.pr. (2015) || 4. Hypatos was related to Δήμαρχος β᾽ τοῦ Πριδοβου (see A L. 9), edd.pr. (2015) || 6. initio ■ small hole in the surface, not used by the mason, edd.pr. (2015) || 13. Ερπιδοβας: previously unattested; variant of Αρπιδοβας, edd.pr. (2015); Ερμοπλατας: previously unattested, edd.pr. (2015), who add that he is the only

councillor in this list whose known ancestors all carry indigenous names over three generations || [for Αρμαῖος cf. our lemma no. 1379, Corsten] || 18. probably [v Ἀθη]ναγόρου, edd.pr. (2015).

E Column II:

[Σαρπ]ηδὼν [-----------]
[-4-5-]Ξ[1-2]Β[----------]
Ἀνδρόβιος γ' τ[οῦ --------]
Διοσκουρίδης [-----------]
Ἀντίπατρος v β' v [τοῦ -----]
Ερμαδαπιμις [-----------]
[-3-4-]ριάδης Δη[---------]
Λεοντίσκος [------------]
Σαρπηδὼν Ἰάσ[ονος -------]
Θηρωνίδης Α[-----------]
Ἀντίμαχος [-------------]
Ερμασορτας vv β' [--------]
Ἀπολλώνιος Καλ[---------]
Διόδωρος Σειλ[----------]
Σαρπηδὼν Μοσ[χ---------]
Δημήτριος Αρε[----------]
Ἀρταπάτης Ἀλκ[---------]
Τειμαίο(ς) Λυσιμάχ[ου ----]
Διόδοτος vv Πτο[λεμαίου--]
[2-3]όστρατος [----------]
Ζερμουνδις [------------]
Μηνόδοτος [------------]
Ἱππόλοχος Ἀρκ[εσιλάου---]
Θερσικλῆς Δ[------------]
Θηρωνίδης Ἀπ[----------]

14. Perhaps Σειλ[ηνοῦ], edd.pr. (2015) || 18. ΤΕΙΜΑΙΟΛΥΣΙ, lapis || 20. [Φιλ]όστρατος or [Ἡρ]όστρατος; [Νεικ]όστρατος is too long for the available space, edd.pr. (2015).

1337: S., Z., 597/598 no. 5. **Honorary inscription for the equestrian victor Andreas, ca. 1st cent. A.D.** Limestone block found in the west stoa of the 'Säulenstraße'.

vacat Ὁ δῆμος vacat | Ἀνδρέαν v Ἡρῴδου | νικήσαντα v Νέμεα v | ἅρματι v πωλικῷ || v πρῶτον Λυκίων

Andreas won in the chariot-race with foals, edd.pr., who add that in *SEG* XXVIII 1246 the πῶλος κέλης ('Fohlenreiten'), the ἅρμα πωλικόν (chariot-race with foals) and the συνωρὶς πωλική ('Fohlen-Zweigespann') are mentioned as part of the program of the Ῥωμαῖα in Xanthos.

1338: E., 191/192 no. 11. **Honorary inscription for ■ son of C. Iulius Demosthenes, ca. 126-135 A.D.** Moulded statue base found in the theater. Greek text also in O.Salomies, *An.Ép.* (2012) [2015] no. 1649.

[-----------------]
[κ]αὶ τῆς [.....]ης, υ[ἱὸν]
[Γ]αΐου Ἰουλί[ου] Δημοσ-
θένους, τοῦ ἀρχιερέως
τῶν Σεβαστῶν καὶ γραμ-
ματέως Λυκίων, καὶ γυ-
μνασιάρχου νέων, ἐφή-
βων, γερόντων, καὶ συστη-
σαμένου τὴν γερουσίαν
Παταρέων ἡ βουλὴ
καὶ ὁ δῆμος καὶ ἡ γε-
ρουσία

2-3. C. Iulius Demosthenes: previously unattested in Patara, ed.pr., who adds that Iulii are not attested as one of the leading families of the city and considers the possibility that he is identical with the well-known homonym from Oinoanda; he is also on record in an unpublished inscription from Patara (early 2nd cent. A.D.), together with his daughter Iulia Verania who held the gymnasiarchy and who is probably identical with the Iulia Verania in *TAM* II 247 LL. 2/3 (119/120 A.D.) || 7-8. S.Bönisch, A.Lepke, *Chiron* 43 (2013) 489, date the foundation of the gerousia after 126 A.D. [but see *Chiron* 45 (2015) 365/366 for doubts, Pleket].

1339: E., 187/188 no. 8. **Honorary inscription for Hadrian, 126 A.D.** Limestone block moulded above; found in the ruins of the proscenium. Greek text also in O.Salomies, *An.Ép.* (2012) [2015] no. 1646.

[Αὐτοκ]ράτορα Καίσαρα Τραϊανὸν
[Ἁδριαν]ὸν Σεβαστόν, ἀρχι-
[ερέα μ]έγιστον, δημαρχικῆς
[ἐξουσία]ς τὸ ι', ὕπατον τὸ γ',
[πατέρα π]ατρίδος, τὸν σωτῆρα
[τοῦ κόσ]μου, Οὐειλία Κοΐντου
[Οὐειλίου] Τιτιανοῦ θυγάτηρ
[Πρόκλα τ]ὸν εὐεργέτην,
[καθὼς ὁ π]ατὴρ αὐτῆς Κοΐντος
[Οὐείλιος Τιτιαν]ὸς διετάξατο

6-8. Vilia Prokla is also on record in *TAM* II 419, together with her husband Claudius Flavianus, ed.pr. || 9-10. Quintus Vilius Titianus is also on record in *TAM* II 408 as the man who had the proscenium built ἐκ θεμελίων, ed.pr., who adds that apparently in 126 A.D. the proscenium was ready 'zumindest im Rohbau'; for Vilius Titianus cf. our lemma no. 1360.

1340: E., 181-183 no. 2. **Honorary decree for Tiberius Claudius Flavianus Eudemos, Hadrianic period?** *SEG* LIV 1436. New readings in LL. 18-22, which we reproduce below. E. now dates the text to the Hadrianic period (*SEG*: ca. 147 A.D.).

καὶ ἡ ἐ|πικειμέ[νη αὐ]τῷ [i.e. the κύκλος in L. 18] στοὰ σὺν ταῖς ἀνόδοις | καὶ τ[ὰ κ]αινὰ βάθρα καὶ ὁ ναός· καὶ ἡ εἰς τοὺς | [ἀν]δριάντας ἑαυτοῦ ἔξοδος ἐγένετο ἐκ | [τῶ]ν τόκων etc.
(*SEG*: καὶ ἡ ἐ|πικειμέ[νη --]είῳ στοὰ σὺν ταῖς ἀνόδοις | καὶ τ[ὰ ἀ]νάβαθ[ρ]α καὶ ὁ ναός· καὶ ἡ εἰς τοὺς | [ἀν]δριάντας ἑαυτοῦ ἔξ, ὅλως πεζούς, ἐκ | [τῶ]ν τόκων etc.).

As to εἰκοσα|πρωτεία (LL. 8-9) E. argues that the honorand in fact held the function of δεκάπρωτος (see our lemma no. 1344 LL. 12-13) but that at the time of the present inscription the δεκαπρωτεία had been transformed into the εἰκοσαπρωτεία [cf. now the fundamental article summarized in our lemma no. 1770, especially 50 no. 93 (b), who dates the text to the '140er Jahre?' and adds that construction-work in the theater ended in 147 A.D., Pleket].

1341: E., 183/184 no. 3. **Honorary inscription for Claudia Anassa, Hadrianic period.** Limestone statue base found in the theater. Greek text also O.Salomies, in *An.Ép.* (2012) [2015] no. 1642.

Παταρέων τῆς μητροπόλεος τοῦ
Λυκίων ἔθνους ἡ βουλὴ καὶ ὁ δῆμος
καὶ ἡ γερουσία Κλαυδίαν Ἀνδρονείκου
θυγατέρα Ἄνασσαν, Παταρίδα, γυναῖκα
Τιβερίου Κλαυδίου Εὐδήμου Παταρέος,
μεγαλόφρονα καὶ φιλόπατριν, γένους
ἐκ τοῦ πρώτου, πολλὰ καὶ μεγάλα παρα-
σχομένην τῇ πατρίδι ἐν αἷς ἐποιήσα-
το εὐεργεσίαις καὶ ἀναθήμασιν καὶ
αἷς κατέλιπεν ἐπιδόσεσι τοῖς πο-
λείταις καὶ γυμνασιαρχίᾳ ἰς ἅπαντα
τὸν αἰῶνα, ὡς διαπρέψαι ἐν ταῖς δω-
ρεαῖς, μειμησαμένην τοῦ ἀνδρὸς αὐ-
τῆς τὴν μεγαλοφροσύνην· τὴν δὲ
τοῦ ἀνδριάντος ἀνάστασιν ἐκύρω-
σεν ἥ τε βουλὴ καὶ ὁ δῆμος γενέσ-
θαι ἀπὸ τόκων δωρεᾶς ἧς κατέλι-
πεν τῇ πόλει Κλαύδιος Εὔδημος
vacat

1. The first letter ισ much larger than the other letters || 3-4. four other statue bases for Claudia Anassa, with largely the same text, are known: see *SEG* XLIV 1212 and XLVI 1715, ed.pr. || 11-12. the so-called 'eternal gymnasiarchia': each year the costs of the gymnasiarchia were paid from the yield of Anassa's foundation, ed.pr. [for new gymnasiarchs (male, female) see M.Wörrle, *Chiron* 46 (2016) 403-451, Pleket] Anassa was high priestess of the Lycian League (*SEG* XLVI 1716, ed.pr.) [for a new text honoring Anassa and her husband see *Chiron* 45 (2015) 291-384 no. 9, Pleket; for her family heroon see our lemma no. 1355, Corsten].

1342: E., 184-186 no. 4. **Honorary inscription for Claudia Anassa, erected by the freedman Tib. Cl. Epaphrodeitos, Hadrianic period.** Limestone block; inscription framed on all sides except below. Greek text also in O.Salomies, *An.Ép.* (2012) [2015] no. 1643.

[Κλ]αυδίαν Ἀνδρονείκου θυγατέρα Ἄνασσαν Παταρί-
δα, γυναῖκα γεγονυῖαν Τιβερίου Κλαυδίου Εὐδήμου
σωφροσύνῃ καὶ ἀρετῇ διαπρέψασαν, φιλοπατρίδα, ἐξο-
μοιωθεῖσαν τῇ μεγαλοφροσύνῃ τοῦ ἀνδρὸς αὐτῆς, παρα-
σχομένην μὲν πολλὰ καὶ μεγάλα καὶ παρ' ὃν ἐβίου χρόνον
τοῖς πολείταις καὶ διὰ τὴν εἰς τὴν πατρίδα εὔνοιαν τετει-
μημένην ὑπὸ τῆς πατρίδος πολλάκις, καταλελοιπυῖαν δὲ
καὶ ἀναθήματα καὶ χρυσοῦ καὶ ἀργύρου καὶ γυμνασιαρχίαν
κατ' ἔτος εἰς ἅπαντα τὸν αἰῶνα, καθὼς διετάξατο, διδοῦσαν
διὰ παντὸς καὶ τῷ πολείτῃ κατ' ἔτος ἑκάστῳ ἀνὰ Ӿ ἓξ ἥμισυ με-
τὰ τοῦ ἀνδρός, κοινωνὸν γεγονυῖαν τοῦ ἀνδρὸς Κλαυδίου Εὐ-
δήμου καὶ τοῦ βίου καὶ τῆς μεγαλοφροσύνης καὶ τῆς εἰς τὴν
πατρίδα εὐνοίας ❦ Τιβέριος Κλαύδιος Ἐπαφρόδειτος Πα-
ταρεὺς τὴν ἑαυτοῦ εὐεργέτιν ❦ vacat

After the death of the son of Claudius Eudemus and Claudia Anassa, their freedman took care of the couple's fortune: cf. *SEG* XLVI 1715 app.cr. initio (Epaphrodeitos together with the κληρονόμοι of Anassa) ed.pr.

1343: E., 186/187 nos. 5 and 6. **Honorary inscriptions for Tib. Cl. Flavianus Eudemus and his son Tib. Cl. Androneikos, Hadrianic period.** Two moulded limestone statue bases; one is new (no. 5), the other old (no. 6: *TAM* II 429). Greek text of no. 5 also in O.Salomies, *An. Ép.* (2012) [2015] no. 1644.

no. 5:

Τιβέριον Κλαύδιον
Εὐδήμου [υἱ]ὸν Φλα-
ουϊανὸν Κ[υρ]είνα
Εὔδημον [Πα]ταρέα,
καθὼς [διετάξατο]
ἀπὸ προ[σόδου ἀγροῦ]
Ἀλιά[δος, Τιβ]έριος
Κλαύ[δι]ος Ἐπαφρό-
δειτ[ος] Παταρεὺς
ἀν[έσ]τησεν

no. 6:

Τιβέριον Κλαύδιον
Ἀνδρόνεικον Πατα-
ρέα Τιβερίου Κλαυ-
δίου Εὐδήμου υἱὸν
τοῦ φιλοπάτριδος,
καθὼς διετάξατο
ὁ πατὴρ αὐτοῦ ἀπὸ
προσόδου ἀγροῦ Ἀ-
λιάδος Τιβέριος
Κλαύδιος Ἐπαφρό-
δειτος Παταρεὺς
ἀνέστησεν

[For Tib. Claudius Epaphrodeitos see our lemma no. 1342 LL. 13-14, Pleket.]

1344: E., 179/180 no. 1. **Posthumous honorary inscription for Tiberius Claudius Flavianus Eudemus, early 2nd cent. A.D.** Large moulded statue base; now lying on the quay of the inner harbor.

Τιβέριον Κλαύδιον Εὐδήμου [υἱὸν]
Φλαουϊανὸν Κυρείνα [Εὔδημ]ον
Παταρέα καταλελοιπό[τα τῇ πό]-
λει, καθὼς ἡ διαθήκη αὐ[τοῦ περιέ]-
χει, ἀργυρίου δηναρίων μυρ[ιάδας]
εἰκοσιπέντε, τὸν ἀ[ρχιερέα τῶν]
Σεβαστῶν, καὶ [ἱ]ε[ρέα] πατρ[ῴου θε]-
οῦ Ἀπόλλωνος, πρυτανεύσαν-
τα, καὶ γυμνασιαρχήσαντα π[ά]-
σης ἡλικίας ἐκ τῶν ἰδίων, ἀλε[ί]-
ψαντα δι' ὅλων ἡμερῶν καὶ ν[υ]-
κτῶν, ταμιεύσαντα, δεκαπρω-
τεύσαντα, ποιησάμενον ἐ-
πιδόσεις ἀργυρικὰς καὶ ἐν ἐ-
λαίῳ καὶ κατ' ἔτος ἀργυρικὴν
ἐπίδοσιν χαρισάμενον, τε-
τειμημένον πλεονάκις
ὑπὸ τῆς πόλεως καὶ ἀνδριάν-
των ἀναστάσεσιν, τετειμη-
μένον καὶ ὑπὸ τοῦ Λυκίων ἔ-
θνους, ἄνδρα μεγαλόφρο[να],
πάσῃ ἀρετῇ διαπρέψαντα v ἐ-
πὶ τῇ πρὸς τὴν πατρίδα εὐε[ργε]-
σίᾳ vvv Παταρέων τῆς μη[τρο]-
πόλεως το[ῦ] Λυκίων ἔθνους ἡ [βου]-
λὴ καὶ ὁ δῆμος καὶ ἡ γερουσία·
τὸν δὲ ἀνδριάντα ἀνέστησε[ν]
Κλαυδία Ἄνασσα ἡ σεμνοτάτη εἰ[ς]
vacat [μνήμ]ην αὐτοῦ vacat

The honorand is also on record in our lemmata nos. 1340-1343, ed.pr. [cf. also our lemma no. 1355, Corsten] || 5-6. the inscription in our lemma no. 1340 (LL. 13-22) shows that from the interest of the

250,000 den., the building- and repair work should be paid, ed.pr. || 6-7. the restoration is certain: in *SEG* XLVI 1716 the honorand's wife is high priestess, ed.pr. || 12-13. from *SEG* XXXVIII 1462 (B LL. 15-16, 28-29 and 31-32) it appears that in 124 A.D. in Oinoanda the ten δεκάπρωτοι had been replaced by εἰκοσάπρωτοι, ed.pr., who suggests that by 124 A.D. the honorand had passed away || 15-16. each citizen cashed 6½ den see our lemma no. 1342 L. 10 || 28. Claudia Anassa was the honorand's wife: cf. our lemmata nos. 1341-1344 and 1355.

1345: E., 189-191 no. 10. **Honorary inscriptions for Titus Flavius Basileides, his homonymous son and Lykia, his daughter-in-law, early 2nd cent. A.D.** Large lintel of a door found in the Late Antique main street; on the lintel must have stood three statues (A, B, C). Greek texts also in O. Salomies, *An.Ép.* (2012) [2015] no. 1648.

A: Honorary inscription for T. Fl. Basileides Jr.

Τίτος Φλάυϊος Φλαυΐου Βασιλείδ[ου]
υἱὸς Κυρείνα Βασιλείδης ἑαυτόν,
δεκαπρωτεύσαντα ἔτη λʹ, τελέσαντα
vacat πάσας τὰς ἀρχάς vacat

3. Ed.pr. adduces parallels for men having served [redacted] δεκάπρωτος for many years, even life-long.

B: Honorary inscription for Lykia, wife of Basileides Jr.

Φλά[υϊος Βασιλ]εί[δ[ης - - -]
Λυκίαν, τὴν ἑαυτοῦ γυναῖκα,
μητέρα τριῶν υἱῶν ἱππικῶν,
τετειμημένην βʹ vacat

3. 'Mother of three sons, who were equites Romani', ed.pr., who adds that statues of these sons might have been erected on another part of the monument.

C: Honorary inscription for T. Fl. Basileides Sr.

[Τίτος Φ]λάυϊος Βασιλείδ[ης]
Τίτον [Φ]λάυϊον Βασιλείδην
τὸν πατέρα, δεκαπρωτεύσα[ντα]
ἔτη κʹ, τελέσαντα πάσας τὰς ἀρ[χάς]

1346: E., 188/189 no. 9. **Honorary inscription for Iason, son of Dionysios II, 126-147 A.D.** Moulded limestone statue base broken below; built into the 'Bastion' of the bouleuterion. Greek text also in O.Salomies, *An.Ép.* (2012) [2015] no. 1647. Subsequent to ed.pr. (2012), the block carrying the missing part of the inscription (LL. 14-19) was found. We present the complete text, published by S.Bönisch, A.Lepke, *Chiron* 43 (2013) 487-496 no. 1 (ph., German translation). Greek text and French translation in O.Salomies, *An.Ép.* (2013) [2016] no. 1637.

Παταρέων ἡ βουλὴ καὶ ὁ δῆμος
καὶ ἡ γερουσία ἐτείμησεν ταῖς
πρώταις καὶ δευτέραις τειμαῖς Ἰά-
σονα Διονυσίου δὶς τοῦ Ξενοβού-
λου Παταρέα v ἄνδρα καλὸν καὶ ἀγα- v
θὸν διὰ προγόνων ὑπάρχοντα, πολ-
λὰ παρασχόμενον τῇ πόλει, ἱε-
ρατεύσαντα τῶν Σεβαστῶν εὐ-
σεβῶς καὶ φιλοδόξως καὶ δαπα-
νηρῶς, καὶ πρυτανεύσαντα δὶς
φιλοτείμως καὶ μεγαλοφρόνως,
καὶ ταμιεύσαντα πιστῶς, καὶ
παραφυλάξα[ντα, κ]αὶ ἐλεωνή-
σαντα, γενόμενον δὲ καὶ ἐπιμε-
λητὴν δημοσίων ἔργων [καὶ] δε-
κάπρωτον φιλάνθρωπον, δόντα δ[ὲ]
τῇ πόλει πρὸ τῆς ἐπαρχείας εἰς ἀλι-
τουργησίαν ἀργύριον, πάσῃ ἀρετῇ
καὶ σωφροσύνῃ διαφέροντα

The gerousia of Patara (L. 2) was founded after 126 A.D. and before 147 A.D., B., L. [but see the app.cr. of our lemma no. 1338 in fine, Pleket] || 3-5. Iason, Dionysios and Xenoboulos are previously unattested, B., L. || 7-14. the functions held by Iason seem to have been listed in descending order of prestige, B., L., who add that the Lycians as a whole seem to have had the same views about the prestige of functions || 13-14. first mention of the ἐλεώνης in Lycia, B., L. || 14-15. In Oinoanda the ἐπιμελητὴς δημοσίων ἔργων was a regular magistracy, B., L., who add that the combination of this function with that of δεκάπρωτος may mean that we have an 'ad hoc vergebene Aufsicht über konkrete Projekte' (493) || 16. φιλάνθρωπον: B., L. refer to Opramoas who as archiphylax recovered a loan with πάσης φιλανθρωπίας || 16-18. in L. 17 in fine ΑΛΕΙ can be excluded 'aus Platzgründen', B., L., who refer to *TAM* II 832 (Idebessos) in which the honorand donated money to the demos ὑπὲρ ἀλιτουργησίας, and argue that the honorand gave money in order to free the city from liturgies which it owed to the province; financial obligations of the city towards the province could be called liturgies.

1347: E., 192 no. 12. **Honorary inscription, 2nd cent. A.D.** Limestone block; built into the 'Bastion' of the bouleuterion. Greek text also in O.Salomies, *An.Ép.* (2012) [2015] no. 1650.

[- - - - - - - - - - - - - - -]...
[τὸν τοῦ Λυκίω]ν ἔθνους
[καὶ τοῦ δή]μου ἀδελφὸν
vv [ἐπὶ] τῇ διηνεκεῖ vv
[.....]μη vacat καὶ εὐνοίᾳ

3. The honorand was 'brother' of the League and of Patara, ed.pr., who refers to the well-known epithets 'father', 'mother', 'daughter' and 'son' of the city; but cf. D.Rousset, *BE* (2013) no. 397: 'le titre de 'frère' paraît, disons-le sous réserve d'enquête, peu banal; la restitution [δή]μου est fort incertaine' [but see now *An.Ép.* (2012) [2015] no. 1268 for [redacted] unequivocal ἀδελφὸς τοῦ δήμου in an inscription from Odessos (Varna), Pleket] || 5. [ἐπιστή]μη?, ed.pr.

1348: E., 192 no. 13. **Honorary inscription, 2nd cent. A.D.** Upper part of a statue base; built into the 'Bastion' of the bouleuterion. Greek text also in O.Salomies, *An.Ép.* (2012) [2015] no. 1651.

Τλωέων vv ἡ βουλὴ
καὶ ὁ δῆμος ἐτείμησε
[χ]ρυσῷ στεφάνῳ vvv
[κα]ὶ εἰκόνι v χαλκῇ
- - - - - - - - - - - - - - - -

1349: E., 201 no. 21. **Honorary inscription for Marcus Aurelius Dionysios, 2nd/3rd cent.** A.D. *SEG* XLIV 1211. E. points out that after L. 9 a line has been omitted. LL. 9-12 now run as follows: ἐξέκγονον δὲ Ἰουλ(ίου) Φρόντωνος ὑπατικοῦ || καὶ Μ. Αὐρ. Διονυσίου Διογένους β´ λυκιάρχου, | καὶ τοῦ λοιποῦ παντὸς γένους λυκιαρχικοῦ | καὶ συνκλητικοῦ. Cf. O.Salomies, *An.Ép.* (2012) [2015] no. 1655.

1350: S., Z., 598-603 no. 6. **Dedication to Leto Kalliteknos and Theoi Enalsioi, 1st/2nd cent.** A.D. Limestone plaque found in a niche in the apse of the 'Nekropolenkirche'.

[Λη]τοῖ Καλλιτέκνῳ | [καὶ] θεοῖς ἐναλσίοις | [Ἀθ]ηναγόρας Ἀπολλ[ω]νίου δὶς τοῦ Ἑ[ρ]μοου | vacat Παταρεὺς vacat | ἱερατεύσας Ἀπόλλω[νος] | καὶ τὸ δεύτερον v καὶ | ἱεροθυτήσας ❦

1. For Καλλίτεκνος edd.pr. refer to C.Habicht, *MH* 53 (1996) 156-159 and *SEG* LIV 753 (Iulia identified with Λατὼ Καλλίτεκνος) [cf. also *SEG* XLIII 711; XLVII 847 app.cr., Pleket] || 2. θεοὶ ἐνάλσιοι: 'den (anderen) Göttern im Hain', edd.pr., who add that ἐνάλσιος is previously unattested and refer to literary sources mentioning a sacred ἄλσος in Patara (dedicated to Apollo and to Leto: probably the same suburban ἄλσος: cf. *SEG* XLIV 1210 LL. 3-7, mentioning an ἀρχινεωκόρος (θεῶν) πατρῴων Λητοῦς, Ἀπόλλωνος, Ἀρτέμιδος) || 3-4. Athenagoras may well be related to the councillor Apollonios, son of Athenagoras (cf. our lemma no. 1336 A L. 11), edd.pr. || 4. Ερμοου: gen. of Ερμοας, edd.pr. [but see now A.Lepke, C.Schuler, K.Zimmermann, *Chiron* 45 (2015) 320: 'Die mögliche Verwandschaft mit dem Ratsherrn Apollonios, Sohn des Athenagoras [our lemma no. 1336] lässt sich nicht genauer bestimmen. Dieser könnte etwa ein Cousin seines Ratskollegen Apollonios' II gewesen sein', Pleket] || 6. in the Hellenistic period the priest of Apollo was the eponymous functionary in the city; on the federal level there was also a priest of Ἀπόλλων πατρῷος, who was the eponym of the League until this function was transferred to the high priest of the provincial emperor cult; for the urban priesthood of Apollo in Patara in the Imperial period cf. our lemma no. 1344 LL. 7-8, edd.pr.

1351: S., Z., 573 no. 2. **Epitaph of Tlepolemos, 2nd/1st cent.** B.C. Limestone sarcophagus with lid and podium; on one side a recessed tabula with inscription; found during excavations in the ancient necropolis along the western edge of the modern 'Pflasterstraße'.

Τληπόλεμος | Ἀρταπάτου v v

Edd.pr. refer to Τληπόλεμος Ἀρταπάτου from Xanthos, who was an equestrian victor in Olympia in 256 B.C. and priest of Alexander and the Ptolemaic house in Alexandria in 247-245 B.C. (Paus. 5.8.11); he was probably the grandfather of Τληπόλεμος Ἀρταπάτου (also a Xanthian), who between 206 and 196 B.C. was priest πρὸ πόλεως (cf. *I.Amyzon* 168-171); they consider the possibility that our Tlepolemos was a descendant of the priest πρὸ πόλεως.

1352: S., Z., 575-582 no. 3. **Epitaph of P. Aius Rufus and family members, ca. 1st cent.** B.C. Limestone block found in the city wall. Greek text also in O.Salomies, *An.Ép.* (2012) [2015] no. 1657.

Τὸ μνῆμα κατεσκευάσα[το] Πόπλιος
Ἄϊος Ῥοῦφος ἑαυτῶι καὶ τῇ γενομένῃ
αὐτοῦ γυναικὶ Τατίᾳ Μαυσώλου
καὶ τῇ θυγατρὶ αὐτοῦ Ῥηγείνῃ καὶ τῷ
γενομένωι αὐτῆς ἀνδρὶ καὶ τοῖς γε-
νομένοις ἐξ αὐτῆς τέκνοις καὶ
Ποπλίωι Ἀΐωι Νίγρωι τῶι ἀδελφῶι μου
καὶ ᾧ ἐὰν Πόπλιος ἔτι ζῶν συνχω-
ρήσηι διὰ χρηματισμοῦ· ἄλλωι δὲ οὐδε-
νὶ ἐξέσται ταφῆναι ἢ ὁ θάψας ὀφει-
λήσει ἱερὰς Ἀπόλλωνος < ,γ, τῆς πρά-
ξεως οὔσης κατ' αὐτοῦ κατὰ τὸν
πρακτορικὸν νόμον χωρὶς ἀπογραφῆς
πράσσοντι ἐπὶ τῷ ἡμίσει μέρει

1-2. P. Aius Rufus and his brother P. Aius Niger (L. 7) are descendants of Italian immigrants, edd.pr., referring for the rare gentilicium Aius to *SEG* LIII 1693 (Patara; beginning of the 1st cent. A.D.) mentioning an Ἀΐα Ποπλίου θυγάτηρ Γέμελλα, perhaps a daughter of Rufus or Niger || 2 (and 5-6). γενομένη/γενόμενος: 'verstorben', edd.pr. || 9. διὰ χρηματισμοῦ: 'urkundlich', edd.pr., referring to *SEG* LVI 1735 (LL. 9-10), 1736 (L. 7), 1739 (LL. 3-4) and 1740 (L. 7), all from Myra || 12-13. κατὰ - - - ἀπογραφῆς: formula previously unattested; πρακτορικὸς νόμος: the law which defines the practices of the πράκτορες who are responsible for confiscation and the collection of fines, edd.pr., who add that in Lycia the functionaries who acknowledge the charge against the transgressor may have been the λογισταί; for χωρὶς ἀπογραφῆς ('ohne Klageverfahren') edd.pr. refer to *SEG* LVI 1735 L. 13, 1739 L. 6 and 1741 L. 9 (all from Myra) and compare it with the formula καθάπερ ἐκ δίκης.

1353: E., 193 no. 15. **Epitaph of Herakleitos, 1st cent.** B.C. Limestone block.

[Ἡ]ρόδωρος | Ἡρακλείτωι | τῷ πατρὶ v v | ἥρωι vacat

1354: E., 195 no. 18. **Epitaph of Eirenaios, 1st/2nd cent.** A.D. Limestone funerary altar moulded above and below: Κάστωρ | καὶ Ἤπιος | Εἰρηναίῳ | ἀδελφῷ || μνήμης | χάριν· vv | χαίρετε

1355: E., 187 no. 7. **Inscription on the heroon of Tib. Claudius Eudemus and family, Hadrianic period.** *SEG* XLVI 1717. Limestone block broken on all sides except below; built into the so-called 'Stadtkirche'. Greek text also in O.Salomies, *An.Ép.* (2012) [2015] no. 1645. E. provides new restorations.

[τὸ ἡρῷον - καὶ τὰ]
[περὶ αὐ]τὸ προσκοσμήματα κα[τεσκεύασεν]
[Τιβέριο]ς Κλαύδιος Εὐδήμου υἱὸς [Φλαουϊανὸς Κυ]-
[ρείνᾳ Εὔ]δημος Παταρεὺς τῶι ἑαυτοῦ [υἱῶι Τιβερίωι]
[Κλαυδίωι] Ἀνδρονείκωι ἥρωι καὶ ἑαυτῷ[ι καὶ Κλαυδίᾳ]
[Ἀνδρονείκ]ου θυγατρὶ Ἀνάσσηι τῆι ἑαυ[τοῦ γυναικὶ - -]
[- - - - - - - - -] τοῦ προκειμένου Ἀνδρο[νείκου - - - - - - - -]
[- - - - - - - - - -].τω ἐφίππους καὶ πεζοὺς [- - - - - - - - - -]

In *SEG* XLVI 1717 it was assumed that the heroon had been erected by Tib. Claudius Andronicus Eudemus, the son of Claudia Anassa and Tib. Claudius Eudemus, for his grandfather || 8. perhaps [α]ὐτῷ or [ἑα]υτῷ, O. Salomies in *An.Ép.*

1356: E., 193/194 no. 16. **Epitaph of Agathopous and family members, 2nd cent. A.D.** Block belonging to a funerary monument; inscription in a tabula ansata. Greek text also in O. Salomies, *An.Ép.* (2012) [2015] no. 1652.

Τὸν τάφον τοῦτον κατεσκεύασεν
Ἀγαθόπους Σιρβιννα Παταρεὺς ἑαυ-
τῷ καὶ γυναικὶ αὐτοῦ καὶ τέκνοις
καὶ τέκνων τέκνοις· ἄλλῳ δὲ
μηδενὶ ἐξέστω θεῖναί τινα
χωρὶς τῆς τῶν προδηλουμένων
γνώμης ἢ ὁ θεὶς ὀφειλέτω
τῷ τοῦ κυρίου Καίσαρος
ταμείῳ Χ βφʹ, καὶ ἔστω θεοῖς
καταχ[θ]ονίοις ἁμαρτωλός

2. Σιρβιννας: ed.pr. refers to the Lycian name of the river Xanthos: Σιρβις.

1357: E., 194 no. 17. **Epitaph of Cl. Dionysios and family members, 2nd cent. A.D.** Limestone block belonging to a tomb. Greek text also in O.Salomies, *An.Ép.* (2012) [2015] no. 1653.

Τὸ ὑποσόριον κατεσκεύασεν
Κλ. Διονύσιος τοῖς τέκνοις,
γαμβροῖς, ἐκγόνοις, καὶ Ἐλπίδι
τῇ ποτε γυναικὶ Ἀγησιλάου·
ἐὰν δέ τις ἕτερον κηδεύσῃ, δώσει τῇ Παταρέων γερουσίᾳ Χ χείλια πεντακόσια,
ὧν τὸ τρίτον μέρος λήμψεται ὁ μηνύσας

1358: E., 195 no. 19. **Epitaph of Euphrosynos, 2nd cent. A.D.** Limestone funerary altar broken below; moulded above; found at the east side of the city wall.

Τὸ ἡρῷον | Εὐφροσύνου, | θρεπτοῦ vv | τῆς πόλεως, || [ἱ]εροδού vv | vacat λου ❦ vacat

3-4. An orphan or foundling, educated by the city; he was active as a sacred slave in a temple and acquired some wealth, ed.pr.

1359: E., 196-200 no. 20. **Epitaph of Marcia Aurelia Chrysion and family members, ca. 250 A.D.** Remains of a large heroon on a small hill above the harbor of Patara; a staircase led to the pronaos and the cella; the heroon was situated in a wood, and encircled by a wall; in the heroon excavators found portrait busts of the deceased (cf. *JDAI* 117 [2002] 251-282). Greek texts also in O.Salomies, *An.Ép.* (2012) [2015] no. 1654.

A. On a large block of the heroon:

Τὸ ἡρῷον πᾶν καὶ τὸ περιτείχισμα κατεσκεύασα ἀπὸ θε-
μελίων Μαρκία Αὐρηλία Χρύσιον ἡ καὶ Ἰασονὶς Ἀλκίμου τρίς, γεγονότος
λυκιάρχου, Παταρὶς καὶ Συδυμίς, ματρῶνα ἀπὸ ἰδίω χρημάτων, χήρα τυγχάνουσα
καὶ μόνανδρος, ἐμαυτῇ καὶ τοῖς ἀειμνημονευτοῖς γλυκυτάτο(ι)ς τῷ τε πατρί μου

Ἀλκίμῳ τρὶς καὶ ἀπὸ λυκιαρχίας καὶ τῷ ἀνδρί μου Ἀλκίμῳ Διονυσίου Ἀλκίμου δὶς
γεγονότι καὶ ἀρχιφύλακι Λυκίων καὶ κοσμητῇ τοῦ πατρῴου θεοῦ Ἀπ(ό)λλωνος·
οὐδενὸς ὅλως ἐξουσίαν ἔχοντος ἐνθάψαι τινὰ ἐν αἷς ἀπεθέμην σωματοθή-
καις δυσὶν πλέον ἐμοῦ αὐτῆς μόνης ἐν τῇ ἀντικρὺς τῆς ἰσόδου, ἐν ᾗ τὸν ἄν[δ]ρα
μου Ἄλκιμον κατεθόμην, ἐ γὰρ τῇ ἑτέρᾳ κατακῖνται ὁ πατήρ μου Ἄλκιμος καὶ ὁ
ἀδελφός μου Ἰάσων ὁ καὶ Διονύσις Ἀλκίμου, ἀλλ' οὐδὲ ἀποθέσθαι ἑτέραν σωμα-
τοθήκην ἔσω ἐν αὐτῷ (τῷ) ναῷ ἢ σκυλεῦσαι τάφον ἡμέτερον, ἢ οἱ (κ)ατατολμήσατες πρᾶ-
ξαι τ' ἐπάρατοι ἔστωσαν ἐξάγιστοι θεοῖς οὐρανίοις, θαλ(ασ)σίοις, ὑπὲρ γῆν, ὑπὸ γῆν, καὶ
ἰχθύσιν οἰωνοῖς ἐξώλεις πανώλις αὐτοί, γένος αὐτῶν καὶ οἱ διαδεξάμενοι
αὐτοὺς πάντες εἰς τὸν αἰώνιον χρόνον· ἰσοί(σου)σιν δὲ καὶ τῷ ἱερωτάτῳ ταμείῳ
ἀργυρίου μυριάκις πέντε, ὧν τὸ τρίτον ὁ ἐλένξας λήμψετε· εἰ δὲ βουλομέναις ἔ[σ]ται
ταῖς γλυκυ(τά)ταις θυγατράσιν μου Λαλλᾳ τῇ καὶ Νεμεσῷ καὶ Ἀλκιμιάδῃ τῇ κα(ὶ)
Ἰασονίδι ταῖς Ἀλκί-
μου Διονυσίου ἀποθέσθαι σωματοθήκας ἔξω τοῦ ναοῦ ἐν τῷ προνάῳ ἤτε ἐν τ[ῷ] ἄλσει
[ἔνδο]-
θεν τοῦ περιτειχίσματος, ἐξὸν ἔσται αὐταῖς οὐ πλείω ἀνὰ μιᾶς ἐπὶ ἴσοις ἢ ἰσοίσουσιν
ἱερωτάτῳ ταμείῳ ἀνὰ δη(νά)ρια μύρια πεντάκις χείλεια, ὧν τὸ τρίτον ὁ ἐλένξας λήμψεται

2. Ἄλκιμος τρίς is known from the inscription published by A.Lepke, *ZPE* 194 (2015) 141/142 no. 6 (reign of Caracalla); he had a sister, Marcia Aurelia Nemeso, also called Χρύσιον; she was λυκιάρχισσα and lived in Sidyma, ed.pr., referring to *TAM* II 188-190 || 3. ἰδίω for ἰδίων; 'Matrone mit eigenem Vermögen', ed.pr. || 4. ΤΑΤΟΣ, lapis || 8. πλέον instead of πλήν; Α<ΤΙΚΡΥΣ, lapis; the stone-cutter realized that he had omitted a and added a small < after the alpha, ed.pr. || 9. κατεθόμην: instead of κατεθέμην; ἐ γάρ = ἐν γάρ, ed.pr. || 11. (τῷ): not on the stone; the stone-cutter was misled by preceding τῷ, ed.pr.; πατατολμήσατες, lapis || 12. ΘΑΛ⊏ΙΟΙ⊏, lapis; 'verflucht und verwünscht den Göttern' etc., ed.pr. || 13. ΙΧΘ)ΥΣΙΝ, lapis (cf. ad L. 8) || 15. λήμψετε = λήμψεται [μυριάκις πέντε = 'ten thousand times five' = 50,000; not five thousand, as ed.pr. has it, Pleket] || 16. ΓΛΥΚΥΤΑΙ⊏ and ΚΑΙΑ⊏, lapis || 18. ἀνὰ μιᾶς = ἀνὰ μιάν, ed.pr. || [19. 'fifty thousand denarii' and not five thousand, as ed.pr. has it (cf. L. 15), Pleket].

B. In a tabula ansata:

Ἐν δὲ τῷ περιβολίῳ ἐνταφήσονται
οἱ ἀπελεύθεροι καὶ ἀπελεύθεραί μου καὶ
οἱ ἐξ αὐτῶν καὶ ταφόδουλοι καὶ ταφοδοῦ-
λαι ἐμοὶ καὶ οἱ ἐξ αὐτῶν· οἷς δὴ ταφοδού-
λοις καὶ τοῖς ἐξ αὐτῶν εἰς διατρο-
φὴν κατέλιπον ἐτήσια δηνάρια πεν-
τακόσια· καὶ οὓς ἂν ἐγὼ βουληθῶ ζῶσα ἐνθάψαι

3-4. ταφόδουλοι and ταφοδοῦλαι were slaves who were supposed to take care of the funeral complex; Chrysion apparently established a foundation, the revenues of which served to pay the slaves their annual wage, ed.pr., who refers to a μνημόδουλος in *TAM* II 794 (*I.Arykanda* 147; see also our lemma no. 1299 for another μνημόδουλος, Pleket].

C. On the sarcophagi in the cella:

1) [βού]λομαι καὶ αὐτὴ τα[φῆναι ---]
2) [ἕτ]ερον δὲ οὐδένα θ[άψαι ---]

1360-1364. **Patara. New inscriptions.** Edd.pr. S.Bönisch, A.Lepke, *Chiron* 43 (2013) 496-515 nos. 2-6 (ph.), publish the following inscriptions. For 487-496 no. 1 see our lemma no. 1346; no. 7 on 516-518 is a Latin inscription [for more new inscriptions from Patara cf. A.Lepke, C.Schuler, K.Zimmermann, *Chiron* 45 (2015) 291-384, Pleket].

1360: 496 no. 2 (edd.pr. (2013); see below). **Honorary inscription for Q. Vilius Titianus,** 126 A.D. **(at the latest).** Four fragments of a limestone block; three joining fragments preserve the right side of the text, the fourth contains the beginning of LL. 9-12; probably used as a base for a bust; found during excavations in the main street near the southern gate. L., S., Z., *art. cit.* 342-344 no. 6 (ph.; German translation), report that they found the upper part of the stone and publish the complete text (edd.pr. (2015)), which we print.

[Κοΐ]ντον Οὐείλιον
[Κοΐ]ντου Οὐειλίου
[Ἀν]τιμάχου υἱὸν v
[Οὐε]λλεῖνα Τιτια-
[νὸν] χειλίαρχον v
[λεγι]ῶνος πέμπτη[ς]
[Μακεδονι]κῆς, ἀρχ- v
[ιερέα τῶν Σε]βαστῶ[ν]
το[ῦ ἔθνο]υς καὶ vv
γρα[μμα]τέα Λυκί- v
ων, [v γ]υμνασία[ρ]-
χο[ν πάση]ς [ἡ]λικία[ς]

[For the date cf. our lemma no. 1339 app.cr., Pleket] || 1-4. the honorand is known from various other Lycian texts, edd.pr. (2015); cf. also our lemmata nos. 1361 and 1399 and edd.pr. (2015) 344-352 no. 7 (on 350-352 a brief summary of Titianus' career); edd.pr. (2015) 352-357 no. 8, publish an honorary inscription for Titianus' son Q. Vilius Quadratus, who ascended to the ordo senatorius || 5-7. tribune of the 5th Legio Macedonica, which was stationed in Moesia Inferior and Dacia, respectively, edd.pr. (2013) || 7-9. Titianus was federal high priest before 117 A.D., edd.pr. (2015) || 11-12. cf. our lemma no. 1338 LL. 5-7: γυμνασιάρχου νέων, ἐφήβων, γερόντων, edd.pr. (2013); the formula γυμνασίαρχος πάσης ἡλικίας also in edd.pr. (2015) 344-352 no. 7 LL. 7-8.

1361: 496/497 no. 3 . **Honorary inscription for Q. Vilius Titianus, 126 A.D. (at the latest).** Fragment of a limestone block found in 2010 near the early Byzantine city wall.

[--- Τιτ]ιανό[ν], χε[ιλίαρ]-
[χ]ον λεγιῶνος πέμπτης Μα[κε]-
[δ]ονικῆς, ἀρχιερέα τῶν Σεβασ- v
τῶν τοῦ [ἔθν]ους καὶ γραμμα-
[τ]έ[α Λυκίων, v γ]υμνασίαρχον
[πάσης ἡλικίας] vacat

1. Probably a praefectus or tribunus [σπείρης πρώτης Γερ]μανῶ[ν] or [χώρτης πρώτης Γερ]μανῶ[ν], stationed in Cappadocia, edd.pr. (2013); [--- Τιτ]ιανό[ν], L., Sch., Z., *art.cit.* 344.

1362: 500-502 no. 4 (German translation). **Honorary inscription for the governor Armenius Peregrinus, ca. 242/243** A.D. Upper part of a limestone base found on the 'Säulenstraße' near the western portico; moulded above; on the top a hole for fixing a bronze statue. Greek text also in O.Salomies, *An.Ép.* (2013) [2016] no. 1640.

[Τὸ]ν ἐνδοξότατον
ἀνθύπατον Ἀρμέ- v
νιον Περεγρεῖνον
πᾶσαν ἀρετὴν ἐπι v
τῆς ἀνθυπατείας ἐ-
πιδειξάμενον, κ[ατὰ]
τὰ ψηφισθέντα ὑ[πὸ]
τοῦ λαμπρ[οτάτου]
[Λυκί]ω[ν ἔθνους -]

This and the inscription in our lemma no. 1363 are the first, in which a proconsular governor is ἐνδοξότατος; λαμπρότατος (= clarissimus) is the common epithet for such governors, edd.pr., who refer to *TAM* II 572, where this governor carries his complete name (Τιβ(έριος) Πωλλήνιος Ἀρμένιος Περεγρεῖνος) and is both λαμπρότατος and ὑγιέστατος; for this governor see our lemma no. 1363, edd.pr.

1363: 502-509 no. 5 (German translation). **Honorary inscription for the governor Armenius Peregrinus, ca. 242/243** A.D. Limestone base built into the city wall; moulded above and below; two holes on the top for fixing a bronze statue. Greek text also in O.Salomies, *An. Ép.* (2013) [2016] no. 1641.

Τὸν ἐνδοξότατον ἀνθύ-
πατον Ἀρμένιον Περεγρεῖ-
νον πᾶσαν κηδεμονίαν καὶ
πρὸς τὴν πόλιν ἡμῶν προσ-
ενενκάμενον, ❦ vacat
Παταρέων ἡ μητρόπολις
τοῦ Λυκίων ἔθνους τὸν
εὐεργέτην διὰ Κορνηλίου
Διονυσίου Παταρέως vac.

3. κηδεμονία: a quality often attributed to an emperor, edd.pr., who refer to two inscriptions in which the word is related to a Roman magistrate (*IG* II/III² 4181; *I.Eph.* 853 L. 11; further bibliographical references on 503 note 76) || 8-9. a Cornelius Dionysius in *SEG* LV 1482 (Phellos) and in Bean, *JNLyc* 16 no. 26 (Söğüt); the present one is possibly identical with the former, who was citizen of Phellos and Patara; but since a precise date for *SEG* LV 1482 is not available, the identity ultimately 'muss - - - offen bleiben' (504), edd.pr. || the governor, cos. ord. in 244 A.D., is on record in *TAM* II 278 (Xanthos) and 572 (Tlos), edd.pr., with further reflections on the man's career, on the province whose governor he was (probably Lycia-Pamphylia) and on honors conferred on governors by the Lycian League (a rather rare phenomenon).

1364: 509-515 no. 6 (German translation). **Bilingual epitaph of C. Iul. Augustalis, ca. 123-126** A.D. **Limestone funerary altar built into the city wall; moulded above and below. Greek text also in O.Salomies, *An.Ép.* (2013) [2016] no. 1642.**

[Dis Manibus]
C(ai) Iuli Augustalis
scrib(ae) Flavi Apri
leg(ati) Aug(usti) Marcia
Pia vv coniunxs
vacat f(aciendum) c(uravit)
vacat

Θεοῖς Καταχθ(ονίοις)
Γ(αΐου) Ἰουλίου Αὐγοσ-
ταλίου σκρίβ(α)
Φλαουΐου Ἄπρου
πρεσβ(ευτοῦ) Μαρκία
Πία v σύνβιος
vacat ἀνέθ(ηκεν) vacat

1. Engraved on the mutilated upper moulding, edd.pr. || 3-4 (and 10-11). M. Fl. Aper was governor of Lycia-Pamphylia in ca. 123-126 and cos. ord. in 130 A.D., edd.pr. || officials in the Roman provincial administration often produced bilingual inscriptions, edd.pr., who refer to three other bilingual texts from Patara (*TAM* II 459-461) and to *SEG* LIV 1453 (Tlos). Scribae belonged to the governor's administrative staff (the apparitores); Augustalis was probably a (descendant of a) freedman, edd.pr., with detailed bibliography about the activities and social status of the scribae and about the governors whom they served (not only proconsular governors but also legati Augusti pro praetore).

1365. Patara. The Stadiasmus Provinciae Lyciae, 45/46 A.D. *SEG* LI 1832, LVII 1670, LXI 1241*. S.Şahin, *Gephyra* 10 (2013) 32-37, continues to argue that Kaunos [against C.Marek: see *SEG* LXI 865], Kibyra [see *SEG* LVII 1639] and Attaleia did not belong to the province of Lycia at the time that the Stadiasmus was written down, but to that of Asia (Kaunos; Kibyra) and Pamphylia (Attaleia). He discusses *SEG* LI 1832 B LL. 20 and 32 and C L. 8. It is not until the creation of the province of Lycia-Pamphylia ca. 70 A.D. that the situation changed.

D.Rousset, in *Euploia* 63-75 (excellent map), rejects the idea that in the context of a bloody and wide-spread civil war in Lycia in the 40s of the 1st cent. A.D. the Roman authorities not only measured the roads in Lycia but actually built and/or repaired them in 43-46 A.D. in order to facilitate their military operations, and that the Stadiasmus was erected to commemorate this achievement. In his view the measuring of Lycia's roads had a more ideological significance: like census and cadaster operations it was part of what C.Nicolet once called 'L'inventaire du monde'. There was no 'création *ex nihilo* d'un réseau routier' but rather 'l'intégration de routes déjà existantes et leur amélioration ponctuelle' (68; cf. *SEG* LII 1438 about the gratitude of the Lycians for 'peace and the construction of the roads' and C LL. 3-4 of the Stadiasmus).

Furthermore, R. discusses the question of the status of the places mentioned in the Stadiasmus. Some have argued that their mention implies that they were full-fledged πόλεις. R. discusses the following passages: B L. 37 ([Κ]όδοπα τῆς Μυλιάδος; for Κόδοπα cf. also *SEG* LV 1452 L. 59 [46 B.C.; not a city] and *TAM* II 794 = *I.Arykanda* 147 [2nd/3rd cent. A.D.; epitaph of a woman who is Κοδοπηνὴ καὶ Ἀρυκανδίς; Kodopa perhaps on a par with the *city* of Arykanda?]), B L. 21 (Λύρναι τῆς Ὀκταπόλεως; not independent), C LL. 5-6, 11 and 14 (concerning Κόσαρα (τῆς) Μναρικῆς; in *SEG* LI 1829 [3rd cent. A.D.] Μναρα belonged to the polis Phaselis; in the 40s A.D. Κόσαρα was probably not a city) and C LL. 3-4 (Κιτάν[αυ-ρ]α τῶν Τερμησσέων; dependent on Termessos; probably a πόλις in Hellenistic times). Brief discussion of the status of Τυπάλλια (C LL. 6-7; polis in 30 B.C. [*SEG* XLIV 1113]; dependent on Termessos in the 3rd cent. A.D. [*SEG* LI 1838/1839]; its location points to dependence on Termessos), Ὀνόβαρα (C L. 9; a road leads from Onobara. to Trabenna; in the Imperial period Onobara belongs to Trabenna [inter alia *SEG*

VI 622]). General conclusion: 'La mention dans le stadiasme ne peut être considérée comme un brevet de la cité' (74).

[Cf. also our lemmata nos. 1282/1283 (Lycian League); for various other contributions on the Stadiasmus see *Gephyra* 10 (2013) 94-105 (cf. our lemmata nos. 1310, 1317/1318), 106-120 and 121-131 (cf. our lemmata nos. 1299-1300), and two articles by F.Onur in *Gephyra* 13 (2016) 89-118 and 211-224. Pleket.]

1366. Patara. Bilingual epitaph of the freedman-procurator T. Aelius Carpus, ca. 150 A.D. *TAM* II 459 (*CIL* III 14179). S.Bönisch, A.Lepke, *Chiron* 43 (2013) 511 and 517 note 142 (ph.), point out that the text should be corrected in LL. 9-10 (Αἰλία Κάλη ἀνδρὶ ἀγαθωτάτῳ καὶ εὐσε|βεστάτῳ) and L. 12 (κατεσκεύα(σ)εν) (*TAM*: ἀγαθωτ[ά]τῳ καὶ [ε]ὐσε|βεστάτῳ; κατεσκεύασα).

1367. Patara. Knidian Amphora stamp, ca. 250 A.D. Rectangular stamp on the handle of a late Knidian Amphora found south of the Tepecik Acropolis, north of the city center of Patara. Ed.pr. E. Dündar, *Adalya* 16 (2013) 168 (ph.; dr.): Διονυ(---)

Διονύ(σιος), ed.pr. [rather Διονύ(σιος), Scheibelreiter-Gail]; only an amphora now in Rome of unspecified origin shows a (retrograde) stamp Διονυ; cf. M.H.Callender, *Roman Amphorae, with Index of Stamps* (London 1965) 122 no. 545, ed.pr.

1368. Phaselis. Personal names. Cf. our lemma no. 1276.

1369. Phaselis. New inscriptions, Imperial period. In a report on a survey in Phaselis and its territory, M.Arslan, K.Demirtaş, N.Tüner Önen, *ANMED* 11 (2013) 227, mention the discovery of five new inscriptions, among them two dedications to Hadrian's wife Sabina and his mother-in-law Matidia (our lemmata nos. 1371/1372) and an honorary inscription concerning the ἐπίβασις of Lucius Verus in Phaselis (ph. (inscription illegible]) [for this text see now N.Tüner Önen, *Vir Doctus Anatolicus* 874-881, who connects the epibasis with the emperor's eastern campaign, Corsten].

1370. Phaselis. Honorary inscription for Kolalemis, undated. *TAM* II 1202. M.Adak in *Personal Names* 75 offers the following text of LL. 4-7 (after autopsy of the stone): [Κ]ολάλημ[ι]ν ἑξάκις Φασηλε[ί]τη[ν ἄν]δρα κ[αλ]ὸν καὶ ἀ[γαθὸν] | κα[ὶ τοῦ πρ]ώτου τάγματος | [τῆς πό]λεως κτλ. (*TAM*: [Κ]ολάλημ[ι]ν Ἑξακέ[στου?, || ἄν](δ)ρα κ[αλὸ]ν καὶ ἀ[γαθὸν καὶ | τοῦ πρ]ώτου τάγμ[ατος τῆς | πό]λεως).

1371-1372. Phaselis. Dedications to members of Hadrian's family, 119-after 129 A.D. Two statue bases found among the blocks of Hadrian's Gate in Phaselis. Mentioned in M.Arslan, K.Demirtaş, N. Tüner Önen, *ANMED* 11 (2013) 227 (ph.). Ed.pr. N.Tüner Önen, *Adalya* 16 (2013) 97-99 nos. 1/2 (ph.; German translation), who interprets these inscriptions as evidence that the people of Phaselis reckoned with an imperial visit already during Hadrian's first voyage.

1371: 97/98 no. 1. **Dedication to Sabina Augusta, 129 A.D. or later. Moulded limestone base, lower half missing, dowel holes on the upper surface. Greek text also in O.Salomies,** *An. Ép.* (2013) [2016] no. 1617: Σαβείνᾳ νέᾳ | Ἥρᾳ vac. Σεβα[σ|τῇ]

Date: Sabina was raised to the rank of Augusta in 128 A.D. (or earlier) and received the title Nea Hera (cf. *TAM* II 412 from Patara and 560 from Tlos) when the title *Olympios* or *Olympios Zeus* was bestowed on Hadrian in 129 A.D., ed.pr. with references.

1372: 98/99 no. 2. **Dedication to Matidia Augusta, probably after 119 A.D. Moulded limestone base, lower half and right side missing, dowel holes on the upper surface. Greek text also in** O.Salomies, *An.Ép.* (2013) [2016] no. 1618: Θεᾷ vac. Ματιδ[ίᾳ | Σεβ]ᾳvac.σ[τῇ]

Date: The dedication was probably erected after Matidia's death in 119 A.D. and her divinization initiated by Hadrian; this dedication is part of the honors the late Matidia received from the cities, motivated by Hadrian's love for and devotion to his mother-in-law, ed.pr.

1373. **Phaselis. Building inscription of Hadrian's Gate, 130/131 A.D.** Cf. *TAM* II 1187; *SEG* XXXI 1299. **Fragment of the architrave of the monumental gate in the harbor of the city, containing a missing part of** *SEG* **XXXI 1299 (in the text we print here, the text of the new fragment is underlined).** Ed.pr. N.Tüner Önen, *Adalya* 16 (2013) 99-100 no. 3 (**ph.; German translation**). **Greek text also in O.Salomies,** *An.Ép.* (2013) [2016] no. 1619.

Αὐτοκράτορι θεοῦ Τραϊανοῦ Παρθικο[ῦ υἱ]ῶι, θεο[ῦ] Νέρουαι υἱωνῶι, Τρα[ϊα]νῶι Ἀδριανῶι Καίσα[ρ]ι Ὀλυμπίωι
Σεβαστῶι, ἀρχιε[ρ]εῖ μεγίστωι, δη[μ]αρχικ[ῆς ἐξου]σίας τ[ὸ] ιε', ὑπάτωι τὸ γ', πατρὶ πα[τρίδ]ος, τῶι σωτῆρι καὶ εὐεργ[έ]τηι τοῦ σύμ-
vacat παντος κόσ[μου] vacat Φασηλιτ[ῶν ἡ βο]υλὴ καὶ ὁ δῆμος

The letters of the first and the third line are wider than the letters of the second line; hence, although L. 2 consists of 12 more letters, the 3 lines have the same length. In comparison to the restoration in *TAM* the text runs further to the right. ed.pr.

1374. **Rhodiapolis. New inscriptions, Hellenistic to early Byzantine period.** B.Iplikçioğlu, *ANMED* 11 (2013) 216/217, **provides a list of new inscriptions from the urban area of Rhodiapolis.**

Hellenistic: **1)** dedication to Ἄρτεμις Λαδβανή [new, probably toponymic epithet, Carbon]; **2)** dedication to Ἀθηνᾶ; **3)** dedication to several deities by Ἀντίγονος, son of Ὄμβασις [new name, Corsten]; **4)** honorary inscription for Ἀριστόβουλος β' from Rhodiapolis and all other Lycian cities, boxing champion in the contests organized for Θεὰ Ῥώμη by the Lycian League under the ἀγωνοθέτης Σαρπηδών, son of Κρωβασις [new name, Corsten]; **5)** inscription from a monument for Δαίδαλος β'; **6)** honorary inscription for Ἱππίας, son of Ῥιμαρας, by the δῆμος and the νέοι; **7)** honorary decree for Ἰαμαρας; **8)** beginning of a decree, dated to the sixth regnal year of Ptolemy IV (216/215 B.C.); **9)** beginning of a decree under Ἰαμαρας β', priest of Ἀθηνᾶ.

Imperial period: 10) dedication to Ἀθηνᾶ Πολιάς by Ἀμμαρους ἡ καὶ Παύσιλλα, daughter of Ἀντίγονος, for her daughter Αὐρηλιανὴ Ἀγλαΐς; **11)** dedication to Ἐλευθέρα by Βιδις [new name, Corsten; apparently a dedication to a female person and not to Ἐλευθερία?, Carbon]; **12)** dedication to Ποσειδῶν; **13)** fragment of an inscription on a monument for a Roman emperor; **14)** honorary inscriptions for Calpurnia Paulina and C. Caristanius Paulinus, children of C. Caristanius Fronto (governor of Lycia 81/82-83/84 A.D., probably from a monument for Fronto and his family); **15)** inscription from a monument for Δαδυβας [new name, Corsten], son of Ἑκαταῖος; **16)** inscription from a monument for Ὄρειος β', grandson of Πιγραμος [cf. *SEG* LXI 1254 no. 2: Πιγραμος, son of Ὄρειος, from Rhodiapolis, Corsten].

Late Imperial to early Byzantine period: **17)** inscription concerning the construction of a προσκυνητήριον at the Great Basilica by Μέλινα, daughter of Νελλις; **18)** fragment of an inscription mentioning a priest Περπατος [new name, but cf. Περπέτος in Anazarbos (*I.Anazarbos* 235 L. 3 with commentary: Perpetuus), Corsten].

1375. **Rhodiapolis. Opramoas' heroon.** *SEG* L 1355, LIX 1571*. C.Bérard, in *Lieux de mémoire* 141-153, offers some reflections on the heroon of Opramoas and especially on the long inscriptions engraved on it, with special reference to their 'archival' nature (the inscriptions contained only part of the urban archives) and their contribution to the 'mémoire culturelle' of the city. Cf. also *SEG* LIX 1956 for the relation between the polis and 'collective memory' in general.

C.Bailey, *Phoenix* 67 (2013) 135-150, offers a new reading of *TAM* II 905 IX G LL. 2-5, based on a drawing by R.Heberdey and a photo. In LL. 3-4 he proposes ἐν ταῖς ἀφ[ε]|σ(ί)μοις κ[α]ὶ σεβα[σ]μίοις ἡμέραις ('on days of exemption [= 'days off from public business'] and revered days'). He rejects α[ἰ]σίμοις and α[ἰ|πι]|σήμοις (= ἐπισήμοις), adducing parallels for the use of αἴσιμος and ἐπίσημος in conjunction with ἡμέρα (very exceptional [e.g. *I.Stratonikeia* 668: ἑορτασίμοις καὶ ἐπισήμοις τῆς θεοῦ ἡμέραις]; no epigraphical parallel for αἴσιμος ἡμέρα) and in conjunction with other words. On 144-146 some parallels for the expression ἀφέσιμοι ἡμέραι. The quality of Opramoas' distribution of money would be enhanced, if it took place on days off from public business.

1376. **Rhodiapolis. Honorary inscription for a governor of Lycia-Pamphylia, undated.** *SEG* LVIII 1637. M.Adak, M.Wilson, *Gephyra* 9 (2012) 15-17, tentatively suggest that the honored governor may have been Avidius Celer (cf. *SEG* LXII 1286); they do not, however, exclude the possibility that the honorand was one of Celer's successors [cf. O.Salomies in *SEG* LVIII 1637 app.cr. in fine, who suggests that the honorand may have been L. Luscius Ocrea (governor in 74-76 A.D. according to Adak, Wilson (28)); for brief reflections on *SEG* LVIII 1637 cf. W.Eck, *art.cit.* (cf. our lemma no. 1314 app.cr. in fine) 38/39), Pleket].

1377. **Sidyma. Honorary inscriptions for M. Aur. Eukarpos and his mother M. Aur. Chrysion, after 212 A.D.** *TAM* II 189/190. H.Engelmann, *ZPE* 187 (2013) 220, compares these inscriptions with *IGR* III 422 (cf. *SEG* XIII 546) from Ariassos (*I.Pisid.Cen.* 117). In *TAM* II 190, M. Αὐρ. Εὔκαρπος bequeathed land to his hometown, the usufruct of which fell to his mother M. Αὐρ. Χρύσιον who, however, renoun-

ced it in the interest of the city (*TAM* II 189). In Ariassos, the high-priest Διότειμος bequeathed his landed property to the city during his lifetime with usufruct kept for himself; in order not to deprive the city of any income, he promised to pay [redacted] certain amount annually for oil for the gymnasium (LL. 16-21). However, the amount was erased in the inscription (L. 24), and E. suggests that this was done because it seemed too small to the city. In the light of this text, it is understandable that Chrysion's generosity is highly praised (*TAM* II 189 b LL. 4-6).

1378. Tlos. Epitaph for Symmasis, 2nd/1st cent. B.C. White limestone altar, moulded on all sides, broken above; on the front a two-figured relief on a ledge: a draped male (Symmasis) and a draped female (Nanna) joining their right hands or holding a damaged square object between them; on either side a wreath tied with a bow below, made of bay leaves (left) and ivy leaves (right); on the back a crude early Byzantine graffito showing a cross with hooked arms within an arched and pilastered naiskos. Inscription on the field below the relief (LL. 1-4); L. 5 on the foot moulding; the stone is now in a private collection in Fethiye. Ed.pr. N.P.Milner, *EA* 46 (2013) 81-86 no. 1 (ph.; English translation).

[Ν]αγνα Φιλίππου ἐπὶ τῷ ἑατῆ[ς ἀν]-
δρὶ Συμμασει Δαψεμμου ἥρωι· ἐ[ὰν]
δέ τις ἀδικήσῃ τὸν βωμόν, ἁμ[αρ]-
τωλὸς ἔστω θεῶν καὶ ἡρώων κ[αὶ]
[μήτε βί]ου μήτε τέκνων αὔξησ[ις εἴη]

Dated by ed.pr. on the basis of letter forms, orthography and preponderance of epichoric names || 2. Συμμασις: cf. *TAM* II 604 and *SEG* LVIII 1640; Δαψεμμος (or -ας): so far known only from texts written in the Lycian alphabet (*TAM* I 11), ed.pr., who also refers to *SEG* XL 1274 (Δαψυμου) || 3-4. for ἁμαρτωλός + gen. see e.g. *SEG* LVIII 1640 C LL. 8-10, ed.pr. || 5. αὔξησις: both economic 'increase, benefit' and 'growth', ed.pr., with parallels.

1379. Tlos. Epitaph of Parthenion, 1st cent. B.C. White limestone stele broken above; in a recessed field, framed as a pilastered naiskos, a relief representing two persons (draped male and draped and veiled female) joining their right hands; inscription on the shaft below the relief; tenon below. The stone is now in a private collection in Fethiye. Ed.pr. N.P.Milner, *EA* 46 (2013) 86-87 no. 2 (ph.; English translation).

Ἑρμάφιλος Αρμαϊος ἐπὶ
τῇ ἀδελφῇ Παρθενίῳ·
ἐὰν δέ τις ἀδικήσῃ τὴν
στήλη(ν), ἁμαρτωλὸς ἔ[σ]-
vacat τω θεοῖς vacat

1. Αρμαϊος: gen. of Αρμαις for which see *TAM* II 550 L. 18 and 615 LL. 3-4 (both from Tlos), ed.pr. [also in our lemma no. 1336 E.I L. 14, Corsten] || 4. final nu omitted in error, ed.pr.

1380. Tlos. Epitaph of Nanne (or -a), 1st/2nd cent. A.D. Round white limestone altar moulded above and below; relief in a slightly recessed arched field on the shaft, representing [redacted] draped, veiled female; hands folded across the stomach; inscription below. The stone is now in a private collection in Fethiye. Ed.pr. N.P.Milner, *EA* 46 (2013) 88-90 no. 4 (ph.; English translation).

Ἰάσων β' τοῦ
Ἑρμολύκου
Νανη Ἀπολω-
νίου τὴν σύμ-
βιον μνήμης
vac. χάριν vac.

1-2. In *TAM* II 638 an Ἰάσων and Ἑρμόλυκος are found among related members of a family (Hellenistic); [redacted] names of father and son they occur in *SEG* XLIV 1219 A L. 19 and B L. 8, ed.pr.

1381. Xanthos. Lycian language. Cf. our lemma no. 834.

1382. Xanthos. Dedication to Kybernis, 3rd cent. B.C. Limestone block used as a building block on the acropolis; inscription in a smoothed rectangular field; the inscription was seen by L. Robert, whose squeeze is in the Archives du Fonds Louis Robert, and was re-discovered in 2007. Edd.pr. P. Baker, G.Thériault in *Euploia* 293-302 (ph.): Οἱ Ἀγαθ[ο]κλέους | στρα[τι]ῶται Κυβέρνει

1-2. A contingent of mercenaries under their commander Agathokles, probably serving in a garrison at Xanthos on behalf of the Ptolemies, edd.pr., who adduce various parallels for στρατιῶται as 'mercenaries' and for Ptolemaic control of Xanthos; they draw attention to Polybius 5.63. 1-7, where an Agathokles is portrayed concentrating mercenaries from ἔξω πόλεις (perhaps including Xanthos) in Alexandria in preparation for the 4th Syrian War in 219/218 B.C., but they find improbable [redacted] identification of our Agathokles with the Polybian homonym || 2. Κυβέρνει: perhaps the heroized Κύβερνις, son of Κοσσικας and a prominent Lycian figure in the Persian fleet during the battle of Salamis (Hdt. 7.97/98), edd.pr., who also adduce *TAM* I 44 (c) L. 31 from Xanthos recording [redacted] person who καλλίστοις ἔργοις ἐστεφάνωσεν Κασικα (or Κα[ρι]κα) γένος; this Κασικας has been identified with the Herodotean Kossikas; also, the famous Xanthian Harpy Tomb (*Xanthos* I; ca. 480-470 B.C.) contains cultic scenes for a hero, who may have been Kybernis. This hero would have been appropriate for group of soldiers, edd.pr.

1383. Xanthos. Catalogue of victors in the federal Lycian Rhomaia, 100-50 B.C. *SEG* XXVIII 1246. C.Schuler, K.Zimmermann, *Chiron* 42 (2012) 585/586, point out that the agonothetes Ἀνδρόμαχος III (LL. 1-4) belonged to an elite-family, some of whose members are on record in inscriptions; Γλαῦκος, son of Ἀρταπάτης (LL. 14-15), had descendants who were members of the boule in Patara in the early Imperial period (see our lemma no. 1336 B II/D L. 16); Κάλλιππος (L. 39) is on record in other inscriptions which represent him as wealthy benefactor. Victors in the Ῥωμαῖα belonged to the urban elite. [For the victor in the pankration for the ἀγένειοι (LL. 30-31) and the date of the inscription see our lemma no. 1333 app.cr. ad LL. 3-4, Pleket.]

1384. Xanthos. Honorary inscription for Pankalos, 2nd cent. A.D. *TAM* II 301. A.Heller, in P. Schubert (ed.), *Les Grecs héritiers des Romains* (*Entretiens sur l'antiquité classique*, tome LIX, Vandoeuvres-Geneva 2013) 218/219, comments on the distinction between ἀρχαὶ βουλευτικαί ('reservées aux bouleutes') and ἀρχαὶ δημοτικαί (reserved for the δημόται; for the latter cf. *TAM* II 176 [from Sidyma]: list of members of the γερουσία, partly βουλευταί, partly δημόται). She relates this distinction to L.

111 of the Demostheneia-inscription from Oinoanda (*SEG* XXXVIII 1462; ταῖς ἐπιγενομέναις μετ[ὰ τὰς] νομοθεσίας καιναῖς ἀ[ρχαῖς]): new functions created by a lex provinciae and to be distinguished from 'magistratures civiques préexistantes'; one of the new functions was the Oinoandean ἀγωνοθέτης, elected from the βουλευταί. For the βουλευτικαί and δημοτικαὶ ἀρχαί see also A.Heller's brief reflections in *Annales HSC* 64.2 (2009) 350 and C.Brélaz' article analyzed in our lemma no. 1773.

1385. **Xanthos (area of: Letoon). Dedication to Hadrian, 117-138 A.D.** S.Atik Korkmaz, S.Küçük, Ö.Yıldırım, *ANMED* 11 (2013) 77, mention the dedication to Hadrian of a semi-circular monumental fountain west of the church (for which see our lemma no. 1386) [they write that the dedication is that of a statue of Hadrian to the emperor and infer from this that the fountain was dedicated to him as well, which is not necessarily the case, Corsten].

1386. **Xanthos (area of: Letoon). Christian mosaic inscription, 6th cent. A.D. or later.** S.Atik Korkmaz, M. Yıldız, *ANMED* 11 (2013) 75, report on the find of a mosaic inscription in the annex of the church south of the three temples that mentions an Εὐτύχης as 'sponsor of the construction'.

LYKAONIA

1387. **Iconium. Christian epitaph of Theophilos, 5th/6th cent. A.D.?** S.Bönisch, M.Wörrle, *Chiron* 43 (2013) 411-430, briefly report on the journeys made by Ulrich Jasper Seetzen (1767-1811) in the early 19th cent. in Turkey, Syria, Palaestina, Egypt and Arabia. Seetzen copied ca. 150 Greek (and also a number of Latin) inscriptions. In October 1803 he copied seven Greek inscriptions, built into the ancient fortification wall of Konya; six of them are in *CIG* (nos. 3997, 3999, 4002, 4005/4006, 4008). The seventh is published by edd.pr. B., W. (copy of the facsimile in Seetzen's diary; German translation). The stone itself seems to be lost. In the middle of S.'s drawing a large cross; L. 1 of the inscription above, LL. 12-13 below the cross; LL. 2-11 left and right of the cross. Greek text and French translation in O.Salomies, *An.Ép.* (2013) [2016] no. 1614.

⳩ Ἐνθάδε (κ)ατά(κιτ)ε Θεώ(φι)λος (πρεσ)βύτερος ὠ κὲ | δωμέστικως | τεῖς μεγάλεις | ἐκλεισείας || νύκτερ τὶν κε|φαλὶν καταπ|ελεκισθὶς ἐν | σκεπαρνῷ ὑπὼ | τοῦ Κωνσταν||τίνου, ὣν ἐδέξα|τώ τε κὲ ἔτρεφεν |τέλος ὠδυνιρῶν κὲ θρῖνον ἐπ' αἰῶν[α] | παρ' αὐτοῦ ἐδέξατω ⳩

1. ΕΝΘΑΛΕΙϹΑΤΑΗΠΕΟΕΩΗΑΟΣΙΡΙ, Seetzen; emendations due to P.Thonemann apud edd.pr.

In 'bereinigter Orthographie' the text runs as follows (edd.pr):
⳩ Ἐνθάδε κατάκειται Θεόφιλος πρεσβύτερος ὁ καὶ | δωμέστικος | τῆς μεγάλης | ἐκκλησίας || νύκτωρ τὴν κε|φαλὴν καταπ|ελεκισθεὶς ἐν | σκεπαρνῷ ὑπὸ | τοῦ Κωνσταν||τίνου, ὃν ἐδέξα|τό τε καὶ ἔτρεφεν | τέλος ὀδυνηρὸν καὶ θρῆνον ἐπ' αἰῶν[α] | παρ' αὐτοῦ ἐδέξατο ⳩

2-4. Theophilos was domesticus of the 'Great Church' in Iconium, edd.pr., who refer to the δομεστικοί of the Hagia Sophia on record in a late 9th-cent. A.D. literary source; such domestikoi were involved in church-choir music and occupied a humble position in the hierarchy of ecclesiastical functions; edd.pr. mention several parallels for μεγάλη ἐκκλησία (inter alia *LEph.* 1373 and 4133) || 9-12. Konstantinos was Theophilos' θρεπτός, edd.pr., who refer to McLean, *Konya Museum* K 149 (from Iconium; epitaph erected for his θρεπτός, Τύραννος, by the πρεσβύτερος Αὐρ. Γοῦρδος); the precise status of the threptos is not clear (house-born slave; foundling; given by poor parents to Theophilos); Theophilos may have been Konstantinos' 'Ziehvater', edd.pr.

CILICIA

1388. **Cilicia. Building activities.** E.Borgia, in M.Tekocak (ed.), *K.Levent Zoroğlu'na Armağan/Studies in honour of K.Levent Zoroğlu* (Antalya 2013) 115-137, collects the epigraphic evidence concerning building activities promoted by emperors, governors and local aristocracy (the latter especially from the 2nd cent. A.D. onward: see the geographically arranged tabular survey on 131-138 (79 inscriptions)); for each inscription the site, date, bibliography, the commissioner (and his function(s)), the building, the monument bearing the inscription, the amount of money and the financial sources are mentioned [unfortunately references to *SEG* are haphazard, Pleket]. Cf. the summary in O. Salomies, *An Ép.* (2013) [2016] no. 1665.

1389. **Adana (region of?). Dedication to Zeus Keraunios, before 175 A.D.** Rectangular altar with depression on top, corner acroteria and reliefs on three sides of the shaft: on the front a bust of Zeus, on the left side a female (?) bust, on the right side a thunderbolt. Inscription on the shaft and the moulding beneath the bust of Zeus (LL. 1-4) and on the moulding omn the right side (LL. 5-7). Exact provenance unknown; said to be from the province of Adana, now in the Haluk Perk Collection in Istanbul. Edd.pr. H.S.Öztürk, C.Pilevneli, *Adalya* 16 (2013) 107-118 (ph.; Turkish and English translation). Greek text also in O.Salomies, *An.Ép.* (2013) [2016] no. 1667.

Διὶ Κεραυνί-
ῳ εὐχὴν v
Λούκιος Ἀρτώριο[ς]
4 Μαρκει(ανὸς) Σεργία

λεγεῶνος δωδε-
[κ]άτης κεραυνοφό-
vacat ρου vacat

Date: probably before the conferment to the legio XII Fulminata of the title Certa Constans in 175 A.D., edd.pr. || 3. the nomen Artorius suggests that the dedicator came from Italy or Africa, or less likely, from the Balkans, edd.pr. || 4. the tribus Sergia is often associated with Roman citizens who originated in military colonies, which suggests a provincial or even military origin for the Roman citizenship of L. Artorius Marcianus and/or his family, edd.pr. || 5-7. under Vespasian the legio [redacted] Fulminata was stationed at Melitene (Cappadocia) from where groups of soldiers were detached to other parts of Anatolia such [redacted] probably the region of Adana, edd.pr. || 7. added above L. 5.

1390. **Adrassos (Balabolu). Epitaph of Achilleus, late 4th cent. A.D.** *SEG* XXX 1546. S.Durugönül, D.Kaplan, U.Tepebaş, *Adalya* 16 (2013) 261-284, reprint the inscription (275; ph.; Turkish translation) and confirm the date of the column sarcophagus from the necropolis by presenting a new iconographic interpretation of the reliefs on its front. They consider the person depicted on the left as a local Isaurian, characterized by his costume [redacted] a 'barbarous oriental', while the figure in the center is interpreted as an Isaurian vassal ruler of the Romans. The iconographic narration and the architectural décor of the sarcophagus place it in a special position among sarcophagi of the 4th cent. A.D., one of the last pagan sarcophagi, due to the location of Adrassos in the mountainous parts of Isauria that helped paganism to retain its existence. Cf. A.Chaniotis, *EBGR* (2013) no. 44.

1391. **Anazarbos. Epitaph, 2nd-3rd cent. A.D.** *CIG* 9155B; *I.Anazarbos* 72. J.Bennett, *Adalya* 16 (2013) 203-211, reprints the inscription and questions the restoration καὶ ΑΣ|ΚΑΡ νουμέρο[υ] | [λ]αγγιαρίων in *I.Anazarbos*. He suggests in fine [Φαλ]αγγιαρίων. Whether this numerus was a numerus collatus, i.e. a group of specialist troops with a larger formation (cf. P.Southern, *Britannia* 20 [1989] 84 quoting *AE* (1972) 77 and (1980) 960), or a separate and independent unit, as may have been the case with the numerus lanciariorum attested in Rome (*ILS* 2791), cannot be determined. A tombstone for a member of the legio II Parthica at Anazarbos (*I.Anazarbos* 70), which contained soldiers specifically trained [redacted] phalangiarii, leads B. to conclude that the numerus phalangiariorum was a sub-section within that formation.

1392. **Anemurium. Weights, Hellenistic to Byzantine period.** Twenty-one lead and bronze weights in the museum of Anamur; ed.pr. O.Tekin, *Anatolia Antiqua* 21 (2013) 175-180. Nos. 1 and 4 are Hellenistic; nos. 2 and 3 are Hellenistic or early Imperial; nos. 5-6 are from the 2nd and 3rd centuries A.D.; nos. 7-16 date from the early Byzantine period; nos. 18-20 are later and therefore not included here, and no. 21 is an anepigraphic steelyard weight in the form of Minerva. Some of the weights are inscribed. **1)** No. 2: square bronze weight; punched H on the reverse (= 8 drachms?). – **2)** Nos. 5 and 6: bronze weights in the shape of a 'flattened sphere'; ΟΥ · Γ (3 uncia). – **3)** No. 7: circular bronze weight; Γ (3 uncia). – **4)** No. 8: square bronze weight; Γ Α (3 uncia). – **5)** No. 10: square bronze weight; Ν S (6 nomismata). – **6)** No. 11: circular bronze weight; Ν S (6 nomismata). – **7)** No. 12: circular bronze weight; Ν Δ (4 nomismata). – **8)** Nos. 13 and 14: circular weights; Ν Γ (3 nomismata). – **9)** No. 16: square bronze weight; Ν (nomisma). – For more weights from Asia Minor cf. our lemmata nos. 1880/1881.

1393. **Diokaisareia. Building inscription, 395-408 A.D.** *MAMA* III 73. Briefly commented on by M. Spanu in *Studies Zoroğlu* 633 (ph.); cf. O.Salomies, *An.Ép.* (2013) [2016] no. 1672.

1394. **Diokaisareia. Jewish dedication, 4th-5th cent. A.D.** *SEG* XXXVII 1298. U.Tepebaş, S.Durugönül, in S.Durugönül (ed.), *Silifke Müzesi Taş Eserler Kataloğu: Heykeltıraşlık ve Mimari Plastik Eserler* (Istanbul 2013) 111 no. 79, publish a photo of the altar.

1395. **Elaioussa Sebaste (area of: Yapılıkaya or Yapılın, near Kızılbağ). Dedications to Hermes, Hellenistic and early Imperial periods.** In a report on her exploration of the rock sanctuary of Hermes west of Elaioussa Sebaste, E.Borgia, *Scienze dell'Antichità* 17 (2011) 493-498, quotes in full the following inscriptions: Hagel-Tomaschitz, *Repertorium* 156 no. Kzb 1 (ph. [inscription illegible]), *IGR* III 867 (Hagel-Tomaschitz Kzb 5), and *IGR* III 868 (Hagel-Tomaschitz Kzb 6) (ph. [inscription illegible]).

1396. **Elaioussa Sebaste. Epitaph of Antas, late 1st cent. B.C.-late 1st cent. A.D. (or 2nd/3rd cent. A.D.?).** *SEG* LV 1515. Mentioned by E.Equini Schneider, C.Morselli, in *Studies Zoroğlu* 247 (ph.; English paraphrase).

1397. **Kelenderis. Building inscription, 141 A.D.** Seventeen fragments of a marble slab, re-used in the pavement of a basilica to the west of the harbor. Ed.pr. M.H.Sayar, in *Studies Zoroğlu* 595-604 (ph.; English and Turkish translation). Greek text also in O.Salomies, *An.Ép.* (2013) [2016] no. 1674.

[Αὐτοκράτωρ] Καῖσαρ [Θεο]ῦ Ἀδριανοῦ [υἱό]ς, [Θε]οῦ Τραϊανοῦ
[Παρθι]κοῦ ❦ υἱωνός, Θε[οῦ Ν]έρουα ἔκγον[ο]ς Τίτος Αἴλιος
Ἀδριανὸς Ἀντωνεῖν[ος Σ]εβα(σ)τὸς Εὐσεβής, ἀρχιερεὺς ❦
μέγιστος, δημαρχικῆς ἐξουσίας τὸ τέταρτον, ὕ[πατος]
τὸ τρίτον, πατὴρ πατρίδος τῇ Ι[-----]ϹΙΤ[---------]
[?] ὑπὸ Θεοῦ Ἀδριανοῦ του Π[-----------------τὸ]
vacat βαλανεῖον vac. ἐπο[ίησεν--------?--------]
[Γάϊο]ς Ἐτρείλιος Ῥήγιλλος Λαβέριο[ς Πρίσκος πρεσβευτής]
[Αὐτοκράτ]ορος Κ[αίσ]αρος Τίτου Αἰλίου Ἀδ[ριανοῦ Ἀντωνείνου]
[Εὐσεβ]οῦς πατρὸς πατρίδος ἀντ[ιστράτηγος ἐπαρχειῶν]
[Κιλικίας Ἰσαυρίας Λυκαονίας ὕπατος-------------]

The inscription records the construction of a bath (βαλανεῖον, L. 7) commissioned by Antoninus Pius, ed.pr. || 3. ΣΕΒΑΤΟΣ, lapis || 4. fourth trib. pot. of Antoninus Pius: 141 A.D., ed.pr. || 7. the βαλανεῖον is probably to be identified with the Harbor Baths of Kelenderis; cf. L.Zoroğlu, *Kelenderis I. Kaynaklar, Kalıntılar, Buluntular* (Ankara 1994) 45-50; M.Tekoçak, *Olba* 16 (2008) 133-161. The complex was either constructed or repaired in 141 A.D., ed.pr. || 6. ὑπὸ Θεοῦ Ἀδριανοῦ etc. should probably either stress Hadrian's arrangement of the province in three eparchiai or his merits for the building activities in the city. Ed.pr. relates the latter to the general increase in construction activities south of the Taurus mountains, especially in the port cities in the second and third quarters of the 2nd cent. A.D., when the Parthian threat became stronger again, ed. pr. || 7. ἐπο[ίει], ed.pr.; ἐπο[ίησεν], *An.Ép.* || 8. [[Γάϊο]ς Ἐτρείλιος, ed.pr.; rather [Γάϊος] Ἐτρείλιος, Corsten]; C. Etrilius Regillus Laberius Priscus (*PIR*² E 104), cos. 142 A.D., was legatus pro praetore in Cilicia, Isauria and Lycaonia and is known in this function from *IGR* III 290 (*ILS* 8827); the restoration of LL. 10-11 is based on that text, ed.pr. || on 599/600 a list of governors of Cilicia.

1398. Kelenderis. Building inscription, before 395 A.D. K.L.Zoroğlu, *ANMED* 11 (2013) 42, mentions the discovery in the area of the basilica and the temple of a building inscription, recording the names of the emperor Theodosius and his sons Arcadius and Honorius (no text; no ph.).

1399. Kelenderis. Incertum, Imperial period. Marble plaque, found in the apse of the Basilica on the agora. Mentioned by S.Noei, in *Studies Zoroğlu* 436 fig. 5 (ph.). No text: we read from the ph.

- - - - - - - - - -?- - - - - - - - - -
[- - -]νου Νέωνος τοῦ ΕΟΥ
[- - -]ΩΟΥΛΑΙΓΟΣ..ΝΙΣΤΟΥ
- - - - - - - - - -?- - - - - - - - - -

1400. Lamos (area of: Sulucin). Incertum, 2nd or 1st cent. B.C. *SEG* XLIX 1960 [no line breaks]. Fragment of an inscription cut into the wall to the right of the entrance of a cave sanctuary with votive niches and basins. E.Borgia, *Scienze dell'Antichità* 17 (2011) 499 note 71, prints a revised text.

Τεύκρῳ | Ζηνοφάνου[ς] | οἶκον Ο[- - -]|ΔΟΥΚΟΣ[- - -]ΠΙΝ

1. Τευκρο [- -] Ζηνοφάνου, Οἶκον [- -] Πιν [- -] Δουκος [- -], *SEG* || for Teukros, son of Zenophanes, cf. Hagel-Tomaschitz, *Repertorium* OlD 36, either the same person or a homonymous ancestor; the deity worshiped in the cave sanctuary is unknown, B. [for cave sanctuaries in Cilicia cf. our lemma no. 1402, Scheibelreiter-Gail].

1401. Meydancıkkale. Dedication to Zeus Soter, ca. 240 B.C. *SEG* XLI 1405. D.Kaplan, in *op.cit.* (cf. our lemma no. 1394) 155-156 no. 119 (ph.), connects the column base with the high torus (the latest examples of which can be dated to the late Classical period) with the Achaemenid fortress in Meydancıkkale. The inscription was added much later, dated by C.Brixhe, A.Panayotu, *BE* (1992) no. 537, to 240 B.C.

1402. Seleukeia on the Kalykadnos (area of: Eyceli, 4 km north of Silifke). Honorary decree of Seleukeia concerning the purchase of the priesthood of Athena en Tagais by Dionysodoros, 142-161 A.D. *JÖAI* 18 (1915) Beibl. 22/23 (ed.pr.; cf. Hagel-Tomaschitz, *Repertorium* 371 Sel 124; Robert, *Hellenica* III 163-167). Inscription on a rectangular block with tympanon in the southern wall of grotto C of the Athena sanctuary on the bank of the Kalykadnos; in the tympanon a circle with an oblique stroke (shield with stylized lance); LL. 1-2 on either side of the shield. On the basis of autopsy and consultation of the schedae preserved in the former Kleinasiatische Kommission of the Austrian Academy of Sciences, Vienna, E.Borgia, *Scienze dell'Antichità* 17 (2011) 477-507 (ph.; dr.; Italian translation), presents a slightly revised text that, inter alia, contains details about the dedication of infrastructure and architecture of the sanctuary by Dionysodoros, son of Theagenes. We present the text which has never been included in *SEG*. In the app.cr. we do not record minor differences between letters dotted or read by B. and restored letters of previous editions that do not affect the wording of the text.

Ἐπὶ νίκῃ circle vacat τῶν κυρί-ων
Τύχηι ἀγαθῆι αὐτοκράτορος Καίσαρος Τί-
του Αἰλίου Ἀδριανοῦ Σ[εβα]στοῦ Εὐσεβοῦς π(ατρὸς) π(ατρίδος),
αὐτοκράτορος τὸ β', καὶ Μ(άρκου) Αὐρηλίου Καίσαρος καὶ τοῦ
σύνπαντος αὐτῶν οἴκο[υ ἔδ]ο[ξ]ε τῇ βουλῇ καὶ τῷ δήμῳ,
πρυτανέων γνώμῃ· ἐπ[εὶ τῆ]ς [ἱερ]ωσύνης τῆς Ἀθηνᾶς
τῆς ἐν Τάγες πωλουμ[έν]η[ς ἐ]ν τῷ φανερῷ τε προκηρυ-
χθίσης ἐπὶ ἱκανὸν χρόνο[ν] Διο[ν]υσόδωρος Θεαγένους
ἀνὴρ ἐδήμων κὲ μετη[..] δοκι[..] δεδωκὼς τῆι πατρίδι
καὶ δι' ἄλλων εὐσε[- - - ca. 16 - - -]ν πάντας ὑπερβαλό-
μενος, ἐπρίατο τὴν δηλ[ο]υμένην ἱερωσύνην διδοὺς
εἰς μὲν ἀνάθημα τῆς θεοῦ δην(άρια) ν' ἐπὶ τῷ κατασκευασ-
θῆνε τύνπανον λαμβ[ά]νοντο[ν] αὐ[τ]οῦ τὴν ἐπιγρα-
φὴν κ(α)ὶ ἐπιδόσεως τοῖ[ς] μὲν βο[υλε]υτε͂ς καὶ ἀπὸ συ-
ναρχίας διμερῶς ἀνὰ [ὀ]βολοὺς ια' καὶ τῷ δήμῳ εἰ-
ς ἐπίδοσιν ϛσ' κὲ τῇ γε[ρ]ου[σ]ίᾳ ἐπιδόσεως ἑκάστῳ
αὐτῶν ἀνὰ ὀβολοὺς [ι]β', τύχῃ ἀγαθῇ δεδόχθαι Δι-
ονυσόδωρον Θεαγέν[ου]ς ἄξιον ὄντα τῆς δηλουμέ-
νης ἱερωσύνης ἱερᾶσ[θαι] τῆς αὐτῆς θεοῦ· ἔτι κατε-
σκεύασεν ἐκ τῶν ἰδίων αὐτοῦ τὸν ναὸν καὶ
τὴν χρύσωσιν καὶ ἄγαλμα πάρινον ἐπί-
χρυσον καὶ τὴν ὑποβωμίδα καὶ τὴν
ἄνοδον καὶ τὴν θύρωσιν ὑπὲρ τὴν
vacat ἔφοδον vacat

8. ἐν Τάγες = ἐν Τάγαις; B. adduces later Christian sources recording monasteries called Ταγουν/Ταγων || 9. Διονυσίδωρος Θεαγ[έ]νους, H.-T. || 10. ἐδήμων = αἰδήμων; μεγ[ίστας] δ[ωρεὰς? δ]εδωκώς, ed.pr., H.-T.; μέ[γιστα] δοκι[μῖα δ]εδωκώς, R.; B. proposes μέτ' ἤ[θη] δοκι[μῖα]; the copy in Vienna has ΜΕΤΗ - -ΔΟΚ- -ΔΕΔΩΚΩΣ || 11. εὐσ[εβῶν φιλοτειμιῶ]ν, ed.pr., H.-T.; εὐσ[εβείας καὶ - - -]ν, R.; B. proposes ('con le dovute cautele') δι' ἄλλων εὐσ[εβείας κὲ ἐπιδόσεσι]ν; B. translates LL. 10-12 initio as follows: 'uomo onorabile ■ che, grazie al proprio comportamento, ha dato prove di pietà alla patria, anche attraverso altri gesti, e che supera tutti per le elargizioni', and refers to *IGR* III 173 || 12-14. 'dando come offerta votiva alla dea 50 denari per l'allestimento di un timpano che reca la sua epigrafe', B., who suggests identifying the ἀνάθημα with the τύμπανον; ed.pr. interpreted the latter as the typical Dionysian musical instrument; B. considers this interpretation fitting in with the cult of an Athena resembling the Anatolian Mother-Goddess but also suggests that the word refers to a fronto, i.e. a votive niche with a fronto above or the fronto above the inscription || 14. [λ]αμβάνοντο[ς], H.-T.; [λ]αμβ[ά]νοντο[ς], ed.pr. [B.'s λαμβ[ά]νοντο[ν] is unacceptable; ■ printing error for λαμβ[ά]νοντο[ς]?, Pleket] || 16. διμερῶς: 'in due parti', B. || 17. ϛσ' = 6,200, B. || 21. ναόν: here probably the votive niche or the entire cave, B. || 22. χρύσωσιν: of the ναός, B., who refers for a parallel to *OGIS* 206 (*IGR* I 1358: τὴν περὶ τὸν ναὸν χρύσωσιν) and *I.Smyrna* 697 (χρυσώσειν τὸν ὄροφον; cf. also *MAMA* IV 293); cf. M.-C.Hellmann, *Recherches sur le vocabulaire de l'architecture grecque d'après les inscriptions de Délos*

(*BEFAR* 278, Paris 1992) 336-337; πάρινον: the statue was made from Parian marble or just from marble, B., with some parallels for πάρινος (variant of πάριος) || 23. ὑποβωμίς: hapax, B., who translates 'la base dell' altare' || 24-25. 'la porta sull' ingresso', also donated by Dionysodoros, probably denotes a monumental portal above the natural entrance into the cave. B. || on 493-513 B. discusses various other rupestral cave sanctuaries in the area between the rivers Kalykadnos and Lamos (cf. our lemma no. 1400). The deities worshipped in the caves were Ζεύς, Ἑρμῆς and Ἀθηνᾶ (the latter of the Ὀρεία-type variant of the Anatolian Mother-Goddess).

1403. **Silifke (museum). Dedications (?), Imperial period and Late Antiquity.** U.Tepebaş, S. Durugönül, in *op.cit.* (cf. our lemma no. 1394) 111 no. 79, 117 no. 83, 120 no. 86, and 124 no. 89, (re)publish photographs of three altars and a relief with (dedicatory?) inscriptions of unknown provenance, now in the Silifke museum; no texts. A) 111 no. 79; *SEG* XXXVII 1298 (see our lemma no. 1394). – B) 117 no. 83: round altar with reliefs of the busts of two men and a woman (stylistically dated into the beginning of the 3rd cent. A.D.); beneath the busts an inscription of two lines [illegible ph.]. – C) 120 no. 86: round altar with reliefs of two busts, inscription on the lower part of the shaft [illegible ph.]. – D) 124 no. 89: marble plaque with the relief of a bull; inscription along the broken top of the plaque (we read from the ph.): Διὶ vacat ΧΑΛΑ[- - -] [most probably another attestation of Zeus Chalazeos, cf. *SEG* LIV 1489: Διὶ | Χαλαζέῳ, Carbon].

1404. **Silifke, museum. Sundial, 5th-6th cent. A.D.** Conical limestone block on a square plinth; provenance unknown. The upper part of the block preserves a sundial; beneath it an inscription. Ed.pr. D.Kaplan, in *op.cit.* (cf. our lemma no. 1394) 140 no. 116 (ph.). No text, we read from the ph.

τοῦτο | ἔργον | τοῦ ΟΥΤΙ?

1 and 3. Ligature of omikron with superimposed upsilon; in the last case (ΟΥΤΙ?), the omikron has the shape of a lozenge.

1405. **Soloi. Honorary inscription for the governor Ti. Vibius Varus, 131-133 A.D.** Upper part of a console, found during the excavations on the Colonnaded Street. Mentioned by R.Yağcı, F.H.Kaya, *ANMED* 11 (2013) 138 (ph.). Ed.pr. M.H.Sayar, in *Tarhan Armağanı* 299-304 (ph.; Turkish translation). Greek text also in O.Salomies, *An.Ép.* (2013) [2016] no. 1668.

ν ὁ δῆμος vac.
Οὐείβιον Οὐά-
ρον ἡγεμό-
4 vac. να vacat

First epigraphic evidence from Cilicia for Vibius Varus, cos. ord. 134 A.D., legatus Augusti pro praetore of Cilicia probably between 131 and 133 A.D. (*Dig.* 22.5.3.1); cf. *PIR*² V 582; the honorary inscription is perhaps to be connected with the building measures in the harbor that took place when the tensions between Parthians and Romans began to intensify; cf. A.Gebhardt, *Imperiale Politik und provinziale Entwicklung* (Berlin 2002) 162, and J.Pasquali, *Die Adoptivkaiser. Das römische Weltreich am Höhepunkt seiner Macht (98-180 n. Chr.)* (Bochum, Freiburg 2011) 131, ed.pr. || [3-4. for ἡγεμών as 'governor' cf. our lemma no. 1268, Pleket].

CAPPADOCIA

1406. **Kaisareia (area of: Örenşehir, subdivision of Incesu located southwest of Kayseri). Mosaic inscription.** Mosaic found in a building enclosed by a partly preserved wall; unearthed during a rescue-excavation. Ed.pr. G.Petzl, *EA* 46 (2013) 167 (ph.; dr.).

Ὑγει|ένων εἰσέλ|θαι

Ὑγιαίνων εἴσελθε: 'being healthy come in' or 'if you are healthy, come in', ed.pr.

1407. **Komana (Hierapolis; area of: Tufanbeyli). Building inscription, probably 1st cent. A.D.** Fragment of an architrave with two fasciae and moulding, broken at right; in front of a house in Tufanbeyli, exact provenance unknown; remains of an inscription on the upper fascia. Edd.pr. F.Baz, E.Erten, *Colloquium Anatolicum* 12 (2013) 114 no. 13 (ph.): ΓΥΝ

A form of γυνή, edd.pr.

1408-1412. **Komana (Hierapolis). Epitaphs, Imperial period.** Epitaphs from the city of Komana (today Şarköy). Edd.pr. F.Baz, E.Erten, *Colloquium Anatolicum* 12 (2013) 105-108 nos. 1-5 (ph.; German translation).

1408: 105/106 no. 1. **Epitaph of Archias, 1st cent. A.D.** Pedimental marble stele with acroteria and a rosette; broken below. Exact provenance unknown, perhaps from the area of the southern bridge of Şarköy.

Ἀρχίας Τιμοθέ|ου Ἀρχίαι τῶι υἱῷ

For Archias, son of Timotheos, cf. *I.Komana* 130, probably referring to the same person, edd.pr. || [2. or υἱῷ[ι], given the spelling of the article with iota adscriptum, Corsten].

1409: 106 no. 2. **Epitaph of Aur. Marcia, probably after 212 A.D. Square marble altar** with high base and mouldings. A patera between two corner acroteria; below, a Lesbian cyma; inscription on the shaft. Exact provenance unknown, now in a private garden near the local health center. Greek text also in B.Salway, *An.Ép.* (2013) [2016] nos. 1661.

Αὐρ(ήλιος) Γρήγο-
ρος · Αὐρ(ηλίᾳ)
Μαρκίᾳ
γλυκυτά-
τῃ γυνεκί

1-2. The only attestation of the name Gregoros in Komana, edd.pr. [only one other example in all of Asia Minor: *I.Ephesos* 3282, Corsten].

1410: 107 no. 3. **Epitaph of Diogenes, probably after 212 A.D. Pedimental limestone** stele with high base; three acroteria; a patera in the pediment; found in a garden about 300 m north of the ancient theater.

Αὐρ(ήλιος) Ἑρμό-
δωρος
Διογένῃ
γλυκυτά-
τῳ πατρί

1411: 107/108 no. 4. **Epitaph of Stephanos, probably 2nd cent. A.D. Pedimental marble** stele with acroteria and patera. Found in a private garden in Şarköy.

Στέφανος β' Στε| vac. φάνῳ τῷ υἱῷ vac.

1412: 108 no. 5. **Epitaph of Trophimos and Kyrilla, Imperial period.** Marble stele, broken above and below; in the partially preserved pediment the remains of a relief with busts of a woman (left) and a man (right); inscription on the shaft; the two last lines of the inscription are cut into and below a wreath around a blossom. Found near the southern bridge of Şarköy. Greek text also in B.Salway, *An.Ép.* (2013) [2016] nos. 1662.

Τ(ίτος) Φλ(άουϊος) Αἰλιαν(ὸς)
Σωκράτης
Τροφίμῳ τῷ
ἀδελφῷ καὶ Κυ-
[ρ]ίλλῃ γυναικί, μνή-
μης wreath χάρι-
wreath ν

1. ΑΙΛΙΑΝΣΟ, lapis || 1-2. T. Fl. Aelianus Sokrates, husband of Aemilia Ma (*I.Komana* 188), may belong to the same family, edd.pr.

1413-1419. Komana (Hierapolis; territory of). Epitaphs, Imperial period. Epitaphs found in the territory of Komana; edd.pr. F.Baz, E.Erten, *Colloquium Anatolicum* 12 (2013) 109-114 nos. 6-12 (ph.; German translation).

1413: 109 no. 6. **Epitaph of the brother of Apollonius, Imperial period (2nd cent. A.D.?).** Pedimental stele with acroteria, cut into a rock in the village of Kayapınar, ca. 6 km west of Şarköy; inscription on the shaft.

Ἀπολ-
λώνιο-
ς Εἰσιδ-
ώρου
τ[ῷ] ἀδε-
λφ[ῷ] μνή-
μης χάριν

1414: 109/110 no. 7. **Epitaph, Imperial period (2nd cent. A.D.?).** Upper and lower part of a marble altar with corner acroteria and mouldings; reported to have been found in an ancient cemetery at Damyeri; now in Körler, ca. 10 km north of Tufanbeyli.

Διόδοτος ὁ
καὶ Κύριλλος
[----------]
[----------]
[----------]
τῷ συν[τρόφῳ?]

1415: 110/111 no. 8. **Epitaph of Iason, Imperial period (2nd cent. A.D.?).** Square marble altar with mouldings and a shield in the pediment on the front; found in a modern cemetery in Tufanbeyli, ca. 15 km southwest of Şarköy.

v Ἰάσων
Μαρκέλλου
Ἰάσονι v
vac. υἱῷ v

1416: 111 no. 9. **Epitaph of Iulius, 1st-2nd cent. A.D.** Gray marble stele with base, pediment and acroteria, found in the garden of a house in the village of Karsavuran, ca. 30 km southwest of Şarköy; inscription on the shaft, wreath beneath the inscription.

Κύριλλα Ἡλει
Ἰουλίῳ Ἰουλί-
ου τῷ χρησ-
τῷ, μνήμη-
ς χάριν

1417: 111/112 no. 10. **Epitaph, 1st-2nd cent. A.D.** Marble column, re-used in the wall of a house in the village of Kirazlıyurt, ca. 42 km south of Şarköy; said to have been found in a nearby field; the lower part and the right side of the text are illegible due to secondary use.

Κυρι[----------]
Σανδ[----------]
χος[-----------]
ννοι[----------]
----

1. Κύρι[λλος] or Κύρι[λλα], edd.pr. || 1-2. perhaps [Σώ]|σανδρος or a name beginning with Σανδ-, derived from the god Σανδων, edd.pr.

1418: 112/113 no. 11. **Epitaph of Aelius Nikias, Imperial period (Hadrianic at the earliest).** Marble column, re-used in the garden wall of the mosque in the village of Pınarlar, lower part not visible; said to have been found in a nearby field. Greek text also in B.Salway, *An.Ép.* (2013) [2016] nos. 1663.

Αἴλι(ος)· Νεικί-
ας Αἰλί(ῳ)· Νει-
κίᾳ τῷ γλυ-
κυτάτῳ καὶ
ἀσυνκρίτῳ
vac. υἱῷ vac.

1-2. For an Αἰλία Ἀρσινόη cf. *I.Komana* 100, edd.pr.

1419: 113 no. 12. **Epitaph of Philokyrios, 1st-2nd cent. A.D.?** Square marble altar with pediment and upper moulding; in front of a kiosk in the village of Yamanlı, ca. 27 km southwest of Şarköy; said to have been brought from the Cinli Mezar field south of the village, from where other ancient remains in the village are likely to have come. Greek text also in B. Salway, *An.Ép.* (2013) [2016] nos. 1664.

Κλ(αύδιος) Φιλοκύ-
ριος Φιλοκυ-
ρίῳ τῷ γλυκυ-
τάτῳ υἱῷ
μνήμης χά-
❦ ριν ❦

1420-1421. Sinasos (now Mustafapaşaköy; area of: Gorgolı (ca. 9 km from Sinasos)). New inscriptions, (end of the?) 6th cent. A.D. Edd.pr. C.Jolivet-Lévy, G.Kiourtzian, in C.Blondeau, B.Boissavit-Camus, V.Boucherat, P.Volti (edd.), *Ars Auro Gemmisque Prior. Mélanges en hommage à Jean-Pierre Caillet* (Zagreb-Motovun 2013) 463-478 (ph.; French translations), publish the following two texts. In the area of Gorgolı there are several rock-cut funerary chapels ('chapelles familiales destinées à des offices funéraires et commémoratifs' (469)), in one of which the following texts were found. Cf. D. Feissel, *BE* (2014) no. 583. – On 475 edd.pr. mention some 'bribes d'inscriptions'; on one text Κύ(ριε) β̣[οήθ]ησον] can be read; in another Κύ(ριε)/Κύ(ριε) ὁ Θε(ός).

1420: 471-473. **Deposition of the relics of St. Kyrikos.** Engraved in a rectangular framed field on the wall of a funerary chapel; the field has been smoothed with plaster; thick guide-lines; letters painted in red after the engraving. On other walls sculpted and painted crosses, some with A and Ω. Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1659.

† Τοῦ Θεοῦ θέλοντος
ἐγένετο ἡ κατ{α}ά-
θεσις τοῦ ἁγίου Κυρίκου
παρὰ τοῦ ἁγιωτάτου
ἐπισκόπου Ἰ{ε}οάνου,
μενὴ Ἰουλίου ἐνάτῃ
ἔτους ἰκοστοῦ †

3. Edd.pr. provide parallels for the cult of Κύρικος/Κήρικος in both the eastern and western part of the Empire; together with his mother Ἰουλίττη he was a martyr from Tarsos || 4-5. bishop John: previously unattested; probably bishop of Caesarea in Cappadocia Prima, edd.pr. || 7. ἔτους ἰν[δ](ικτιῶνος) ἑ(κ)τοῦ † (one expects ἰνδ(ικτιῶνος) ἕκτης), edd.pr. ('la 6ᵉ année de l'indiction'); corrected by F. in *BE*, who points out that ἔτους never introduces an indiction-date, and he thinks that the letters to indicate the hundreds probably stood in the next line; end of the 6th cent. A.D., *An.Ép.*

1421: 473-478. **Invocation of God and St. Kyrikos.** Inscription to the left of the text in our lemma no. 1420, the surface similarly prepared; L. 7 not engraved but painted. Greek text and French translation in B.Salway, *An.Ép.* (2013) [2016] no. 1660.

† † [†?] Κύ(ριε) ὁ Θ[(εὸ)ς ἡμῶν?]
κὲ ἅγιε Κύρικε,
φύλαξον τοὺς καρ-
πούς· ὦ Θε(ὸς) ἐλέ-
ησον τὸν{ν} ἐ-
ν ἀροστίᾳ καμν-
(ό)τον κὲ τὸν καρποφορούτ[ων]

Date: end of the 6th cent. A.D., *An.Ép.* || 3-4. one would expect τοὺς καρποφοροῦντας, *An.Ép.* || 5-7. interpreted as τῶν ἐν ἀρρωστίᾳ καμνόντων κὲ τῶν καρποφορούντων (with genitive instead of accusative), F in *BE*; St. Kyrikos is reported to have healed many sick people and his cult may have been preceded by a pagan therapeutic sanctuary, edd.pr., who add that the cult of St. Kyrikos in Cappadocia is attested in the iconography of various churches from the 10th cent. A.D. || directly beneath L. 4 ὦ Θε(ὸς) ἐλε edd.pr. report a later graffito; the upper part is largely illegible; the lower part reads ἀνεπα(ύ)σατο Χριστοφόρος μενὶ Ἀ(πριλίῳ?), edd.pr.

CYPRUS

1422. **Cyprus. Epigraphic research.** D.Summa, in S.Fornaro, D.Summa (edd.), *Eidolon. Saggi sulla tradizione classica* (Bari 2013) 83-106, discusses the history of epigraphic research on Cyprus, the early plans of including the inscriptions of Cyprus in *IG*, and the perspective of preparing *IG* XV.

1423. **Cyprus. Roman Cyprus.** T.Fujii, *Imperial Cult and Imperial Representation in Roman Cyprus* (Stuttgart 2013), studies the position of the emperor in Roman Cyprus, exploiting almost exclusively epigraphic sources. He discusses the way the names and titles of emperors are presented in Greek inscriptions (23-36), the erection of honorary statues (37-56), the presence of the emperors in the civic landscape (sanctuaries, gymnasia, theaters) through the means of statues, dedications, and honorary inscriptions (57-75), the oath of allegiance to Tiberius (77-91), the importance of the imperial cult for the local elite and for the communication between Cyprus and the imperial administration (95-123), festivals in honor of emperors (127-133), and the use of local eras, regnal years of emperors, and months named after Augustus and members of the Julio-Claudian family (135-157).

In an **Appendix**, F. presents the relevant inscriptions (Greek text; translation; 161-209). In many cases, F. suggests new readings and restorations. We single out the following:
I.Kition **2035** (170): LL. 1/2: μητέρα | [κάστρων] ([στρατοπέδων], *I.Kition*).
I.Paphos **152** (188): LL. 1/2: [Ἰουλίαι] Σεβαστῆ[ι - -|- -] ἡ ἀρχιέρει[α τῶν Σεβαστῶν?] (Σεβαστῆ[ι Θεᾶι νέαι Ἀφροδίτηι or Δήμητρι] Η ἀρχιέρει[α], *I.Paphos*).
I.Paphos **232** (185): L. 11: ⟦καὶ γʹ⟧ ἔτους (i.e., the third year of Geta; κθʹ, *I.Paphos*).
I.Paphos **263** (184): LL. 7/8: τὸ ἕκτον [ἔτος ἀρξάν]|των ([ἀρχόν]|των, *I.Paphos*).
Salamine de Chypre **136** (201): LL. 1/2: ἀπὸ τοῦ [καταλειφθέντος | ... ἀργυρίου] ([δογματισθέντος | ... πόρου], M.Kantirea, *ZPE* 167 [2008] 109/110 note 116).
We provide a comparatio numerorum with *SEG* and corpora.

SEG VI	**Fujii**
810	Paphos Nova 5
811	Paphos Vetus 17
837	Keryneia 1
***SEG* XVII**	
750	Karpasia 1
***SEG* XVIII**	
578	Paphos Vetus 8
***SEG* XX**	
148	Paphos Vetus 11

SEG XX	**Fujii**
157	Kourion 12
240	Paphos Amarg. 2
241	Paphos Amarg. 1
253	Paphos Nova 4
***SEG* XXIII**	
609	Salamis 16
635	Paphos Vetus 8
638	Paphos Vetus 9
641	Paphos Amarg. 1

SEG XXV	**Fujii**
1050	Soloi 4
1133	Lapethos 3
***SEG* XXX**	
1617	Kition 1
1618	Kition 7
1627	Paphos Vetus 5
1628	Paphos Vetus 13
1630	Paphos Nova 1
1632	Paphos Vetus 2
1633	Paphos Vetus 14
1635	Paphos Vetus 12

SEG XXX	Fujii
1640	Salamis 6
1644	Salamis 14
1645	Salamis 5
1646	Salamis 8
1647	Salamis 10

SEG XXXIV	
1416	Kition 3

SEG XXXVI	
1251	Kition 1

SEG XXXIX	
1532	Paphos Vetus 12

SEG XL	
1362	Paphos Vetus 5
1363	Paphos Vetus 13
1374	Salamis 13

SEG XLI	
1480	Paphos Vetus 12

SEG XLIV	
1286	Paphos Amarg. 1

SEG LI	
1896	Paphos Vetus 8

SEG LII	
1496	Paphos Nova 3

SEG LIII	
1747 bis	Kourion 13
1758	Paphos Nova 3

SEG LIV	
1557	Paphos Vetus 7

SEG LVI	
1822	Amathous 3

SEG LVI	Fujii
1823	Amathous 4

SEG LX	
1612	Amathous 2

I.Kition	
2009	Kition 1
2033	Kition 9
2034	Kition 10
2037	Kition 4
2038	Kition 12
2039	Kition 5
2040	Kition 6
2041	Kition 2
2042	Kition 3
2043	Kition 7
3001	Kition 8

I.Kourion	
77	Kourion 1
84	Kourion 2
85	Kourion 12
93	Kourion 14
95	Kourion 15
96	Kourion 16
97	Kourion 17
104	Kourion 13
108	Kourion 5
111	Kourion 11
120	Kourion 4
121	Kourion 7
122	Kourion 8
123	Kourion 9
124	Kourion 10
144	Kourion 6

I.Paphos	
143	Paphos Vetus 1
145	Paphos Vetus 3
146	Paphos Vetus 2
147	Paphos Vetus 10

I.Paphos	Fujii
148	Paphos Vetus 11
149	Paphos Vetus 4
150	Paphos Vetus 12
151	Paphos Vetus 8
152	Paphos Vetus 7
153	Paphos Vetus 14
156	Paphos Vetus 17
169	Paphos Vetus 9
170	Paphos Vetus 6
171	Paphos Vetus 15
172	Paphos Vetus 16
176	Paphos Vetus 5
177	Paphos Vetus 13
230	Paphos Nova 3
231	Paphos Nova 4
232	Paphos Nova 5
243	Paphos Nova 2
249	Paphos Nova 1
312	Paphos Amarg. 2
313	Paphos Amarg. 1

Salamine de Chypre XIII.1	
47	Salamis 2
101	Salamis 2
102	Salamis 6
106	Salamis 11
108	Salamis 12
127	Salamis 14
131	Salamis 3
132	Salamis 4
134	Salamis 7
135	Salamis 8
136	Salamis 9
137	Salamis 13
138	Salamis 10
140	Salamis 16
141	Salamis 17
142	Salamis 18
143	Salamis 19

Salamine de Chypre	Fujii
XIII.1145	Salamis 20
146	Salamis 21
149	Salamis 22

OGIS	
581	Paphos Vetus 4
582	Salamis 2
583	Lapethos 2

IGR III	
929	Soloi 4

IGR III	Fujii
932	Lapethos 1
933	Lapethos 2
934	Lapethos 4
937	Paphos Nova 4
939	Paphos Vetus 4
940	Paphos Vetus 1
941	Paphos Vetus 11
942	Paphos Vetus 10
943	Paphos Vetus 2
944	Paphos Vetus 12
947	Paphos Vetus 17
950	Paphos Vetus 16
951	Paphos Vetus 15

IGR III	Fujii
971	Kourion 2
973	Amathous 1
976	Kition 9
977	Kition 11
982	Kition 7
984	Salamis 1
985	Salamis 7
986	Salamis 8
988	Kition 10
989	Salamis 18
994	Salamis 2
995	Salamis 12
997	Salamis 3

1424. **Amathous. Decree?, 2nd/1st cent.** B.C. Limestone stele; found in the agora. Edd.pr. P.Aupert, P.Flourentzos, *BCH* 13/137 (2012/13) 368/369 no. 2 (ph.).

[- -]
[- -]ΑΚΗΝΣΙ
[- -] Ἀμαθουσί-
[- -]ΟΡ[- - -]
[- θέ?]ατρον
[- - - - - - - - - - - - - - -]ΙΔ[- - - -]ΟΝΕΡΙΑΡΧΟΝΤΟ
ΑΡΧΟΥ[- - - - -]ΟΥΠ[- - - - - - - -]ΟΥΧΡΙΟΝΤΩΝ
[- -]ΑΡΧΟ vac.
Τ.ΧΙΙΙΙ[- - - - - - - - - - - - - - - - - - - -] Ἀπ[ο]λλωνίου
ΥΑΠ.Ο[- -]

1425. **Amathous. Honorary inscription for the governor Claudius Apell**[- -], **late 2nd/early 3rd** cent. A.D. Limestone statue base, broken on left and right; found in the agora. Edd.pr. P.Aupert, P.Flourentzos, *BCH* 136/137 (2012/13) 388/389 no. 9 (ph.; French translation). Republished by J.-B.Cayla, *An.Ép.* (2013) [2016] no. 1680, who observes that the text must have been centered.

vac. Κλαύδ[ιον]
[- - -]ον Ἀπελλ[- - -]
[τὸν κ]ράτιστον ἀν[θύπατον]
[ἡ Ἀμαθ]ουσίων π[όλις]

2. From e.g., Ἀπελλᾶς, Ἀπέλλιος, Ἀπελλίων, edd.pr.; a Claudius Apellinus is known as governor of Britannia under Severus Alexander (221-235 A.D.), edd.pr.

1426. Amathous. Honorary inscription for the governor [- -] Dionysios, mid-3rd cent. A.D. Limestone statue base; cuttings on the top for the support of a bronze statue; found in the agora. Edd.pr. P.Aupert, P.Flourentzos, *BCH* 136/137 (2012/13) 389-394 no. 10 (ph.; French translation), who identify Dionysios as a temporary governor (LL. 2-4; cf. *An.Ép.* [2011] no. 1305). Cf. D.Feissel, *BE* (2015) no. 726. Reprinted by J.-B.Cayla, *An.Ép.* (2013) [2016] no. 1681.

[- - -]ον Διονύσιον
[τὸν κρ]άτιστον δου-
[κηνάριον διέποντα
[τὰ] μέρη τοῦ ἀνθυπάτου
[Ἀμ]αθουσίων βουλή, δῆμο[ς]
[ἁ]γνείας καὶ δικαιοσύνης
χάριν

2/3. δου[κεν]άριον, edd.pr. || 4. [τοῦ Κε]λέρη, edd.pr.; [τὰ] μέρη, F. || 5/6. δημο[σίως], edd.pr.; δῆμο[ς], F.

1427. Amathous. Honorary inscription for the emperor Gordian III, 238-244 A.D. Limestone statue base; three holes on the top for affixing a bronze statue; the inscribed surface is very worn; found in the agora. Edd.pr. P.Aupert, P.Flourentzos, *BCH* 136/137 (2012/13) 394-397 no. 11 (ph.; French translation), with comments on the possible form of the statue. Republished by J.-B.Cayla, *An.Ép.* (2013) [2016] no. 1682.

Αὐτοκράτορα Καίσαρα
Μᾶρκον Ἀντώνιον Γορδιανόν
Εὐσεβῆ Εὐτυχῆ Σεβαστόν,
δημαρχικῆς ἐξουσίας,
πατέρα πατρίδος, τὸν
εὐεργέτην τοῦ κόσμου
Ἀμαθουσίων ἡ μητρόπολις

1428. Amathous. Building inscription, late 1st cent. B.C./early 1st cent. A.D. Limestone block; found in the agora. Edd.pr. P.Aupert, P.Flourentzos, *BCH* 136/137 (2012/13) 369/370 no. 3 (ph.; French translation).

[- - - - - - τ]οῦ Γά[μ]ου
[ταῖς ἰδίαι]ς δαπάναις

1428 bis. Amathous. Building inscription, late 1st cent. B.C./early 1st cent. A.D. Limestone block; the text continued on other blocks; found in the agora. Edd.pr. P.Aupert, P.Flourentzos, *BCH* 136/137 (2012/13) 370/371 no. 4 (ph.; French translation).

[- - - - - - - - - -]ς τὴν
[ταῖς ἰδίαι]ς δα[π]άναις

1429. Amathous. Building inscription (of a stoa?), late 1st cent. B.C./early 1st cent. A.D. Limestone block broken on left and right; the letters of the inscription are deeply carved to receive bronze letters; found in the agora. Edd.pr. P.Aupert, P.Flourentzos, *BCH* 136/137 (2012/13) 371/372 no. 5 (ph.; French translation).

[- - - - - - - - - - Ἀμαθουσί]ων τῆι πό[λει]
[- - - - - - - - - - - - τὴν στο]άν? · τὴν προ[- - -]

1430. Amathous. Boundary stone of the sanctuary of Aphrodite, 2nd cent. A.D. Irregular limestone block; a hole on the right, possibly for securing sacrificial animals; below the inscription an incised triangle. Edd.pr. P.Aupert, P.Flourentzos, *BCH* 136/137 (2012/13) 398-400 no. 12 (ph.; French translation), who conjecture that the drawing is that of the zone declared as asylon (L. 2). Republished by J.-B.Cayla, *An.Ép.* (2013) [2016] no. 1683.

Ἱερὸν | καὶ ἄσυλον ἕως ὧδε

1431. Amathous. Altar for the cult of Arsinoe II Philadelphos, ca. 250 B.C. Small limestone altar, damaged on top. Mentioned in *SEG* LXIII 1002. Edd.pr. P.Aupert, P.Flourentzos, *BCH* 136/137 (2012/13) 366-368 no. 1 (ph.), with comments on the cult of Arsinoe II Philadelphos in Cyprus: Ἀρσινόης | Φιλαδέλφου

1432. Amathous. Incertum, Imperial period. Limestone block; found in the agora; the inscription was erased. Edd.pr. P.Aupert, P.Flourentzos, *BCH* 136/137 (2012/13) 373 no. 6 (ph.).

⟦[- - - - - - - - - -]Μ.ΦΑ[- - - - - - - - - - -]⟧
⟦[- - - - - - - - - -]ΝΟΥΙ.Μ[- - - - - - -]ΙΡΑ⟧
⟦[- -]ΗΧΑ⟧
⟦[- -]ΥΟΥ⟧
⟦ΟΥΟ[- - - - - - - - - - - - - - - -]Ο[- - - - - -]⟧

3. in fine, or Λ, edd.pr. || 4. Υ: or Ι, Ρ, or Κ, edd.pr.

1433-1435. **Amathous. Epitaphs, 1st-4th cent. A.D. Three epitaphs; found in the agora but originally from the eastern cemetery.** Edd.pr. P.Aupert, P.Flourentzos, *BCH* 136/137 (2012/13) 400-40? nos. 13-15 (ph.; French translation).

1433: 400/401 no. 13. **Epitaph of Sidonia, 3rd cent. A.D.** Limestone cippus with double moulding. Edd.pr. note the use of a metronymic (L. 2).

Cιδωνία
Εὐτυχίας
χρηστή,
χαῖρε

1434: 401/402 no. 14. **Epitaph of Aristokrates, 1st/2nd cent. A.D.** Limestone cippus with double moulding.

Ἀριστοκράτη
Ἰσιδώρου
χρηστέ,
χαῖρε

1435: 402/403 no. 15. **Epitaph of two sons of Timarchos, Imperial period.** Right part of a limestone stele broken on top and bottom; on top an inscription from first use of the stone (A); below an incised line, two epitaphs (B).

A [- - - -]ΑΣΙΨΥΤΟΥ
[- - - - - - - - - - - -]
B [- - -]αρχε Τιμάρ[χου]
[ ] χρηστέ,
[χαῖ]ρε
[- - - - Τιμ?]άρχου
[χρηστ]έ,
[χαῖρε]

1436. **Kourion. Honorary decree for the gymnasiarchos Berion, 13 A.D.** Marble plaque broken on top; found re-used in the wall of the basilica. Ed.pr. I.Michaelidou-Nicolaou, in *Ἀνασκαφὲς Κουρίου* II 319-325 no. 5 (ph.); non vidimus. Ed.pr. identifies the honored person with Berion, who was honored with *I.Kourion* 82. Berion was honored for the generous supply of olive oil to the gymnasion on the occasion of celebrations connected with the imperial cult. His generosity attracted visitors from other places, including men of learning (φιλόλογοι ἄνδρες). Reprinted by J.-B.Cayla, *An.Ép.* 2013 [2016] no. 1684 (French translation), who identifies the γενέσια as festivities in honor of Caesar and Augustus.

[- - - - - ca. 30 - - - - - -]. . . .[τοῦ γυμν]ασίου τῆς π[όλ]-
[εως - - - - ca. 30 - - - -]ΤΟΣ[.]ΑΝΙΣΟΝ καθ' ἃ ἱεροτῆτο,
[- - - - - - - - - - - - - - - πρ]όνοιαν ἀξίως τῆς ν' (ἔτους)
[.]ντο [- - - - - - - ca. 30 - - - - - τά]σσοντος . . χύσεσιν τοῦ ἐλαί-
[ου] καὶ τὰς τῶν [- - - ca. 25 - - -] ἀποχέ[ο]ν[τος . .]ν ἀδιαλείπτως
[- - - - - - ca. 35 - - - - - -]. . . . . [15]. . . . . . . παρεπιδημοῦ-
[ντας?] καὶ κε[- - - - - - - ca. 43 - - - - - - - -]τος καὶ ἀδια-
[λεί]πτως ἐν τῷ ναῷ [- - - - - - ca. 30 - - - - - -] τ[ε] ἀπὸ τοῦ δήμου
[καὶ] τοῖς ἀπὸ ξεν[- - - - ca. 30 - - - - -]πε ἀπὸ τοῦ δήμου
[καὶ] τοῖς ἀπὸ ξεν[- - - - - ca. 35 - - - - -]ις μετέχειν
[- τ]ὰς παρὰ τοῦ Κοινοῦ [- - - - ca. 20 - - - - -]ας παρεχομέ[ν]ου
τὸ ἄλειμμα τῶν ἐθελόν[τ]ων καὶ δεόντων [τῆ]ς [. .]ς [κ]αὶ γενεσίοις
τοῦ θεοῦ [καὶ] Σεβαστοῦ Αὐτοκράτο[ρο]ς Καίσαρος [ἑορταῖς] τῆς πόλεως γενε-
σίοις ἡμέραις ἀγῶνας [- - - - ca. 20 - - - -] τοῦ θεοῦ καὶ Σεβαστοῦ
[Αὐτοκ]ράτορος Καίσ(αρος) ἔ(τους) μ'· εὐνοείτω [- - - ca. 15 - - -]πη βουλευτὰς πάντ[ας]
[.].ΜΑ ἐπὶ τὴν με[γάλην? - - - - - -]. . . . . [16]. . . . . ἑκάστους ἀπὸ τοῦ σα-
[. . . . [8]. . . . τ]ῶν ἀπὸ γυμνασί[ου ἐτί]μησαν ἱκ[ανῶς? κ]αὶ τοῦ δήμου καὶ Ῥωμαίων, οὐδὲν δὲ
[- - -] τοὺς παρεπιδημοῦντας ἀπὸ τῶν κατὰ Κύπρον πόλεων βουλευτὰς πάν-
τας καὶ το[ὺ]ς π[αρ]επιδημοῦντας ξένους ἀξιολόγους ἄν[δρ]ας καὶ φιλολόγ-
ους χάριν τοῦ . . . . [7]. . . [. . .]ς καθυστερ[εῖσ]θαι τῆς φιλ[αγα]θίας αὐτοῦ·
ὧν χάριν καὶ τὸ κοινὸ[ν Κυπρί]ων ἔγνω τὰς ἀ[ξ]ιολογωτάτας αὐτοῦ ψηφί-
[ζεσθαι] τιμάς, ὥστε [. . . . [7]. . .]ΜΟ αὐ[ξάνε]σθαι μὲν τὸν ἱερώτατον τῆς χ[ώρας],
ὡς π[. . . . [7]. . .]ύνεσθαι ἐς τὴν περὶ τὴν πατρίδα δόξαν διὰ τὴν τοῦ[δε πρὸς]
[ἡ]μᾶ[ς ἀρε]τήν, καλῶς οὖν ἔχοντος, ὥσπερ προθυμότατ' αὐτὸν εἰς [ἡμᾶς παρ]-
[έσχε] ὡς εὐφημίαν παρεσχ[ῆσθ]αι, τοσ[ῷ]δε μᾶλλον καὶ ἡμᾶς ταῖς πρεπού[σαις]
[αὐ]τὸν ἀξιῶσαι τιμαῖς
vacat
Ἀγαθῇ Τύχῃ·
ἔδοξεν Κουριέων τῇ βουλῇ καὶ τῷ δήμῳ στεφανῶσαι τὸν
προγεγραμμένον Βερίωνα Βερίωνος τὸν γυμνασίαρχον, αὐτόν τε καὶ τὰς θυγα-
τέρας αὐτοῦ Ἐρώτιον καὶ Βερ<ε>νίκην, τῷ τῆς ἀρετῆς χρυσῷ στεφάνῳ· ἀναστ[ῆ]-
σαι δὲ αὐτοῦ καὶ ἐν τῷ ἐπισημοτάτῳ τῆς πόλεως τόπῳ ἀνδριάντας χαλ[κ]-
οῦς πέντες καὶ εἰκόνας γραπτὰς ἐν ἀσπιδῆοις ἐπιχρύσοις· ὁμοίως δὲ καὶ ἑ[κ]-
ατέρων τῶν θυγατέρων αὐτοῦ ἀνδριάντας χαλκοῦς δύο καὶ εἰκόνας γρα-
πτὰς ἐν ἀσπιδῆοις ἐπιχρύσοις· ἔχειν δὲ αὐτὸν καὶ προεδρίαν καὶ ἀλειτ[ουρ]-
γησίαν πάσης τ' ἐπ' ἐπιούσης χώ[ρας ἀτέλειαν, εὐεργέτην δὲ τῆς πόλεως τῶν Κουριέων]
[α]ὐτὸν ἀναγορεῦσαι

1437. **Kourion. Honorary inscription for Tib.Claudius Claudianus, Imperial period.** Two column fragments; although they do not join, they probably are part of the same columns. Ed.pr. I.Michaelidou-Nicolaou, in *Ἀνασκαφὲς Κουρίου* II 325/326 no. 6A and 326-328 no. 6B (ph.); non vidimus. Republished by J.-B.Cayla, *An.Ép.* (2013) [2016] nos. 1685 (A) and 1686 (B) (French translation).

A: [Τιβέρ]ιον Κλαύδ[ιον Τιβερίου Κλαυδίου - - -]
[υἱὸν Κ]υρ(είνᾳ) Κλαυδ[ιανὸν - - - - - - - - - - -]
[- - - -]ΥΤΗ[- -]

B: [- - - - - -]ΟΙΕΝΟ[- - -]ΙΑ[- - - - - - - - - - - - -]
[- - - - - ἀρ]χιερασ[άμενον τ]ῆς [νήσου - - - -]
[- - - - - ἐν τ]αῖς ἀγο[ραῖς ἐσιτίσ]ατο [- - - - -]
[- - - - - -]ς παρασχόντα οἶκο[- - - - - - - - - - -]
[- - - - - -] αἱρέσει ἀλλὰ καὶ τη[- - - - - - - - - -]
[- - - - - πᾶ]σι<ν> παρασχόντα [ἑαυτὸν - - - -]
[- - - - - - -] ἡμέρας ἐπὶ λυσιτελ[- - - - - - - - - -]
[- - - - - -]ειτικῆς διαγραφῆς [- - - - - - - - - - - - -]
[- - - - - - ἀ]νάχυμα τοῦ ἐλαίο[υ - - - - - - - - - - -]
[- - - - ἐν τῷ] γυμνασίῳ πόλεω[ς - - - - - - - - - - -]
[- - - - - -] καὶ παντὶ τῷ ἐπιδη[μοῦντι - - - - - - - -]
[- - - - - ἀνε]πικωλύτως <κ>αὶ συν[- - - - - - - - - -]
[- - - - - πρεσβυ]τέρων καὶ νεωτέρ[ων - - - - - - - -]
[- - εἶναι αὐτὸ]ν εὐεργέτην [τῆς Κουριέων πόλεως - - -]
[- - - - - -] καὶ ἐχ[έτω - - - - - - - - - - - - - - - - -]

A. 2. Κλαύδ[ιον], ed.pr.; Κλαυδ[ιανόν], C. || [B. 5. [καὶ τῇ ἑαυτοῦ] αἱρέσει ἀλλὰ καὶ τῇ [- - -]? || 7. ἐπὶ λυσιτελ[εία] || 8. [σ]ειτικῆς?; cf. the expressions σιτικὴ οἰκονομία (*I.Mylasa* 190), παράθεσις (*I.Priene* 108), σύνταξις, δαπάνη, and πρόσοδος (*OGIS* 90 A, C), etc. || 9. or [πα]ράχυμα? (cf. *IG* XII Suppl. 172), Chaniotis] || 14. [- - - - τὸ]ν εὐεργέτην, ed.pr. [[εἶναι αὐτὸ]ν εὐεργέτην], Chaniotis].

1438. Kourion. Building inscription, 1st cent. A.D. Fragment of a limestone architrave, broken on left and right; under the inscription remains of an older text; found re-used in the baths. Ed.pr. I.Michaelidou-Nicolaou in *Ἀνασκαφὲς Κουρίου* II 328/329 no. 7 (ph.); non vidimus. Ed.pr. identifies the emperor as Trajan. Republished by J.-B.Cayla, *An.Ép.* (2013) [2016] no. 1687 (French translation), who dates the text to the Julio-Claudian period and observes that the emendation ἀρχιερεὺς <μέγιστος> is not necessary.

[- - -] Σεβαστός, ἀρχιερεύς, ἀνέκτισεν [- - - -]

1439. Kourion. Building inscription?, ca. 164/165 A.D. Three joining fragments of a marble plaque. Ed.pr. I.Michaelidou-Nicolaou in *Ἀνασκαφὲς Κουρίου* II 332-334 no. 16 (ph.); non vidimus. Republished by J.-B.Cayla, *An.Ép.* (2013) [2016] no. 1688 (French translation).

[- - - -]ΟΠΥΛ.ΘΑΙΤΟ.[- -]
[- - - -]ΤΗΣ ἐπὶ Μ. Ο[ὐ]μμιδίου Ἀννι[ανοῦ Κουαδρατιανοῦ ἀνθυπάτου]

1. [πρ]όπυλον, ed.pr.; [- - -]ΟΠΥΛ.θαι τὸ.[- -], C. || 2. M.Ummidius Annianus Quadratianus (*PIR*² V 902) was proconsul in Africa ■ 161/162 A.D. and then governor of Cyprus, ed.pr.; C.Ummidius Durmius Quadratus (*PIR*² V 903) was governor of Cyprus under Tiberius, O.Salomies, apud *An.Ép.*

1440. Kourion. Dedication to an emperor of the Severan dynasty, ca. 195-217 A.D. Fragments of ■ marble plaque. Ed.pr. I.Michaelidou-Nicolaou in *Ἀνασκαφὲς Κουρίου* II 337 no. 24 (ph.); non vidimus. Ed.pr. identifies the text as a dedication to Caracalla (213/214 A.D.). Republished by J.-B.Cayla, *An.Ép.* (2013) [2016] no. 1690 (French translation), who objects that the title Adiabenicus appears in the imperial titulature from 195 to 217 A.D.

[- - -]ΔΙΩ Εὐσ[εβεῖ - - -]
[- - Σε]βαστῷ [- - - - - -]
[- - Ἀδι]αβηνικῷ [- - - - -]

1441. Kourion. Statutes of an association (?), early 3rd cent. A.D. Left part of a marble plaque. Ed.pr. I.Michaelidou-Nicolaou in *Ἀνασκαφὲς Κουρίου* II 336/337 no. 23 (ph.); non vidimus. Republished by J.-B.Cayla, *An.Ép.* (2013) [2016] no. 1689 (French translation).

[. . .]ΔΕΝ[- - - - -]
ἐὰν δὲ τῷ[ν - - - -]-
αν κλισία[ν - - - -]
ἀπέλθῃ δ[- - - - -]
οἴνου Χίου Η[- - -]
ἡμερίδα [- - - - -]-
ψῃ ἢ ἐξωτ[ικ- - -]-
νι δότω ὁ [- - - - -]-
ουν [- - - - - - - -]

Probably the statutes of ■ private association regulating the festive meetings; cf. the references to wine (LL. 5/6) and the comments on LL. 3 and 7 || 3. cf. the statutes of the Iobakchoi (*IG* II² 1368 L. 74: ἐπ' ἀλλοτρίαν κλισίαν ἐρχόμενος, Chaniotis] || 4. ἀπέλθῃ, ed.pr. [ἀπέλθῃ, Chaniotis] || 6. ἡμερίδα, 'cultivated vine', ed.pr. || 7. ψῃ ἡ ἐξωτ[- - -], ed.pr. [[- - ψ]ῃ ἢ ἐξωτ[ικ- - -]; the end of ■ verb and a reference to ■ non-member (ἐξωτικός); the term is used in the statutes of the Iobakchoi (*IG* II² 1368 L. 55: παῖς ἐξωτικός), Chaniotis].

1442. Kourion. Christian eulogy on ■ bread stamp, 6th/7th cent. A.D. Two joining fragments of a round limestone seal; ca. one third is broken off; on the obverse a cross and an inscription along the periphery; on the reverse a second inscriptions. Ed.pr. I.Michaelidou-Nicolaou in *Ἀνασκαφὲς Κουρίου* II 338 no. 26 (ph.); non vidimus. Republished by J.-B.Cayla, *An.Ép.* (2013) [2016] no. 1691 (French translation).

A: Εὐλογία τοῦ Ἁγίου Βα[σιλείου - - -]ας
B: ΥΠΟΙΩΥΟΥΣΤΚΥΠΟΝ

The stamp was used for 'pain eucharistique' on the festival of St. Basil, ed.pr.; 'pain béni', M.-Y.Perrin, apud *An.Ép.* || B ὑπὸ Ἰω(άνν)ου <τ>ύπον?, the signature of the fabricant?, ed.pr.

1443-1446 bis. Soloi. Christian inscriptions concerning bishop Ioannes III, mid-7th cent. A.D. Ed.pr. D.Feissel, in C.Zuckerman (ed.), *Constructing the Seventh Century* (*Travaux et Mémoires* 17, Paris 2013) 219-236 nos. 1-4 (ph.; French translation), presents the ed.pr. of three inscriptions (our lemmata nos. 1443, 1445 bis, and 1446 bis) and republishes another three texts (our lemmata nos. 1444/1445, and 1446). These six inscriptions have similar letterforms; however, they were not engraved by one mason. He suggests that all of them concern the activities of Bishop Ἰωάννης γ'. The letterforms are characteristic of the period ca. 575-675/700 A.D. Our lemmata nos. 1443-1445 refer to the restoration of a building without mentioning a destruction by invaders; on that basis, these activities are to be distinguished from the activities described in the text in our lemma no. 1446 (F.). F. considers but ultimately rejects the idea that the first three texts (1443, 1444, 1445) were written by a homonymous predecessor of the bishop Ἰωάννης in our lemma no. 1446.

1443: 220-222 no. 1. **Building inscription. Marble plaque re-used as an altar table; found in 2009 in the village of Korakou, ca. 12 km south of Soloi, in the church of the Panagia Eleousa.**

† Κ(αὶ) τὸ ΙẠ[..]ΙΟ̣Ṇ τọ[ῦτο ἐ]ξ ἀμελίας
κ(αὶ) πολλῆ[ς....]ṆΧΙ[.... κ(αὶ) πα]λαιόσεως
ἐν προ[....⁸....]ΧΗ[.]Ç̣Ι [ἀνε]καίνι[σε]ν
κ(αὶ) εὐπρεπ[ῶς.....] σ̣υ̣ν̣[ε]ργία Θ(εο)ῦ
Ἰω̣άννη[ς] ὁ̣ ἁγιώτ̣α̣τ̣(ος) π̣[ρόε]δρος ὁ γ'
τοῖς λοιπ[ο]ῖς κ(αὶ) τοῦτ[ο]ν ε̣ἰς μνήμην
καταλείπο̣ν [δ]ι̣α̣ι̣ω̣[ν]ί̣ζουσ̣α̣ν
[....⁸....]ο̣ι̣[- - - - - - - - - - -]

F. makes the following remarks on the paleography: the kappa in κ(αὶ) has a 'trait ondulé à la base' (ll. 2, 4, 6); ■ sort of apostrophe appears before Θ(εο)ῦ (l. 4) and before ὁ γ' (l. 5); in l. 5 in fine horizontal stroke above Ο Γ || 1. the formula, beginning with καί, implies that the bishop had executed a series of building operations, ed.pr. || 3. initio, ligature of ΕΝ || 5. ligature on ΝΝ; for the iteration formula, cf. *SEG* XLI 1537/1538 (β' ἐπισκόπου), ed.pr. || 6. ligature of ΜΝΗΜΗΝ || 7. καταλείπον for καταλείπων. F.

1444: 222-225 no. 2. **Building inscription (restoration of ■ guest-house).** Ed.pr. T.B.Mitford, *Byzantion* 20 (1950) 151-154 no. 17; cf. J. and L.Robert, *BE* (1951) no. 236 (a). The formulas used in this text and the script point to the same author and dedicant as in the text in our lemma no. 1443 (F.).

[† Κ(αὶ) τοῦτο Ἰωάννης ὁ ταύ]της τῆς Σολίων πό(λεως) ἐλάχιστο(ς)
[ἐπίσκοπος τὸ ἀγαθὸν ἀπα]ντιτήριον ἐξ ἀμελίας κ(αὶ) πολλῆ
[- - ^ca. 10^ - - κ(αὶ) παλαιώσε]ως εἰς καταρύπωσιν κ(αὶ) ἀχρηστία(ν)
[- - ^ca. 14^ - - περιελ]θὸν συνεργείᾳ Θ(εο)ῦ κ(αὶ) προθυμίᾳ
[κ(αὶ) σπουδῇ μετὰ πλείστ]ης δαψιλίας εἰς κοινὴν ὠφε-
[λείαν εὐπρεπῶς ἀνεκα]ίνισεν κ(αὶ) παντοίως ἐκόσμησεν·
[Ἐὰν δέ τις παραγενόμε]νος ἐν τῷ τόπῳ τούτῳ ἐπὶ ἀφαιρέσει
[ἐλεγχθῇ - - - - - - - - - -]ος ἢ κεραμίδος ἢ πλακὸς ἢ
[- - - - - - - - - - - - - ἢ ἄ]λλου τινὸς συντείνο̣ν̣[τος εἰς]
[- -]

[We reproduce neither the text of ed.pr., whose restorations were too short, nor F.'s detailed description of letterforms, Chaniotis] || 2. initio, [ἀγαθόν] or [κοινόν]; for ἀπαντιτήριον (ἀπαντητήριον; 'hôtelleries ... destinés à des hôtes de passage') cf. *SEG* XXXV 1537; XXXVI 1222; XLIV 1505; *IGLS* IV 1316, F. || 5. in fine, ligature of ΗΝ || 6. in fine, ligature of ΜΗ || 7-9. reference to possible theft of parts of the building material, followed by a curse or a fine, F.

1445: 225/226 no. 3. **Building inscription.** Ed.pr. T.B.Mitford, *Byzantion* 20 (1950) 150/151 no. 16. We give F.'s text.

† Καὶ τὸ ι̣[- - - τοῦτο] | Ἰωάννη[ς ὁ ἁγιώτατος] | ἐπίσκο[πος - - - -] | τῶ̣ν .[- - -]

1. τοῦ[το τὸ ἔργον], ed.pr. || 4. τῶ ἡμ[ῶν?], ed.pr.

1445 bis: 226 no. 3 bis. **Incertum.** Marble fragment of unknown provenance; now in the Museum in Nicosia. The letterforms resemble those of our lemma no. 1443 (F.): [- - - | - -]κλ[- - - | - -]ς αὐτ̣[- - -] | vacat

1446: 227-230 no. 4. **Building inscription and narrative of the Arabic invasions, 654/655 A.D.** *SEG* XXXV 1471 (A-B). A.Papageorgiou, *Stasinos* 9 (1986-1988) 167-175 and id., in *Ἱερὰ Μητρόπολις Μόρφου, 2000 χρόνια τέχνης* (Nicosia 2000) 38-50; non vidimus.

A
† Πολλὴ τοῦ φιλανθρώπου Θ(εο)ῦ ἡ χρηστότ(ης)
κ(αὶ) ἄφατος ἡ ἀνεξικακία, ἀνεξιχνίαστα δὲ κ(αὶ)
τὰ κρίματα· μακροθυμεῖ μὲν γὰρ ἕως κ(αὶ) βούλετ(αι)
ὡς ἀγαθός, παιδεύει δὲ πάλιν ὡς φιλόστοργο(ς)
πατὴρ μετ' ἐλέους πρὸς ἐπιστροφὴν ἄγων
κ(αὶ) διόρθωσιν· οὔτε γὰρ ἡ κρίσις ἀνέλεος,
οὔτε ὁ ἔλεος ἄκριτος· ἐν χρόνοις τοίνυν
ἰνδ(ικτίωνος) ζ' τοῦ τξε' Διοκλητιανοῦ ἔτους γέγονεν
ἡ ἐξ ἡμετερῶν ἁμαρτιῶν κατὰ τῆς νήσου
ἐπέλευσις κ(αὶ) ἀναιροῦνται μὲν πολλοί,
ἀπάγονται δὲ αἰχμάλωτοι χιλιάδες ὡσεὶ

ἑκατὸν κ(αὶ) εἴκοσι· πάλιν δὲ τῷ ἐπελθόντι χρό-
νῳ ἑτέραν ὑπέμεινεν ἐλεεινοτέραν ἡ νῆσος
[ἔ]φοδον καθ' ἣν πίπτουσι μὲν μαχαίρᾳ
πλείους ἢ τὸ πρότερον, ἠρθησαν δὲ
B [αἰχμάλωτοι χιλιά]δες ὡσεὶ πεντήκον-
[τα κ(αὶ) χρήματα πολ]λὰ κ(αὶ) πυριάλωτος
[ἡ ἐκκλησία αὕτ]η σὺν ὅλῳ τῷ ἐπισ-
[κοπείῳ κ(αὶ) τῷ . . . .].ῳ τῶν ἁγίων
[- - - ca. 11 - -ων κ(αὶ) ἑ]τέροις εὐπρεπέσι
πρǫ[- - - ca. 11 - - -] κ(αὶ) οἴκǫι<ς> γεγένητ(αι)
κ(αὶ) ΕΝΑ[. . .]ṂΗΔΕΤỊ.[. . ὡς ἐν ἑτ]έροις τό-
ποις τῆς νήσου ὁ εἰ[ρημέν]ος γέγονεν
[ἐμπρη]σμός· ἀλλ' ὅ[μως] ἡ τοῦ Θ(εο)ῦ
[χρηστό]της σπλαγχ[νισθεῖσα] εὐδό-
[κησε ταύ]την ἀν[ακαινισθ]ῆναι τὴν
[ἐκ]κλησίαν, διήγει[ρε δὲ εἰς ζῆ]λον
κ(αὶ) προθυμίαν Ἰωάν[νην τ]ὸν ὅσιον
αὐτῆς πρ[ό]εδρον τὸν κ(αὶ) πολλῇ τῇ
σπουδῇ [. .] .σα[. .]ησει ὅς τῇ α[ὐ]τοῦ
συνε[ρ]γίᾳ τά [τ]ε καταπεσόντα αὐτ(ῆς)
οἰκοδομήματα ἀνήγειρεν κ(αὶ) στε-
γάσας ἐκόσμησεν κ(αὶ) τὸ ἔργον ἐτελί-
ωσεν εἰς δόξαν τοῦ Π(ατ)ρ(ὸ)ς κ(αὶ) τοῦ Υἱοῦ
κ(αὶ) τοῦ Ἁγίου Πν(εύματο)ς, ἰνδ(ικτίωνι) ιγ' τοῦ τοα' κατὰ
Διοκλητιανὸν ἔτους †

[We do not record the differences between *SEG* and F.'s new edition (significant only for LL. 16-36 [?]), Chaniotis] || 5. in fine, ligature of HN || 6/7. cf. *Epistula Jacobi* 2.13, F. || [7-24. for a similar 'short chronicle' from Apamene recording a famine, see *SEG* LIX 1667, Chaniotis] || 7/8. the first Arab invasion took place between Sept. 1, 648 and August 31, 649 A.D., probably in the spring of 649 A.D., F., with references to the era of Diocletian in Egyptian papyri and to Greek and Arabic literary sources concerning the invasions || 12-14. the second invasion 'in the following year', dated by Arabic sources to 653 A.D., took place between Sept. 1, 649 and August 31, 650 A.D., probably not before the spring/summer of 650 A.D., F. || 13. in fine ligature of HNH || 14. med., ligature of HN || 16. initio, [ἕτεραι χιλιά]δες, P. || 18. initio, [γέγονεν ἡ βασιλικ[ή]], P. || 19-20. [καὶ τῷ τό]πῳ τῶν ἁγίων | [ἐπισκόπων], P.; perhaps τῶν ἁγίων | [μαρτύρων or ἀποστόλων], F. || 21. in fine, ligature of NH || 23. initio, ligature of NH || 23/24. ὁ ἐπ[άρατ]ος γέγονεν | [σει]σμὸς ἄλλο[ς - - τ]ῆ[ς] [illegible] Θ(εο)ῦ, P.; there is no evidence for earthquakes at the time; [ἐμπρη]σμός (cf. L. 17: πυριάλωτος), F. || 25-27. εὐδο[κία ὥστε καὶ] τὴν ἁγ[ίαν καθαιρεθ]ῆναι τὴν | [ἐκ]κλησίαν, P. || 26. ligature of HN (initio) and THN in fine) || 31. σσου[. . .] καὶ τὰ πεσόντα αὐτ[ά], P.; for συνε[ρ]γίᾳ cf. συνεργ(ε)ίᾳ Θ(εο)ῦ in the texts in our lemmata nos. 1443 (L. 4) and 1444 (L. 4), F.

1446 bis 231 no. 4 bis. **Text referring to the Arabic invasion, spring of 649 A.D.** Marble fragment found in April 1970 in the cathedral; mentioned by Tran Tam Tinh, *Soloi: dix campagnes de fouilles (1964-1974)* vol. I (Sainte-Foy (Québec) 1985) 120 (majuscule copy).

[- -]
[πατὴρ μετ' ἐλέους] πρὸς ἐπιστροφ[ὴν ἄγων]
[κ(αὶ) διόρθωσιν· οὔ]τε γὰρ ἡ κρίσις ἀ[νέλεος]
[οὔτε ὁ ἔλεος ἄκρι]τος· ἐν χρόνοις τοί[νυν ἰνδ. ζ']
4 [τοῦ τξε' Διοκλη]τιανοῦ ἔτους γέγον[εν ἡ ἐξ]
[ἡμετερῶν ἁμαρ]τιῶν κατὰ τῆς [νήσου]
[- -]

The text is identical with LL. 5-9 of the text in our lemma no. 1446, F.

KOMMAGENE

1447. **Kommagene. Religion: Ruler cult.** G.Petzl, *MedAnt* 16 (2013), 129-138, discusses the general pattern of the royal cult ■ introduced by Antiochos I: the act of the cult foundation, its performance and funding, the king's wish for lasting memory, and his warning against violation. P.'s study is based on passages of the temenos inscriptions from Sofraz Köy (SO = *SEG* XXVI 1623; cf. see our lemma no. 1451), Arsameia on the Nymphaios (A = F.K.Dörner in F.K.Dörner, T.Goell, *Arsameia am Nymphaios* [Tübingen 1963] 40-59), Nemrud Dağ (N = *OGIS* 383; see our lemma no. 1449; G = *OGIS* 388), Zeugma (BEc = *SEG* LIII 1769; see our lemma no. 1453; translation).

C.B.Rose, in W.Aylward (ed.), *Excavations at Zeugma, Conducted by Oxford Archaeology* I (Los Altos 2013) 220-231, discusses the reliefs at Nemrud Dağ, Arsameia, and Sofraz Köy along with their inscriptions. R. stresses the interaction between text and royal iconography based on the examination of the dexiosis-relief of Antiochos I and Helios (SS1) and the inscriptions (BEc, BEe from Zeugma. From the sequence of inscriptions, R. infers the following chronology for the cultic activity: Antiochos dedicated a sanctuary at Zeugma (and in other areas) to Ἀπόλλων ἐπήκοος and Ἄρτεμις Δίκτυννα (BEe = *SEG* LIII 1771; see our lemma no. 1452; 66/64 B.C.; **English translation**); copies of that decree recording the dedications were erected in all sanctuaries. Toward the end of his reign the focus of the cult appears to have been shifted from Apollo and Artemis to the new syncretized group of Ζεὺς Ὠρομάσδης, Ἀπόλλων Μίθρης Ἥλιος Ἑρμῆς, and Ἀρτάγνης Ἡρακλῆς Ἄρης (224). The king now appears in dexiosis with the gods, and the priests appointed to the cult were to wear only Persian costume. This reconstruction contradicts Antiochos' claim in the second Zeugma inscription (BEc; translation; ph.) that the temene of Zeus, Apollo, and Herakles were founded immediately after Antiochos became king. R. suggests that the ἱεροθέσια were originally dedicated to Zeus, Apollo, and Herakles, and that the dedication was subsequently extended to the temene that had first been built in honor of Apollo and Artemis. This may also explain the choice of iconography: reliefs in Persian style are found in the hierothesia (Nemrud Dağ and Arsameia on the Nymphaios), those in Greek style are found in the temene established by the king. The remarkable mass-production with uniform iconography of the dexiosis-reliefs and the uniformity of the epigraphic record indicates according to R. the existence of a master model with visual and verbal components, probably in Samosata, which was subsequently disseminated to all of the relevant sanctuaries in Kommagene. Cf. also *SEG* LVI 1837.

1448. **Nemrud Dağ. Antiochos I honors his son Mithradates II, ca. 70-36 B.C.** *SEG* LXI 1369. In his comment on the debate between G.Staab and C.P.Jones concerning the restorations of LL. 13-14 P.-L.Gatier, *BE* (2013) no. 439, accepts J.'s arguments in favor of [τὸν υ]ἱόν, but rejects J.'s second suggestion (τιμῆς καὶ [φι]λοστο[ργ]ίας τῆς πρὸς [αὐ]τόν, rather than πρὸς [αὐτ]όν), as being argued on 'exemples peu probants. Avec S., il faut penser que le roi Antiochos honorait son fils en raison de l'affection qu'il portait à ce dernier, plutôt qu'à cause de l'affection de Mithradatès envers son père comme le pense J.'.

1449. **Nemrud Dağ. The hierothesion inscription (N), after 34 B.C.?** *IGLS* 1; *OGIS* 383; *SEG* XLVI 1751. C.Crowther, *op.cit.* (see our lemma no. 1451) 212/213 republishes this inscription (N, LL. 1-122) incorporating two corrections in LL. 109/110 (ἐν στή|λαις ἀσύλοις ἐχάραξα γνώμηι θεῶν) and L. 117 ἀμελίας τε κ<α>ὶ ὕβρεως ἀσέβειαν διώκει).

1450. **Samosata. Label on a portrait of ■ King Antiochos, late 1st cent. B.C.?** Life-size limestone head of a Hellenistic ruler with diadem; inscribed on the left cheek beneath the eye; the inscription would likely have been covered up by plaster for the finished product and hence served as a guide for placement for the craftsmen; found in Room IIc of the palace. Ed.pr. L.Zoroğlu in E.Rifat (edd.), *Gottkönige am Euphrat. Neue Ausgrabungen und Forschungen in Kommagene* (Mainz 2000) (cf. *SEG* L 1381) 79/80 (ph.) (majuscules): Ἀντίοχο(ς)

ΑΝΤΙΟΧΟ, lapis; ΑΝΤΙΟΧΟ[Σ], ed.pr. [but the ph. shows that the stone is intact at right, Zellmann-Rohrer]; R.Fleischer, in D.Kreikenborn (ed.), *Augustus, der Blick von aussen. Die Wahrnehmung des Kaisers in den Provinzen des Reiches und in den Nachbarstaaten. Akten der internationalen Tagung an der Johannes Gutenberg-Universität Mainz vom 12. bis 14. Oktober 2006* (Wiesbaden 2008) 324-332 (ph.) points out stylistic influence from portraits of Octavian and argues for an identification with Antiochos III on stylistic grounds. A.J.M.Kropp, *Images and Monuments of Near Eastern Dynasts* — see our lemma no. 1817) 84-88, accepts the Octavianic influence but urges that Antiochos I, the suggestion of ed.pr., cannot be ruled out.

1451. **Seleukeia on the Euphrates/Zeugma. Assorted inscriptions.** C.Crowther, in W.Aylward (ed.), *Excavations at Zeugma, Conducted by Oxford Archaeology* I (Los Altos 2013), 192-206, republishes 15 inscriptions recorded in the rescue excavations of 2000 in and near Zeugma (comments; translations; ph.). Included are 3 published temenos inscriptions (BEc, BEd, and BEe = *SEG* LIII 1769-1771]) and 10 inedita (2 fragmentary stone inscriptions [our lemmata nos. 1455-1456], 5 Greek epitaphs [our lemmata nos. 1457-1461], 1 Latin epitaph [203/204 no. IN4], a Greek graffito [our lemma no. 1462], a Latin graffito [211 no. 15], and 2 insignificant fragments [209-211, nos. IN12-13]. In an appendix, reprints the temenos inscriptions from Nemrud Dağ (N; see our lemma no. 1449) and Sofraz Köy (211/212; [SO] = *SEG* XXVI 1623, LIII 1776*).

Volumes I-III of the excavations at Zeugma conducted by the Packard Humanities Institute are online and searchable at zeugma.packhum.org.

1452. **Seleukeia on the Euphrates/Zeugma. Temenos inscription (BEe), shortly after 64 B.C.** *SEG* LIII 1771. C.Crowther, *op.cit.* (see our lemma no. 1451) 192-198 no. IN1 (translation; ph.), publishes a revised text with new line-numbering to take account of additional letter traces on the upper part of the stele identified since the initial publication. This largely erased text underlies the temenos inscription BEc (*SEG* LIII 1769; see our lemma no. 1453). Critical notes on significant differences in readings.

ca. 2 lines lost
[[- -]]
[[ΔΙΔΓ - ca. 4 - Λ. . Ι -]]
[[[- - - - - ca. 15 - - - - τὸν τόπον τοῦτον ἀφιέρωσα καὶ τάς τε τῶν θεῶν]]
[[[εἰκ]ό[νας τὰς ἐνγεγλυμμένας ἐν ταῖς] σ[τ]ήλα[ι]ς [καὶ τὰς] ἐμὰ[ς] τ[ὰς]]
[[[συν]κ[α]θ[ιδρυμένας ταύταις ἀναστήσας κατέστησα ἱερεῖς ἔν τε τῷ]]
[[[ἱερῷ τούτῳ καὶ ἐν τοῖς λοιποῖς τοῖς τῆς βασιλείας ἱεροῖς καὶ ἀφώρι]]-
[[[σα χώρας τοῖς ἱεροῖς πᾶσι, ὅπως οἱ ἱερεῖς ἐκ τῶν γινομένων] πρ[ο]σ[όδων]]
[[[τῆς αὐτῆς χώρας ποιῶνται τὰς ἐπιθύσεις κ]α[ὶ τὰς θυσίας] κατὰ]]
[[[μῆν]α [τῇ ἑ]κκαι[δεκά]τ[ῃ γενεθλίῳ μου ἡμέρᾳ καὶ ἑορτάζωσιν κ]α[ὶ]]
[[[εὐω]χῶνται [οἱ] κατ[ὰ μέρος· διεταξάμην δ]ὲ [ἵνα καὶ πάντες οἱ ἐκ τῆς]]
[[[ἐμ]ῆς βασιλ[είας πανδημεὶ κατ' ἐνιαυτὸν συνέρχωντ]α[ι ἔκ]α[σ]]-
[[[τοι εἰς τὰ σύνεγγυς αὐτοῖς ἱερὰ ἔν τε τῇ ἑκκαιδεκάτῃ τοῦ]]
[[[Α]ὐδνα[ίο]υ [οὔσῃ ἐνιαυσίῳ γενεθλίῳ μου ἡμέρᾳ καὶ τῇ δεκάτῃ]]
[[[τοῦ Λῴου μηνὸς ἐν ᾗ ἀνέλαβον τὸ διάδημα, καὶ ἐπιθύοντες ἐν]]
[[[τοῖ]ς ἱε[ροῖς ε]ὐ[ωχῶνται ταύτας τὰς δύο ἡμέρας· ὁμοίως δὲ καὶ ἱεροδοῦ]]-
[[[λο]υς ἀφιέρ[ωσα ἵνα προσκαρτεροῦντες τοῖς ἱεροῖς παρέχωνται]]
[[[τ]ὰς χρε[ία]ς· ἐ[ὰν δὲ καὶ οἱ υἱοί μου καὶ οἱ ἔγγονοι αὐτῶν οἱ τὴν βασιλεί]]-
[[[αν] δ[ι]αδεχόμ[ενοι ἄγωσιν τὴν ἔμμηνόν μου γενέθλιον ἑκκαιδεκάτην]]
[[[ὁμοίως δὲ καὶ ἐν τοῖς λοιποῖς ἱεροῖς ἅπασιν τοῖς κατὰ τὴν ἐμὴν]]
[[[βα]σ[ιλ]είαν διατάξ[ων]ται [ἄγεσθαι τὴν αὐτὴν ἡμέραν καθὼς καὶ]]
[[[ἐκ] τῶν ἐμῶν χρόνων [ἤγετο, εὐμενεῖς εἴησαν αὐτοῖς οἱ θεοὶ καὶ ἵλε]]-
[[[ως] αὐτοῖς σ[υ]ντ[υγχανέτωσαν· ὅσοι δ' ἂν τῶν βασιλέων ἢ δυ]]-
[[[ν]αστῶν ἢ [σ]τ[ρ]α[τηγῶν ἢ ἐθναρχῶν ἢ ἄλλοι τινὲς παραγένωνται]]
[[[εἰ]ς τοῦτο τ[ὸ ἱερ]ὸν [καὶ βούλωνται ἐπιθύειν καὶ σπενδοποιεῖσ]]-
[[[θ]αι ἐπὶ τῶν βωμῶν τ[ῶν καθιδρυμένων ἐν τούτῳ τῷ ἱερῷ, ὁμοί]]-
[[[ω]ς δὲ καὶ τῇ ἐμῇ ε[ἰ]κ[όνι τῇ καθιδρυμένῃ σὺν ταῖς τῶν θεῶν εἰ]]-
[[[κ]όσ[ι]ν, [κα]τὰ [ταὐτὰ δὲ καὶ ἐν τοῖς ἄλλοις τοῖς ἐν τῇ βασιλείᾳ ἱεροῖς,]]
[[[ἐ]ν οἷς κα[θ(ί)]δρυντ[αι καὶ αἱ ἐμαὶ εἰκόνες σὺν ταῖς τῶν θεῶν]]
[[[εἰ]κόσιν, συναύ[ξουσιν αὐτοῖς τῶν τε θεῶν καὶ τὰς ἐμὰς]]
[[[τ]ειμὰς κ[αὶ τ]ὸν [πρέποντα σεβασμὸν ἀπομερί]ζο[υ]σιν ε[ὐ]]-
[[[μ]ενεῖς εἴ[η]σα[ν οἱ θεοὶ καὶ παρ' ὅλον αὐτοῖς τὸν χρό]ν[ον]]
[[[τὰ] πα[ρὰ] το[ύτων ἀπαντάσθω ἀγαθά· οἳ δ' ἂν παραγενό]]-
[[[με]νο[ι] ε[ἰς] τ[ο]ῦτ[ο τὸ ἱερόν, ὁμοίως δὲ καὶ εἰς τὰ λοιπὰ ἱερὰ ἐν]]
[[το[ῖς] τῆς βα[σιλείας τόποις, ἐν οἷς συνκ]αθίδρυντ[αι]]
[[τοῖς θεοῖ[ς] κα[ὶ] αἱ [ἐμα]ὶ [εἰκόνες, μὴ τὸν π]ρ[έ]ποντα σεβ[ασ]]-
[[μὸν ἀπ[ο]μ[ερίσωσιν, ἀλλ' ἐκ τῶν ἐναντίων βλάψω]σίν]]
[[[τ]ι ἢ [λ]υμ[ή]ν[ω]νται τὰ ἱερὰ [ἢ] τὰς ἐμὰς [εἰκόν]ας, συμβα[ί]]-
[[νοι α[ὐτ]ο[ῖς τὰ] ἐν[α]ντία τούτ[ω]ν καὶ γίν[ε]σθαι αὐ]]-
[[τοῖς ἃ τοῖς ἀσεβοῦσι περὶ το[ὺ]ς θεοὺς γίνεται]]

1453. **Seleukeia on the Euphrates/Zeugma. Temenos inscription of King Antiochos I (BEc), 38 (or earlier?)-31 B.C.** *SEG* LIII 1769. C.Crowther, *op.cit.* (see our lemma no. 1451) 198-200 no. IN2 translation; colour ph.), republishes the text with ample commentary.

1454. **Seleukeia on the Euphrates/Zeugma. Temenos inscription of King Antiochos I (BEd), 38 (or earlier?)-31 B.C.** *SEG* LIII 1770. C.Crowther, *op.cit.* (see our lemma no. 1451) 201-202 no. IN3 translation; colour ph.), reprints and comments on the inscription. On 202-203, C. notes that the texts of the surviving elements of the temenos assemblage at Zeugma (that is, IN2, inscribed on the stele SS1, and the two inscribed wall-blocks: IN3 and the fragment BEf from the French excavations SEG LXII 1529]) correspond to LL. 4-37 (IN2), 109-115 (IN3), and 195-198 (BEf) of G.Petzl's composite text (cf. G.Petzl, *AMS* 49 [2003] 81-84). 'The inscription seems to have been cut partly on stelai and partly on associated walls so that it could be read, in principle, continuously from one surface to the next' (202). This, however, does not mean that IN3 and BEf were written on the same surface, 'since the height of the lettering of BEf is perceptibly larger than that of IN3' (203).

1455-1456. **Seleukeia on the Euphrates/Zeugma. Incerta.** Two fragments; found in the 2000 rescue excavations at Zeugma. Ed.pr. C.Crowther, *op.cit.* (see our lemma no. 1451) 204-206.

1455: 204/205 no. IN5 (ph.). **Incertum, early or middle Imperial period.** Fragment of a thin plaque of colored marble; found in the fill of a robber trench cut across wall 15344: ΙΟ | ΕΒΗ

2. Part of a form of εὐσεβής?, ed.pr.

1456: 205/206 no. IN6 (ph.). **Incertum, after 150 A.D.** Fragment of a limestone base, broken on all sides and with most of the upper part of the inscribed surface has been hammered away: [- - - - - -]ΩΝ | [- - -] ἡγεμόνα | [- - -]ματος v | [- - -]ΥΣΙΚΕ-

An honorary inscription for an unidentified Roman governor (L. 2 ἡγεμών)? The cursive forms of epsilon and mu are paralleled in an honorific inscription for Caracalla found 2003 at the excavations at Doliche, ed.pr.

1457-1461. **Seleukeia on the Euphrates/Zeugma. Epitaphs.** Five epitaphs; found in the 2000 rescue excavations at Zeugma. Ed.pr. C.Crowther, *op.cit.* (see our lemma no. 1451) 206-209 (ph.).

1457: 206 no. IN7 (translation). **Epitaph of Meikra, late Hellenistic or early Imperial period.** Limestone stele; inscription within a hammered frame at left and above; text within incised guidelines, with space left blank for a fourth line.

Μ[ε]ικρὰ Ἀλε|ξάνδρου | ἄλυπε, χαῖρε

1. The variant Μεικρά for Μικρά was previously attested only in Thessaly (*IG* IX.2.1227 L. 4), ed.pr. || 2. the name Ἀλέξανδρος is attested in Zeugma in two other epitaphs (*SEG* XXVI 1538: **Μαρκία Μικρά** Ἀλεξάνδρου γυνή; and XLVIII 1822: Ἀθηνόδωρος Ἀλεξάνδρου), ed.pr. || 3. for the frequent formula ἄλυπε χαῖρε see the study by J.-B.Yon summarized in *SEG* LIII 2258; for further examples from Zeugma see the epitaphs in *SEG* XLVIII 1817-1829, ed.pr. [and more recently *SEG* LXII 1532-1546, 1549-1557, 1559-1563, Stavrianopoulou].

1458: 206/207 no. IN8 (translation). **Epitaph, early Imperial period. Fragment of a limestone stele, broken on all sides; found in a robber mound southeast of Belkis Tepe, now in the archaeological storeroom at the Zeugma Excavation House in Birecik.**

[ἄ]ωρει ἄλ[υ|π]ε, χαῖρε

1/2. The formula is 'only reconcilable with the surviving letter traces in line 2 on the assumption that the letters are spaced to avoid pits and imperfections in the dressed surface', ed.pr. [the combination of the two formulae ἄωρε and ἄλυπε, χαῖρε in an epitaph is now also attested at Zeugma in *SEG* LXII 1540, 1542, 1546, 1556 (?), Stavrianopoulou].

1459: 207/208 no. IN9 (translation). **Christian epitaph of Maris and his family, late Imperial period (after the 5th cent. A.D.). Stele of yellow-white limestone; epitaph set within a dressed frame; now in the Gaziantep Museum.**

Α Χρ(ιστὸς) Ω
Μάρις μετὰ
γυνεκὸς καὶ τέ-
κνων, θαρσῖτε,
ΧΕΡΟΙΣΣΕ
Χρῖστος ὑμᾶς
σῴζει

1. Chi-rho symbol in the form of a staurogram, enclosed within an alpha-omega || 2. the name Maris which seems to derive from semitic MAR/mr' ('lord', 'master'), is known in the form **Μάρρις** at Zeugma in an epitaph (*IGLS* 114 = *SEG* XXVI 1573; the name should perhaps also be read instead of Μάρρος in *SEG* XXVI 1563) and from sparse attestations in Syria (*IGLS* 389, 426), ed.pr. || 4. the imperative θάρσ(ε)ι/θαρσῖτε is frequently accompanied by οὐδεὶς (γὰρ) ἀθάνατος and widely used in pagan, Jewish, and Christian epitaphs, ed.pr. || 5. initio, ΧΕ, but possibly also ΧΕΙ or even ΧΗC, ed.pr., who suggests three alternatives: a) χέροισ<θ>ε for the middle χαίροισθε (but the middle optative is rarely attested in funerary formulae); b) χειροῖσ<θ>ε ('may you overcome'), if the ligature at the beginning of the line is resolved as ΧΕΙ; however, the verb χειρόομαι always governs a direct object; c) χε(ι)ροῖν or χε(ι)ροῖν: 'with his hands Christ saves you' (LL. 5-7), 'but this is scarcely credible', ed.pr. || 6/7. the only epigraphical attestation of this formula; for similar expressions cf. *I.Priene* 216; *IGLS* XXI.4.50; *SEG* XXXII 1589 (LX 1807), ed.pr.

1460: 208/209 no. IN10. **Epitaph, late Imperial period.** Fragment of a limestone block, broken on the right; now in the Gaziantep Museum: ΣΕΙΓΝ[-] | Διοδω[ρο-]

1/2. Probably name and patronymic; Σειγν[-] may be a variant of the masculine name Σέγνας (*IGLS* 1295, 1506, 2616, 2729) or the masculine Σίγνας (*MAMA* III 668) or the feminine Σίγνα (*IG* IX².1.4.1542); a less likely possibility is that σειγν[-] is an iotacism for σίγν[ον] (Latin signum) or σίγν[ιφερ] (Latin signifer), ed.pr. || 2. the extent of the lacuna to the right is unclear, ed.pr.

1461: 209 no. IN11. **Epitaph, late Imperial period.** Fragment of a limestone block, broken on the left and below; now in the Gaziantep Museum: - - c. 8 - - ΣΟΑΙ | Βαρσυμος

1. The first letter is more likely to be a sigma than an epsilon, ed.pr. || 2. Βαρσυμος, a Semitic name signifying 'son of Shamash (the Sun)'; already attested at Zeugma in an epitaph (*SEG* LIII 1774: Βαρσυμσος ἄ[λυ]|πε, χαῖρε), ed.pr. [for another example see *SEG* XXXII 1467 (Hierapolis, with a corrected reading in *SEG* XLIV 1312): Ἀφθόνις Βαρσυμσου, Stavrianopoulou].

1462. **Seleukeia on the Euphrates/Zeugma. Graffito (abecedarium?), undated.** Limestone ashlar block, with an incised picture of a bull or stag and a short graffito in Greek, forming part of a door jamb between two rooms; now backfilled. Ed.pr. C.Crowther, *op.cit.* (see lemma our lemma no. 1451) 211 no. IN14 (colour ph.): ΠΟ.ΑΒΓΔΗΖΘ | - - - - - - - | ΑΑΑΑ

The letters appear to belong to an abecedarium, ed.pr.

1463. **Seleukeia on the Euphrates/Zeugma. Magical inscription on an amulet, mid-2nd cent. A.D.** Round hematite amulet, broken in half, found in the Poseidon House, Room A7; on the obverse, a representation of three figures: in the center, Anubis holding a spear and raising his head to the sky, framed by two creatures with a man's body and a serpent's head, armored and holding a spear; on the reverse, a magic formula in Greek characters. Ed.pr. J.-B.Yon in N.Dieudonné-Glad, M.Feugère, M.Önal (edd.), *Zeugma* V. *Les objets* (Lyon 2013) 53 no. 63 (ph.).

ΑΑΟΟΟΟC
Υρ̣ιηλ μαλχε
ΘΟΝΚΘΟCΥΙΝΑΦΟΙ̣
ΨΕΩΝΨΕΠΙΧΗΙΘΕΡΠ
ΔΡΑ Μαρμαιριωθ ΜΗΜ
ΑΝΑΘΕΘΕΟΘΡΙΟΒΙΡΕΙΝ
ΞΙΝΦΩ φλαχία ΥΡΑΝΜΕΝ
ΘΕΘΕΕΜΩΝΗΜΩΨΑΚΕΥ
[. .]ΘΡΒΕΝΝΕΘΕΝΜΕ̣[- - -]
ΚΑΙ[- - -]

2. γ instead of ι also possible; name of the archangel Gabriel followed by the Semitic term for 'king', ed.pr. || 3. phi is written upside-down, ed.pr. || 4. the letters IXHI seem to be 'surlignées ('Ιησοῦς Χριστός?), bien qu'on ait l'impression qu'il s'agisse plutôt d'empattements grossiers, comme à la l. 3 vers la fin', ed.pr. || 5. Μαρμαριωθ: 'seigneur des seigneurs': cf. S.Michel, *Die magischen Gemmen: Zu Bildern und Zauberformeln auf geschnittenen Steinen der Antike und Neuzeit* (Berlin 2004) 485 (cf. *SEG* LIV 1847), ed.pr. || 6. ΘΕΘΕ (also in L. 8) can be understood as τίθη or, more likely, as a form of [illegible], ed.pr. || 7. φ(υ)λαχία? or Φλαχ(χ)ία (Latin name), ed.pr. || the majority of the text seems to contain magical charakteres, while the relative frequency of sequences ending with the letter theta aims at giving mysterious words a Semitic appearance, imitating Hebrew endings in -oth and -ath (cf. C.Bonner, *Studies in Magical Amulets, Chiefly Graeco-Egyptian* [Ann Arbor 1950] 187), ed.pr.

MESOPOTAMIA

1464. **Mesopotamia and the Far East. Hellenistic settlements.** G.M.Cohen, *The Hellenistic Settlements in the East from Armenia and Mesopotamia to Bactria and India* (Berkeley-Los Angeles 2013), follows a plan similar to that in his earlier volume covering the Near East and Africa [cf. *SEG* LVI 2074], extending the treatment to cover Armenia, Mesopotamia, the Persian Gulf, Persis, Media, Parthia, Bactria, and India. Inscriptions are an important source in this work (see esp. the overview of sources (24/25)), though less so than literary and numismatic evidence; the volume is furnished with maps and an index of toponyms (cf. also the list of Greek geographic terms (384-386) and the appendices on the mechanics of toponymy and ethnics (387-424)); no index fontium [for the article of P.Kosmin on a Hellenistic inscription from Tylos (Bahrain), cited as forthcoming (164/165), see our lemma no. 1633; for brick-marks at Samarkand, see our lemma no. 1469].

1465. **Nisibis. Cathedral. Dedication of a baptistery, 358/9** A.D. *I.Estremo Oriente* 62. *SEG* LIV 1575. J.Gaborit, G.Thébault, in F.Briquel-Chatonnet (ed.), *Les églises en monde syriaque* (Paris 2013) 292 and 325/326 (dr.; ph.; French translation), adduce this inscription in a discussion of the architecture of the cathedral; the inscription likely belongs to an earlier phase of construction at the site, that of a simple baptisterion, and was integrated into the structure in an expansion of the baptisterion into a martyrion, to be dated to the 5th or 6th cent. A.D.

E.Keser-Kayaalp, N.Erdoğan, *AS* 63 (2013) 147/148 (ph.), in a preliminary report on continuing excavations at the site of the cathedral complex, reprint an inferior text of this inscription (cf. *SEG* LIV 1575 with D.Feissel's suggestions), which survives *in situ*; they give the date of the dedication as 359/60 A.D.

1466. **Nisibis. Cathedral. Graffito mentioning Leontios with Christian invocation. Byzantine period.** E.Keser-Kayaalp, N.Erdoğan, *AS* 63 (2013) 148, mention the discovery of 'some Greek graffiti on the inner doorposts' of the 'second doorway' of the façade in which the baptistery inscription appears (our lemma no. 1465); uncovered in the course of removal of accumulated earth. Based on a communication from C.Mango, a translation for one of them is given as 'Lord help your servant Leontios'.

1467. **Tur 'Abdin (area of Qartamin). Monastery of Mor Gabriel. Dedicatory mosaic, early 6th cent.** A.D. Mosaic with a scene of eucharistic offerings. Ed.pr. C.Mango, *DOP* 27 (1973) 296. H.Bru, in *Deus medicus* 9-20 (ph.), provides iconographic commentary on the representations of offerings suspended from a cypress tree, which he connects to ancient healing rituals involving the divinity Shamash, and re-edits the inscription after autopsy; the new interpretation brings the text in line with the eucharistic theme of the accompanying image of a *ciborium*. For criticism, see D.Feissel, *BE* (2015) no. 693. We give the text of ed.pr. (not previously in *SEG*). Cf. also H.Bru, E.Laflı, in I.Özcoşar (ed.), *From Matiate to Midyat. Proceedings of the Midyat International Symposium (October 7th-9th, 2011)* (Mardin 2012) 25-42, and E.Laflı, H.Bru, *DHA* 39 (2013) 301-303 no. 14 (ph.; French translation). Cf. also J.-B.Yon, *An.Ép.* (2013) [2016] no. 1717.

ἐγένετο ϊ μουσωμα.[- ? -]

Med.: ϊ, mosaic; Ἰ(ησοῦς), B. [but ι̅c̅ or ι̅η̅c̅ would be expected, Zellmann-Rohrer] || μούσομα, ed.pr., who identifies the preceding ϊ as an error for τό (viz τὸ μούσωμα, comparing μουσ(ωμα), or an error for ἡ (viz ἡ μουσωμάτωσις); μου σῶμα (the mosaic), B., supposing an elided citation of Luke 22:19; F. points out that an inscription beginning with ἐγένετο normally commemorates the dedication of a monument || in fine, before the lacuna, ed.pr. notes but does not print a vertical; omitted by B. [μουσωμάτ[ωσις]?, Zellmann-Rohrer].

FAR EAST

1468. **Far East (Persis, Bactria and Central Asia). Hellenism in Central Asia.** G.Rougemont, 'Hellenism in Central Asia and the North-West of the Indo-Pakistan Sub-Continent: The Epigraphic Evidence 1', *Ancient Civilizations from Scythia to Siberia* 18 (2012) 175-182, gives an overview of the Greek inscriptions from Central Asia (Sogdia, Bactria, Arachosia) and comments on the absence of any sign of a civic life in that area despite the presence of a living Greek culture. Brief comments on the epigram of Klearchos and the accompanying Delphic maxims from Aï Khanoum (*I.Iran/Asie centrale* 97; *I.Estremo Oriente* 382-384; *Jenseits des Euphrat* 103 A/B; Merkelbach-Stauber, *SGO* II 12/01/01; *SEG* LII 1516 sub (2); cf. LIV 1567 [cf. now R.Mairs, in N.Mac Sweeney (ed.), *Foundation Myths in Ancient Societies: Dialogues and Discourses* (Philadelphia 2015) 111-117, Stavrianopoulou]), the edicts of Asoka (*I.Iran/Asie centrale* 82/83; *I.Estremo Oriente* 290-292; *Jenseits des Euphrat* 200/201; *SEG* LII 1521*) and the funerary epigram of Σώφυτος from Kandahar (*I.Iran/Asie centrale* 84; *Jenseits des Euphrat* 105; *SEG* LIV 1568; [cf. now J.Lougovaya in P.Sänger (ed.), *Minderheiten und Migration in der griechisch-römischen Welt: Politische, rechtliche, religiöse und kulturelle Aspekte* (Padeborn 2016) 185-201, Stavrianopoulou]).

R.Mairs, in *Shifting Social Imaginaries* 365-385, examines the social practices and cultural landscapes of the Hellenistic Far East and especially of the Greek kingdom of Bactria by adducing literary, archaeological and epigraphic (Greek and non-Greek) evidence. M. addresses the question of the ethnic descriptors – ancient and modern, emic and etic – which have been applied to the inhabitants of the Hellenistic Far East themselves (*I.Estremo Oriente* 320 [= *I.Délos* 442 B LL. 108-109 and 443 Bb L. 33 = *SEG* XXXVI 733], 321 [*I.Délos* 1432 LL. 26-27, and 1450 A L. 136], 381 [*I.Iran/Asie centrale* 98 = *Jenseits des Euphrat* 102 = *SEG* XXXVIII 1550, LIV 1567], 382 [*I.Iran/Asie centrale* 81 = *Jenseits des Euphrat* 103A = Merkelbach-Stauber, *SGO* III 12/01/01]; *I.Iran/Asie centrale* 84; *I.Pergamon* 613 [*OGIS* 264]), but the evidence is too scarce and heterogeneous to be conclusive. M. recognizes a marker of 'Graeco-Bactrianness' in the use of theophoric Oxus-names, i.e. 'personal names derived from the river Oxus' (376; Ὀξηβοάκης and Ὀξύβαζος: *I.Estremo Oriente* 324/325 = *I.Iran/Asie centrale* 101 = *SEG* XXVIII 1327, XXXIII 1223; cf. also *SEG* LI 1375), and comments on the cult of Oxus at Takht-i Sangīn as part of the Bactrian religious landscape (cf. the dedication of Ἀτροσώκης to Ὀξῳ [*I.Estremo Oriente* 311 = *I.Iran/Asie centrale* 95 = *SEG* XXXI 1381, LII 1527] and the graffito on a vase with the name of Oxus [*I.Estremo Oriente* 312 = *I.Iran/Asie centrale* 96 = *SEG* LI 1915]).

SOGDIANE

1469. **Samarkand. Brick-marks in the Hellenistic fortification wall, 3rd/2nd cent.** B.C. G.V.Šiškina, in P.Leriche, H.Tréziny (edd.), *La fortification dans l'histoire du monde grec. Actes du colloque international de Valbonne, décembre 1982* (Paris 1986) 76 with fig. 299 (dr.), mentions a repertoire of 56 brick-marks including some Greek letters; P.Bernard et al., *CRAI* (1990) 359, discern from the drawings the letters α, β, ε, and φ; cf. P.Bernard, in *La Persia e l'Asia centrale da Alessandro al X secolo* (Rome 1996) 350-352 (dr.) with a different repertory of signs, including α, β, ζ, θ, ο, π, τ, ψ, ω; cf. also C.Rapin, M.Isamiddinov, *Topoi* 4 (1994) 555/556 (ph.), with discussion of dating [from the ph., a somewhat different repertory, including perhaps also μ; the majority are not Greek letters, Zellmann-Rohrer], and G.V.Šiškina, *Bulletin of the Asia Institute* 8 (1994) 88 (dr.) [the fullest repertory of signs: α, β, γ, δ, ε, ζ, η, θ, κ, λ, π, ρ, τ, φ, χ, ψ, ω, ϙ; cf. also the 'outlines of signs resembling Greek letters', perhaps λ, τ, υ, ψ, from an earlier phase of construction (p. 85)]. See now G.M.Cohen, *The Hellenistic Settlements in the East* – (cf. our lemma no 1464) 279, who adduces these marks in a discussion of the history of the Hellenistic settlement.

BACTRIA

1470. **Syr-Darya delta (area of: Chirik-Rabat). Graffito on a jug, 3rd/2nd cent.** B.C. Broken gypsum jar, graffito on the upper half of the body; found in 2008 during the excavations of a mausoleum. Find reported by Zh.Kurmankulov et al., *Otchet ob arkheologicheskikh issledovaniyakh* (Almaty 2009) 198-201 (in Russian; ph.) [non vidimus]; edd.pr. A.I.Ivantchik, P.B.Lurje, in S.R.Tokhtasiev, P.B.Lurje (edd.), *Commentationes Iranicae: Sbornik statej k 90-letiju V.A. Livshitsa* (St

Petersburg 2013) 291/292 no. 2 (in Russian; summary in English; ph.), who note that the jar most likely came to Chirik-Rabat across the border from the Bactrian Kingdom: α' | κασί(α)

1 α': one mina would fit the size of the jar, edd.pr. || 2. for trade in cinnamon in this period, note M.D.Bukharin, *Neizvestnogo avtora "Peripl Eritrejskogo moria"* (St Petersburg 2007) 84-87; Seleukos I donated 2 minae of cinnamon to Apollo at Didyma (*I.Didyma* 423), edd.pr.

SYRIA

1471. Syria. Bilingual inscriptions in churches, Byzantine period. W.Khoury, B.Riba, in F.Briquel-Chatonnet (ed.), *Les églises en monde syriaque* (Paris 2013) 110-115, discuss Greek and bilingual Greek-Syriac inscriptions, and separate inscriptions in the two languages in the same context, in particular *IGLS* II 401, 532, 553, 565, and our lemma no. 1482; the presence of Syriac alongside Greek shows 'l'attachement de la population au monde sémitique.' Greek inscriptions are considered independently as evidence for popular reaction to doxological controversies in the years after Chalcedon: inscriptions on private buildings showing anti-Chalcedonian sentiment (*IGLS* II 289, 357, 358 [cf. *SEG* LIX 1663], 500, 633 [cf. *SEG* LIX 1664], III 747, with F.Alpi, *La route royale. Sévère d'Antioche et les églises d'Orient* (512-518) [Beirut 2009] 2:50-52 [cf. *SEG* LIX 1661]; *IGLS* IV 1726 and 1847) are balanced with expressions of orthodox belief in the same geographical area (H.Seyrig in Tchalenko, *Villages antiques*, III, 28 no. 27a; *IGLS* II 317, IV 1474 and 1775, V 2528 and 2529); in general the inscriptions show an even spread of Chalcedonian and Miaphysite allegiances across Syria.

1472. Syria. Onomastics: personal names derived from animals. J.-B.Yon, in A.Peruzzetto, F.Dorna Metzger, L.Dirven (edd.), *Animals, Gods and Men from East to West. Papers on Archaeology and History in Honour of Roberta Venco Ricciardi* (Oxford 2013) 99-102, deals primarily with instances of this phenomenon in Semitic languages; of note for Greek epigraphists is the discussion of an Aramaic name *'rqṭws* at Palmyra (*Inv.Palm.* XI 5), apparently a transcription of the Greek Ἄρκτος not yet attested in Greek. Yon cautiously refers the name Μόσχος in *IGLS* V 2697/2698 and 2703 to a translation of a common Palmyrene name *'gylw* (Ogeilu, 'calf'), to be added to the suggestion of J.T.Milik that it transcribes an Aramaic *mškw* (cf. Μασεχος). As Greek comparanda for the same phenomenon, for each of which a Semitic equivalent is known from epigraphic sources, Yon presents the following: Δρακόντιος (*SEG* VII 234), Δράκων (*SEG* XXXII 1505), Ἱέραξ (*IGLS* III 1213m), Λέων (*SEG* VII 302), Μελίττη (*IGLS* III 1196), Ταυρῖνος (*SEG* VII 1066), Χελιδών (*I.Syrie* 2114), Ψάρος/Ψαροῦς (*SEG* XXX 1673; *I.Tyr* I 135). Despite parallels adduced by ed.pr. in favor of a Semitic transcription, Σαῦρος in *PAES* IIIA 324 is possibly to be added given the popularity of reptile names in Semitic onomastics. Cf. P.-L.Gatier, *BE* (2014) no. 492; J.-B.Yon, *An.Ép.* (2013) [2016] no. 1677.

1473. Syria. Roman provincial administration. Cf. *SEG* LXII 1577. M.Vitale, *Koinon Syrias. Priester, Gymnasiarchen und Metropoleis der Eparchien im kaiserzeitlichen Syrien* (Berlin 2013) examines this topic with a focus on the organization of ἐπαρχίαι and draws heavily on epigraphic alongside numismatic evidence. We single out inscriptions of particular emphasis: *SEG* VII 847 and LII 1552 are adduced at 43-47, 50-52, 71-73 to illustrate the meaning of the ἐπαρχίαι in the context of priests of the imperial cult, more likely coterminous with the political divisions of Syria and Phoenike than further undetermined subdivisions (note also the discussion at 52-57 of the offices of Συριάρχης and Φοινικάρχης, similarly restricted to the administrative eparchies of Syria and Phoenike respectively); the existence of a κοινόν made up of the *quattuor civitates Commagenes* can be supported by numismatic evidence and the Latin commemorative inscriptions for the repair of a bridge over the Chabina (74-91); for the administrative status of Laodikeia, the lead weight ed. H.Seyrig, *Syria* 40 (1963) 30-32 (at 96/97); on the localization of Ἄβιλα in the Dekapolis, *SEG* LI 1929 (dr.) and *I.Syrie* 2070p at 116-118, which V. finds insufficient evidence for the identification with Tell Abila until combined with literary sources (see already J.D.Wineland as cited in *SEG* LI 1929); *I.Choix.Syrie* 36, *SEG* XXXIX 1565, LI 1925 and 1931, and *I.Syrie* 2631 at 124/125, along with discussion of the expression ἀπὸ Συριακῆς Δεκαπόλεως Γαδάρων in *SEG* XXX 1801 at 138-145; on the attachment of Kanatha and Nysa-Skythopolis to Koile Syria (161-167) see *IG* XIV 2532 and XII.8.528 and *SEG* XXXVII 1531. Roman eparchies, based on Seleucid/Hasmonean royal boundaries, in general coincide territorially with the κοινά through which provincial imperial cult was organized. Cf. P.-L.Gatier, *An.Ép.* (2013) [2016] no. 1676.

1474. Syria. Syrian identity. In an aptly titled monograph on this topic, N.Andrade, *Syrian Identity in the Greco-Roman World* (Cambridge 2013), engages with a large number of inscriptions, too many to list in detail [unfortunately the book lacks an index fontium]; we mention only those that receive particular emphasis. Andrade stresses the variation in means of expressing identity, and their diachronic development from the reign of Antiochos IV to the end of the Palmyrene empire, identifying a major shift between Seleucid and Roman rule, as 'social identification ... depended on imperial structuring' and the Romans tended to collapse the Hellenistic distinction between Greek and Syrian. Particular emphasis falls on Greek civic communities and the plasticity of 'Greekness' itself along with 'Syrianness.'

The material in general follows a geographical organization, ranging across greater Syria. Engagement with epigraphic material is particularly sustained in the sections on the civic organization of Palmyra and Dura-Europos. From the former, Andrade adduces the bilingual honorary decree for Ogelos (*IGLS* XVII.1.222) at 125/126, 146/147, and 200, for Greek πολιτεία embedded in a Near Eastern context'; that for Males (*IGLS* XVII.1.415) at 180 and 192 for 'cultural tensions' in bilingual inscriptions; the Tariff (*PAT* 259; cf. our lemma no. 1511) at 187-189 for the transformation of such tensions into a foundation of 'collective Greekness;' honorary decrees for Soados (*IGLS* XVII.1.150; *I.Estremo Oriente* 157; *PAT* 1062; *SEG* VII 135) at 196-199 as an example of benefactions of limited scope, here concerning only a caravan, which are spoken of as 'civic'. From Dura-Europos: the dedication of Alexander Ammaios, *TEAD* VII/VIII 129/130 no. 868, is a cautionary example of the difficulty of inferring ethnic affiliation from names (211-217); the dedication of Adadiabos to Aphlad, *Dura-Europos* V 112/113 no. 416, is adduced at 223-225 (ph.) in a discussion of the integration of 'performances of Anathene ethnicity' into Greek cultural and cultic traditions; in the bilingual dedication of Seleukos to Zeus Kyrios, *TEAD* VII/VIII 307-309 no. 915 (*PAT* 1089), at 229 (ph.), the use of Greek and Aramaic names for both dedicant and divinity are a means 'to articulate difference from the settlement's Greeks;' in the fresco of Konon (*SEG* VII 447 and 450), Andrade at 235-237 (ph.) discusses possible identifications for the commissioner, who 'recast Near Eastern cultural forms as components of Greek ethnic and civic performance;' it is juxtaposed with the fresco of Iabsymsos commissioned by Otes (Cumont, *Doura-Europos* 125-128 no. 9 [*SEG* II 778 + VII 443]), which via both text and image produces 'innovative forms of Greekness and alternative social identifications.'

We note also from Antioch and Apameia respectively the commemorations for public benefactions *SEG* XXXV 1483 and *I.Choix.Syrie* 2 and 3, cited for the integration of 'Roman cultural idioms' into 'new expressions of Greekness,' at 151-160; and *IGF* 141 (*IG* XIV 2532, *CIL* XIII 2448, *ILS* 7529, *CIJ*² 61*), an epitaph for a citizen of Kanatha erected in Gaul, taken as an example of the expression of affiliation with both a Greek polity and a Syrian ἔθνος, the latter a 'cognitively experienced regional collective' (94-96 and 110/111).

1475. **Antiochia. Defixio against the horses of the Blues on a lead tablet, late 5th/early 6th cent.** A.D. *SEG* LIII 1786. J.N.Bremmer, *ZPE* 187 (2013) 41, adduces this object in a discussion of Orphic divinities, identifying an Orphic 'σύμβολον' of the divinity Βριμώ in ll. 18/19 and 34, in conjunction with the epithet δᾳδοῦχος, as evidence of her entry 'into the Dionysiac orbit' in late antiquity.

1476. **Antiochene. Career of Markianos Kuris, Christian priest and τεχνίτης, 390-418** A.D. Cf. *SEG* LIII 1785. B.Bavant in *Hommages Tate* 36-43, collects 10 epigraphic attestations of this architect that he considers certain, in building inscriptions for churches in the region, conveniently tabulated at 38: *IGLS* II 509, 531, 535, 559, 560 (cf. our lemma no. 1481), 561, 564; and two unpublished inscriptions described by G.Tchalenko, *Églises syriennes à bêma* (Paris 1990) 116 no. 4 and 128 (cf. our lemmata nos. 1480 and 1485; for that cited from ibid. 132, see *SEG* XXXII 1411 and our lemma no. 1483). B. excludes two further identifications of this man proposed by T.Masuda (see *SEG* XLIV 1306). These constructions were part of a program organized and financed by the church of Antioch, rather than individual villages or their residents.

1477. **Antiochene. Christianization.** P.-L.Gatier in *Hommages Tate* 61-96, adduces the following inscriptions in a case-study of Christianization in the territory of Antioch, which was largely completed during the fourth century, with an intensive period of church construction 400-420 A.D.: *IGLS* II 389, 443, 542, 543, 594, 598, 652, and *SEG* XXXII 1411 (for a new reading cf. our lemma no. 1483); the 13 instances of the εἷς θεός acclamation on lintels at Dar Qita (*IGLS* II 535-537, 545, and nine private houses [no further details]) may reasonably serve to illustrate 'la christianisation du village quartier par quartier ou maison par maison.' Cf. id., *BE* (2014) no. 499; *An.Ép.* (2013) [2016] no. 1692.

1478. **Antiochene (and Apamene). Christian building inscriptions for churches in the Limestone Massif.** B.Bavant in *Hommages Tate* 54-59, as material for an examination of the presence of non-resident landowners in this region, presents a catalogue of 97 villages in which one or more churches are known, including relevant epigraphic data, drawn primarily from *IGLS* II, *PAES* IIIA and IVB; Tchalenko, *Villages antiques* [cf. *SEG* XX 328-353]; id., *Églises syriennes à bêma* (Paris 1990); A.Naccache, *Le décor des églises de villages d'Antiochène du IVᵉ au VIIᵉ siècle* (Paris 1992); C.Strube, *Baudekoration im Nordsyrischen Kalksteinmassiv* (Mainz 1993-2002) [cf. *SEG* XLIII 1025/1026].

1479. **Antiochene (area of: Babisqa). Christian building inscription, 390** A.D. *IGLS* II 561. For a ph. see P.-L.Gatier in *Hommages Tate* 83.

1480. **Antiochene (area of: Babisqa). Christian building inscription for a church, ca. 390-408** A.D. G.Tchalenko, *Églises syriennes à bêma* (Paris 1990) 116 no. 4, describes an unpublished inscription in a medallion from the East Church, 'entre les archivoltes des deux fenêtres géminées de la façade Ouest,' found among debris on the ground; no text, no ph., tr. 'Markianos, le maître d'œuvre, a accompli (ce travail).' The inscription is adduced by B.Bavant in *Hommages Tate* 38 (cf. our lemma no. 1476), in a discussion of the career of Μαρκιανὸς Κύρις.

1481. **Antiochene (area of: Babisqa). Christian building inscription for a church, 394** A.D. *IGLS* II 560. G.Tchalenko, *Églises syriennes à bêma* (Paris 1990) 116 no. 2, mentions an unpublished inscription on the same block, to the left of the signature of Μαρκιανὸς Κύρις and in a different hand; no text, no ph., tr. 'L'an 442, au mois de Dustros, le 20' (era of Antioch); cf. now B.Bavant in *Hommages Tate* (cf. our lemma no. 1476) 38.

1482. **Antiochene (area of: Bamuqqa, Bariša). Bilingual Greek-Syriac Christian architect's signature, Byzantine period.** Inscribed masonry block of local limestone, in the wall of a private house south of the church. Ed.pr. J.Jarry, *Annales islamologiques* 7 (1967) 152-154 nos. 22/23 (ph.). F.Briquel-Chatonnet, in F.Briquel-Chatonnet and M.Debié (edd.), *Sur les pas des Araméens chrétiens. Mélanges offerts à Alain Desreumaux* (Paris 2010) 269-277 (ph.; dr.) republishes this inscription with improved readings after autopsy, and identifies a single bilingual inscription where ed.pr. had found separate Greek and Syriac texts; the addition of a Greek version by likely native speakers of Syriac was meant to confer 'prestige'. Cf. also W.Khoury, B.Riba, in F.Briquel-Chatonnet (ed.), *Les églises en monde syriaque* (Paris 2013) 110/111 (cf. our lemma no. 1471), who adduce this text in a discussion of Greek-Syriac bilingual inscriptions.

Ιωανος
Μιχαηλ
3 lines of Syriac, running perpendicular bottom to top

1. ΙΩΑΝΟΣ ed.pr.; cf. Ἰωάννης, corresponds to *ḥn'* in the Syriac version, a hypochoristic for *ywḥn'*, Briquel Chatonnet || 2. Μιχαήλ, cf. Μιχαήλ, corresponds to *myk'yl* in the Syriac version, Briquel-Chatonnet. [The Syriac identifies the first man as the father of the second, contrary to what might otherwise be implied by the order of the names in the Greek version, Zellmann-Rohrer.]

1483. **Antiochene (area of: Bāqirḥā). Christian building inscription, 416** A.D. *SEG* XXXII 1411. P.-L.Gatier in *Hommages Tate* 79, now reads εξυ for the numeral of the year in the date, in place of

ε|υ of ed.pr. (ευ *SEG*), a proposal already reflected in the tr. of G.Tchalenko, *Églises syriennes à bêma* (Paris 1990) 132 (based on copy, squeeze, and ph. of H.Seyrig).

1484. **Antiochene (area of: Bāš Mišhlī). Christian building inscription, 553 A.D.** *IGLS* II 572. For a ph. see P.-L.Gatier in *Hommages Tate* 66.

1485. **Antiochene (area of: Bā'ūdā). Christian building inscription, ca. 392/3 A.D.** G.Tchalenko, *Églises syriennes à bêma* (Paris 1990) 128 describes a fragment belonging to the lintel of the east door of the Byzantine church (cf. *IGLS* II 564, over the west door), 'qui porte le nom de Markianos Kyris;' now adduced by B.Bavant in *Hommges Tate* 38 (cf. our lemma no. 1476) for the career of Μαρκιανὸς Κύρις.

1486. **Antiochene (area of: Dar Qita). Christian building inscription, 456 A.D.** *IGLS* II 538. For a ph. see P.-L.Gatier in *Hommages Tate* 71.

1487. **Apameia. Christian mosaic inscriptions, late 5th cent. A.D.** J.Balty in *Hommages Tate* 232/233, describes two fragmentary inscriptions, discovered in the Basilica of St. Maurikios in 1937 and now destroyed, in a mosaic of floral and faunal decoration, commemorating the construction, or embellishment, of this church by a bishop, and offers some partial readings based on archival photographs; a full publication of the edifice is in progress (a ph. shows part of the decoration but none of the inscriptions). Each inscription is framed by a tabula ansata and is in 'une écriture très soignée.' In the first, LL. 1-4 are extremely fragmentary, in LL. 5/6 ' –ανδρος (Ἀλέξανδρος?), ὑποφήτης (interprète de la volonté des dieux; prêtre) et enfin –ιης ἔργον ἐπισκοπίης (cet ἔργον évoquait-il la construction du monument ou la pose de la mosaïque?).' The second [apparently also the first, Di Segni] is in elegiac couplets and contains an address to the saint (Μαυρίκιέ σε), which suggests that 'la tombe située non loin de là' may have been his. D.Feissel, *BE* (2014) no. 502, offers that the bishop of Apameia Alexandros (attested 415-431) might be considered as the commissioner, though the date is at odds with that proposed by B. on stylistic grounds. Cf. P.-L.Gatier, *An.Ép.* (2013) [2016] no. 1697.

1488. **Apameia. Christian mosaic inscription, 504/5 A.D.** J.-C.Balty in *Hommages Tate* 221, mentions an unpublished mosaic inscription from the diakonikon attesting that the construction of the building was completed 'en 496/497, la mosaïque posée huit ans plus tard;' no text, no further details. On the structure see J.-C.Balty, *CRAI* (1994) 100/101, who mentions at note 63 other unpublished mosaic inscriptions from the site.

1489. **Apamene (area of: 'Aṭšān). Bilingual Greek-Syriac Christian building inscription. Byzantine period.** *IGLS* IV 1786. A.Desreumaux, in F.Briquel-Chatonnet (ed.), *Les églises en monde syriaque* (Paris 2013) 504, adduces this inscription in a discussion of epigraphic terminology for churches and their parts, noting the apparent correspondance of the Greek ὑπέρθυρον to the Syriac *'skwpt'* here [a correction of the Syriac in *IGLS* L. 1 from the meaningless *slmt* to *slqt* ('arose,' as rightly J.-C.Chabot, E.Littmann ap. ed.pr. J.Lassus, *Inventaire archéologique de la région au nord-est de Ḥama* [Damascus 1936] 1:106/107 no. 58 and 2:x) would support this correspondence (cf. ἀνῆλθεν), though the standard meaning of *'skwpt'* is 'threshold' M.Sokoloff, *A Syriac Lexicon* [Winona Lake, IN 2009] 73b s.v.), Zellmann-Rohrer; similarly *'sqwpt'* in contemporary Talmudic Aramaic, whereas 'architrave' is *mšqwp*, Di Segni].

1490. **Apamene (area of: Ḥawartā). Christian building inscriptions, 420/1 A.D.** M.Gawlikowski in *Hommages Tate* 265/266, mentions the discovery of a mosaic inscription and an inscribed stone lintel in excavations of a chapel to the south-east of the basilica of Photios; the text of the mosaic identifies the structure as a baptistery (φωτιστήριον) and gives the name of the bishop Alexander; no ph., no further details. The lintel (ph.), with a recessed central panel complete at left, and three smaller fragments at right, gives the name of the same bishop and a date of 732 on the Seleucid era (420/1 A.D.); this Alexander is known from other dedications (*SEG* XL 1769, 1773) and was present at the Council of Ephesos (431); no text, no further details; cf. D.Feissel, *BE* (2014) no. 504; J.-B.Yon, *An.Ép.* (2013) [2016] no. 1698 [read from the ph., Zellmann-Rohrer].

cross ἔτους βλψ' μη- vv νὸς Δε[- ca. 5 -]
ἐπὶ τοῦ ὁσιοτάτου ἐπι(σκόπου) v [Ἀλε-]
ξάνδρου κα̣ὶ̣ τ̣ο̣ῦ̣ .[- ca. 5 -]
Ἀπολλῶν ΚΑ[- ca. 4 -]ΤΟΥ.ΥΣΙ[- ca. 5 -]
Σεργίο̣υ ἀν̣ἐ̣[στη] δυνάμι τοῦ [- ca. 5 -]
cross δεῦτ̣ε̣ ..[- ca. 3 -]ΚΑΙΗΝΕΣΘΑΙ Τ.[- ca. 5 -]

1: On a line above the central panel || Δε[σίου]: for Δαισίου, in which case the year corresponds to 421 A.D., or Δε[ίου] for 420 A.D. || 2-5. within the central panel, in smaller letters; at left, cross within circle, in lower quadrants Α Ω, and without hederae || 2. ΕΠΙ/. lapis || 4. the syntax remains uncertain: either a name, preceded by κα[ί] or κα[μά]του? Di Segni] followed by an ecclesiastical title with the epithet εὐσεβής or εὐσεβέστατος; or some specification of the nature of the building, otherwise lacking, could be supplied by θυσι[αστήριον] or θυσι[αστηρίου], cf. *SEG* XXIX 1610, abbreviated [θυσιαστ]ήριον) || 5. perhaps [Θεοῦ] or [Χριστοῦ] || 6. tentatively δεῦτε φί[λοι] could be read, but the rest of the line, in which a plural imperative might be expected, remains unclear (a form of αἰνέω?); the last trace at right Ω or Ο, Zellmann-Rohrer]

1491. **Apamene (area of: Sawran). Mosaic inscriptions, 5th cent. A.D.** *SEG* XLIX 1988. J.Balty, in D.Lauritzen, M.Tardieu (edd.), *Le voyage des légendes. Hommages à Pierre Chuvin* (Paris 2013) 209-216 (ph.), returns to this mosaic with further commentary on the iconography and development of the myth of Meleager and Atalanta in late antiquity; the actors' masks allude to the *Meleager* of Euripides, placing on display the παιδεία of the householder alongside his luxurious foodstuffs. Cf. P.-L.Gatier, [illegible] (2014) no. 506.

1492-1493. **Apamene (territory of: Sergilla). Christian mosaic building inscriptions, early 6th cent. A.D.** Fragmentary mosaics in the floor of the church complex, belonging to two different phases of construction. Ed.pr. P.-L.Gatier, in G.Tate, M.Abdulkarim, G.Charpentier, C.Duvette, C.Piaton (edd.), *Sergilla, village d'Apamène 1. Une architecture de pierre* (Beirut 2013); cf. D.Feissel, *BE* (2014) no. 503; P.-L.Gatier, *An.Ép.* (2013) [2016] no. 1699.

1492: 545 (ph.). **Mosaic inscription.** Geometric and figural decoration including a fish and a peacock, with an inscription in a cartouche near the center; southern chapel.

ἔτο(υ)ς ηʹ[.. μηνὸς Ξ]αν-
θικοῦ εʹ (καὶ) ἐπ[ὶ τοῦ εὐλα-]
β(εστάτου) πρεσβ(υτέρου) Ἰω[άννου ? ἐτ-]
ηλιώθη τ[οῦτο τὸ εὐκ-]
τήριν [- - ca. 10 - -]

Abbreviations by stigma || 1 ΕΤΟΣ mosaic.

1493: 551 (ph.). **Mosaic inscription.** Heavily damaged, with inscription in a rectangular border, at the entrance to room III-4, an addition to the core of the church, identified by the excavators as the martyrion.

[- ca. 5-10 -]ΟΥΑ[- ca. 2 -]
[- ca. 5-10 -]ΛΟΥ
[- ca. 5-10 - ἐ]τελιώ[θη]
[τὸ ἔργο]ν τοῦ [ψηφίου ?]
[- ca. 5-10 -] Θεοδώρου ἐν μηνὶ
[- ? - ἔτους - ? -] τρια[κ]οστοῦ [..]
[- ca. 5-10 - ἰνδι]κτιῶν[ος .]

1/2. Neither known bishop of Apamea (Markellos or Alexandros) will fit in the formulaic ἐπὶ τ.. ἁγιωτ(άτου) ἐπισκόπου || 4/5. in 5, possibly [τοῦ ἁγίου] Θεοδώρου ('plus plausible,' Feissel), or supplementing differently in L. 4 perhaps instead [τὸ μαρτύριο]ν τοῦ [ἁγίου | Ν καὶ] Θεοδώρου || 6. the date should be between 730-739 or 830-839 on the Seleucid era, i.e. 418-428 or 518-528 A.D., the latter preferable on palaeographic grounds.

1494. **Berytos. Dedication of Merkourios to Kronos-Helios, 3rd cent. A.D.** Limestone altar in the form of a truncated pyramid, inscribed on two opposite faces; on a third, 'l'image d'une foudre (?);' found near the French cemetery and re-used as steps at the front door of a private house (Abdallah-Bey); ed.pr. G.C.Ceccaldi, *Revue archéologique* n.s. 23 (1872) 253-255 (majuscules); cf. now M.A.van der Sluijs, P.James, *Aula Orientalis* 31 (2013) 306, who, following F.Boll, *Archiv für*

Religionswissenschaft 19 (1919) 342, cite this inscription as evidence for 'combined cult' of Κρόνος and Ἥλιος, connected with a traditional association of these planets in the ancient Near East.

A: Κρόνου
Ἡλίου
βωμός

B: Μερκούριο[ς]
ὑπὲρ σωτη-
ρίας νίκης
ἀνέθηκεν
αὐτοκρατόρων

1 'La dernière lettre ... est un O brisé par la cassure de la pierre.' [The syncopated Μερκοῦρις (lunate c) might also be considered, Zellmann-Rohrer.]

1495. **Berytos (area of: Dayr al-Qalaa). Dedications to Balmarkod, Imperial period.** A.R.Hošek, *RHR* 230 (2013) 185-208, considers numerous inscriptions both from the site and the neighboring region in an examination of continuity in ritual practice at the sanctuary of Balmarkod in the Roman colonial period, reflecting oral traditions and inflected through dedications in both Greek and Latin, particularly the continued absence of personification of gods, a feature of Phoenician cult. H. sees a dialogue between local traditions preserved orally in a Semitic language and Roman representations 'sans la médiation de l'hellénisme.' Balmarkod as 'seigneur de la danse' is reflected in the epithet χορῶν ἀρχηγέτης, drawing on 'dionysisme' but also applied to an anonymous θεὸς πατρῷος in the dedication *SEG* XLIX 1990 (1), paralleled also in κοίρανος κώμων in *IGSyrie* 1855 (Merkelbach-Stauber, *SGO* IV 20/11/01) [cited only via A.Caquot, *Les danses sacrés. Anthologie* (Paris 1963) 132]. In general, the formula for divine names in the territory of Berytos is a doublet of a 'prédicat' such as θεός or Ζεύς and a 'déterminant;' for the polysemy of one such determinant, κύριος: *SEG* XXXVIII 1562, XLVI 1781; comparanda are drawn from Heliopolis-Baalbek for Ζεὺς Ἡλιοπολίτης μέγιστος, sometimes with the addition of κύριος or δεσπότης: *IGLS* VI 2728-2731; for δεσπότης Κρόνος, *IGLS* VI 2740. [For the 'inscription malheureusement fragmentaire de Sahin' cited without reference at 196 to illustrate the combination θεὸς ὕψιστος οὐράνιος, see *SEG* XIV 823.] H. compares also the Latin form *Iuppiter Optimus Maximus Balmarcod*, which sets Latin and Semitic terms side-by-side as a 'solution à mi-chemin ... entre la romanisation et la latinisation.' For a dedication to κύριος γενναῖος Βαλμαρκως ὁ καὶ Μηγριν, whom H. considers in relation to the Roman concept of the divine *genius*, not yet included in the regional corpora or *SEG*, see our lemma no. 1496.

1496. **Berytos (area of: Dayr al-Qalaa). Dedication to Balmarkod *alias* Megrin, Imperial period.** Fragment of an altar, in private possession in Beirut but said to come from Dayr al-Qalaa. First described by C.Clermont-Ganneau, *Archives des missions scientifiques et littéraires*, ser. 3, 11

(1884) 107/108 no. 58. Ed.pr. J.H.Mordtmann, *MDAI(A)* 10 (1885) 168/169 no. 7, on the basis of a squeeze taken by the vice-consul J.Löytved (later Löytved-Hardegg); independently republished by C.Clermont-Ganneau, *Recueil d'archéologie orientale* 2 (Paris 1888) 94-96 (dr.), according to whom the stone was in the possession of Löytved at the time, based on 'plusieurs estampages et copies sent by L. and the latter's verification of 'certaines lectures douteuses;' cf. *CIL* III Suppl. 6668; *SEG* XLIX 1989 (2), LX 1672. Most recently A.R.Hošek, *RHR* 230 (2013) 201-207 (text of Clermont-Ganneau), observes, '[l]a langue sémitique comme possible langue de l'oralité qui semble affleurer dans l'épigraphie grecque est ici flagrante.' [We print a text of the inscription, not yet included in *SEG*, following Mordtmann, who apparently made use of an earlier squeeze in which more of the inscription was legible, Zellmann-Rohrer.]

Κυρίῳ γεν-
ναίῳ Βαλ-
μαρκωδι
τῷ καὶ Μη-
γριν κατὰ
κέλευσιν
θεοῦ Α-
ρεμθηι-
νου Μά-
ξιμος
εὐχαριστ-
ῶν ἀνέ-
θηκα

1. [Κ]υρίῳ [Γ]ε[ν-], ed.pr. [the majuscule transcription shows the lower leg of K and IEI for the second word, Zellmann-Rohrer] || 1/2. ed.pr. compares the Latin dedication *CIL* III Suppl. 6673, Gen- Do[- ? -] | Balmarco[di] [for the epithet γενναῖος in the region see now *SEG* LX 1672, Zellmann-Rohrer]; κύριος γενναῖος may be an echo of the Latin *genius* in a collocation related to 'des adresses divines invoquant des figures intermédiaires ou messagères,' ἄγγελοι, H. || 2/3. the element μαρκωδ- in the divine name has in general been referred to the Semitic root *rqd* (dance); C.-G. thinks of 'un nom de lieu, désignant l'endroit ou l'on danse' || 7-9. an ethnic adjective formed from a place-name such as Αρεμθη, ed.pr. (whose majuscule transcription shows the lower half of the hasta of I); Αρεμθηνου, 'le dieu de la ville de Αρεμθα,' C.-G. [the most likely explanation, cf. e.g. Αδρaηνος from Αδραα, Di Segni]; perhaps to be identified with Broummana, near Dayr al-Qalaa, J.Aliquot, *La vie religieuse au Liban* (Beirut 2010) 110, followed by H.

1497. **Berytos (territory). Grave epigram, Imperial period. Now in Jerusalem, Franciscan** Biblical School. *I.Syrie* 1854a; *GV* 412. A.Recio Veganzones, *SBF* 20 (1970) 127-137 (ph.) re-edits the text after autopsy, with fuller description of the monument. See also Merkelbach-Stauber, *SGO* IV 20/11/06 [ignoring R. V.]; briefly mentioned in Figueras, *Pagan Image* 21 (ph.) [erroneous citation of R. V.].

θάρσει· τέθνη-
κας γὰρ ἀπενθή-

ντ τοις ἐπὶ τέκνοις,
ζώουσαν προλι-
πὼν ἣν ἐπόθεις
ντ ἄλοχον

1498. **Chalkis. Unpublished inscriptions, Imperial period.** M.-O.Rousset in *Hommages Tate* 324 mentions the discovery of 'des tombeaux rupestres antiques, dont certains portaient des inscriptions ou des décors sculptés,' to be published by M.Bovagne and M.Rochette, and an inscribed basalt basin, perhaps 'une cuve à usage cultuel' of the 2nd cent. A.D., to be published by P.-L.Gatier, both in a forthcoming volume of the *Qinnasrin* series edited by R.

1499. **Chalkis. Christian building inscription, 550/1 A.D.** M.-O.Rousset in *Hommages Tate* 325 mentions an inscribed 'demi-linteau,' said to bear a similar inscription to those found at the west gate (*IGLS* II 348/349; *SEG* XLIV 1318/1319), and perhaps belonging to a second gate in the north-west sector of the late ancient city wall; no text, ph. of the stone in situ (upside-down); cf. D.Feissel, *BE* (2014) no. 501 [read from the ph., Zellmann-Rohrer].

ἐκτίσθη σὺν Θ[(ε)ῷ - - - - - - - - - - ca. 30 - - - - - - - - - -]
πόλεως ἐκ τῶν εὐσε[βῶν - - - - - - - - - - ca. 30 - - - - - - - - - -]
ἡμῶν δεσπότου Φ[λ(αουΐου) - - - - - - - - - - ca. 50 - - - - - - - - - -]
προνοίᾳ Λογγίν[ου - - - - - - - - - - ca. 50 - - - - - - - - - -]
καὶ Ἀναστασίου τρ[ῦ - - - - - - - - - - ca. 50 - - - - - - - - - -]
ἰλλουστρίου κ[αὶ - - - - - - - - - - ca. 50 - - - - - - - - - -]

1.2. Perhaps [ἐκ θεμελίων καὶ ἡ δυτικὴ πᾶσα πλευρὰ τῆς] | πόλεως? cf. [κ]αὶ ἡ δυτικὴ πᾶσα πλευρὰ ἐκ θεμελ[ίων | ...]ως in the corresponding place in *SEG* XLIV 1318 ([ἐπ]άλξε]ως, *IGLS*); the corresponding section of 1319 (end of L. 1) is entirely lost, restored by Feissel as [ἐκ θεμελίων] || 2. likely [φιλοτιμιῶν τοῦ γαληνοτάτου], from *SEG* XLIV 1318/1319 || 3. likely [Ἰουστινιανοῦ τοῦ αἰωνίου Αὐγούστου καὶ αὐτοκράτορος], from *SEG* XLIV 1318/1319 || 4. likely [τοῦ ἐνδοξ(οτάτου) καὶ πανευφήμου ἀπὸ ἐπάρχων ὑπάτων καὶ στρατηλάτου], from *SEG* XLIV 1318/1319 (abbreviated ὑπάτ(ων) and στρατηλάτ(ου) in the latter) || 5. likely [ἐνδοξ(οτάτου) ἀπὸ ὑπάτων], from *SEG* XLIV 1318/1319 || 5/6. cf. καὶ Ἰσιδώρου τ[ο]ῦ μεγαλοπρ(επεστάτου) ἰλλουστρίου καὶ μηχανικοῦ ἐν ἰνδ(ικτιῶνι) ιδ' τοῦ βξω' ἔτου[ς] in *SEG* XLIV 1318, but ἐργοδοτήσαντος Ἰσιδώρου τοῦ [- - - - - - ca. 25-30 - - - - - -] in 1319 (with full title and no date, or shortened title to accommodate the date?), Zellmann-Rohrer]

1500. **Cham (south-west of Heliopolis-Baalbek). Building inscription of temple of Merkourios, 172/3 A.D.** *IGR* III 1074. Ed.pr. C.Clermont-Ganneau, *Recueil d'archéologie orientale* 1 (Paris 1888) 22/23 no. 44 on the basis of a copy 'par un Anglais dont j'ignore le nom,' sent by J.Löytved (of which a negligible transcription of L. 2 had been published by M.M.Alouf, *Histoire de Baalbek*, 2nd ed. (Beirut 1896) 163; republished after autopsy in situ by R.Dussaud, F.Macler, *Voyage archéologique au Ṣafâ et dans le Djebel ed-Drûz* (Paris 1901) 210-214 no. 104 (dr.); cf. P.Perdrizet, *REA* 3

(1901) 264. *An.Ép.* (1902) 92; cf. *CIL* III Suppl. 14162 on the basis of a defective copy attributed to 'civis quidam Berytensis.' Re-edited by Y.Hajjar, *La triade d'Héliopolis-Baalbek* (Leiden 1977) 1:184-186 no. 168 (ph.) after autopsy, whose text we give below (not yet included in *SEG*; cf. *SEG* XXXVII 1456). Most recently A.R.Hošek, *RHR* 230 (2013) 197, with French tr., discusses the theonymic formula in which 'le théonyme latin est translittéré en grec et précède le nom de la communauté qu'il patronne.'

vacat Μερκουρίῳ δωμίνῳ vacat
κώμης Χαμωνος ἔτους δπυ'· Τίτος ἱερεὺς Ιαυδα· ἱεροτομίοι Βάσος Σααριτα κὲ Ουβεσο[ς]·
ἡ κώμη ἐπόησεν κὲ τὴν δαπάνην τῆς κώμης Βηλιαβος Σαφαρα ἔγραψεν· Φλάκ-
vacat κος ὁ τεχνίτης

1. Δωμίνῳ, D.-M.; βωμίνῳ, H. 2. ΔΠΥ, lapis; year 484 (Seleucid era) = 172/3 A.D. || Ιαυδα: 'vraisemblablement un nom juif pour Ιουδας,' H., following D.-M.; J.Halévy, *JA* (1901) 515/516, suggests that Ιαυδας is the genitive of a divine name governed by ἱερεύς, comparing the divinity Ιεουδ in Philo of Biblos [*FGrH* IIIc 790 F 3b], described as μονογενής, and hence ■ transliteration of Phoenician *yhyd* 'only (son)' [i.e. of the god El]; M.Lidzbarski, *Ephemeris für semitische Epigraphik* 1 (1902) 336, sees an Aramaic *khn' yḥyd'* in ἱερεὺς Ιαυδα [i.e. 'sole priest'] || ἱεροτομίοι: i.e. ἱεροταμίαι || l. καὶ || Ουβεσκ? ed.pr.; Ουβεσ(ος) first suggested by Perdrizet; 'transcrit, sous une forme insolite, le latin Vesius', H.; Lidzbarski *art.cit.* ibid. compares Aramaic *'byšw* || 3. l. καί || Σαφαρα: a name derived from Aramaic *spr*, 'scribe', H. [a derivation from *ṣpr'*, 'dawn' or 'bird,' or from the verbal root *špr*, 'be fair, beautiful,' is also possible, Zeilmann-Rohrer]; perhaps instead the title 'scribe' transliterated into Greek, ■ in ὁ τεχνίτης, D.-M., accepted by Lidzbarski || Φ(λ)άκκος (ΦΑΑΚ- lapis), ed.pr., D.-M.

1501. Emesene (area of: Tallat 'Azzū). Dedication to Azizos-Hermes, Imperial period. Basalt block found in 2006 'au pied du tell,' now lost. Edd.pr. J.-C.Decourt, P.Ghanimé-Marion, *Tempora. Annales d'histoire et d'archéologie* 20-21 (2011-2012) 71-78 (ph.), who identify the block as an altar; P.-L.Gatier, *BE* (2015) no. 697, remarks that the nominative suggests instead a socle for a statue. Reprinted in P.-L.Gatier, *An.Ép.* (2013) [2016] no. 1701: Αζιζος | θεὸς | Ἑρμῆς

Commentary on the unique equation of Azizos and Hermes, which contradicts that made by Julian, *On Helios the King*, informed by Iamblichos; it may have been a later addition, as the letters of L. 3 'sont plus hautes et plus larges ... et le tracé du *sigma* final est différent, plus angulaire, moins lunaire' (75 note 22), perhaps inspired by the role of Azizos/Azzizu as protector of caravan-commerce, or by his role in the countryside ■ protector and guide of herds, by association with the Morning Star.

1502-1503. Gabala. Lead weights, Imperial period. Two square lead weights found in excavations in 2008, now kept in the Antiquities Department of Jibla. Edd.pr. J.Aliquot, M.Badawi, *ZPE* 184 (2013) 202-204 (ph.); a third, bearing only 'un signe incisé en forme de carré coupé en deux parties égales par une haste' and corresponding to one half of a λίτρα on the local standard, is also mentioned. Considering the three weights together, the authors arrive at ■ range of 460-520 grams for the Gabalan λίτρα. Cf. P.-L.Gatier, *BE* (2013) no. 445.

1502: 202 no. 1 (ph.). Lead weight. '[E]n plomb carré, entouré d'une bordure saillante, muni d'un tenon,' the back blank; found on the 'tell de Msaitbé (Musaytba)' beside the ancient harbor. Edd.pr. comment on the ethnic adjective and on weights specific to individual cities. Reprinted in P.-L.Gatier, *An.Ép.* (2013) [2016] no. 1704.

λίτρας | Γαβαλιτικῆς | ὄγδοον

1503: 202 no. 2 (ph.). Lead weight. Similar form but smaller size; found in the same place: α'.

Corresponds to 1/16 of a λίτρα on the local standard, 'la lettre alpha, correspondant au chiffre 1, pourrait indiquer qu'il s'agit de la plus pétit dénomination de la série', edd.pr.

1504. Hauran (area of: Khirbat Gharz). Christian dedicatory mosaic inscription of the consul Nomos, fifth century A.D.? Mosaic inscription in red-brown letters on white ground within tabula ansata, continued by an additional bordered, one-word line below, found in a Byzantine church. Ed.pr. F.Alpi, in M.al-Maqdissi et al. (edd.), *Hauran V. La Syrie du Sud du Néolithique à l'Antiquité tardive* 2 (Beirut 2013) 191/192 (ph.), on the basis of a ph.; cf. D.Feissel, *BE* (2014) no. 523; J.-B.Yon, *An.Ép.* (2013) [2016] no. 1720.

προσφορὰ Νόμο[υ ἐνδοξοτ(άτου)] | vacat ὑπάτου

The dedicant Νόμος is perhaps to be identified with the consul of 445 (*PLRE* II s.v. 1), who may in turn figure in *IGLS* VIII.2 9929 and *IGLS* XVI.1 363, ed.pr.; the same man was honored with a golden statue at Caesarea: *CIIP* II 1260, Feissel.

1505. Heliopolis-Baalbek. Epitaph of Zenodoros, 1st cent. A.D. *IGLS* VI 2851. A.J.M.Kropp, *Images and Monuments of Near Eastern Dynasts* -- (see our lemma no. 1817) 205-208, discusses the architecture of the tomb on the basis of a drawing of the monument made by W.J.Bankes ca. 1818, which he republishes; it was re-printed by J.Dentzer-Feydy, *Topoi* 9 (1999) 537 no. 7.5 L (ph.), without discussion of the inscription [as already observed by J.Aliquot, *MUSJ* 56 (1999-2003) 254-257]. K. identifies fragments B and C of the text, and the entrance of the tomb; contra *IGLS*, the father of Ζηνόδωρος is to be identified with the tetrarch of Abilene attested in Luke 3:1.

1506. Heliopolis-Baalbek (area of: Suwaydiyah). Dedicatory epigram of Patrikios, 3rd/4th cent. A.D. *IGLS* VI 2886; *SEG* XXVI 1633; XLIX 2004; cf. LXI 1674; Merkelbach-Stauber, *SGO* IV 20/13/03. M.Raffa, *RFIC* 141 (2013) 361-372 (ph.), re-prints this inscription following the text of *IGLS*, rejecting the proposals of Peek and re-dating on stylistic grounds, in the course of proposing the Platonist philosopher Εὐδόξιος mentioned therein as a candidate for identification with the man to whom Porphyry dedicated his *Commentary on Ptolemy's* Harmonics. In L. 3 ἀλλά is printed without explanation in preference to ἀ̣λλά (*IGLS*) and ⟨ἀ⟩λλά (Mouterde, Chébab) ['la mosaïque présente une

sorte de *delta*,' *IGLS*; the ph. confirms AAA. The mosaic is now in the National Museum of Beirut and has been re-edited in J.-B.Yon, J.Aliquot, *Inscriptions grecques et latines du Musée national de Beyrouth* (Beirut 2016) no. 342, Zellmann-Rohrer].

1507. **Larissa (area of: Tall Huwayd). Christian mosaic building inscription and prayer, 568 A.D.** Mosaic inscription within tabula ansata, above a scene with animals; found in the church of St. George, now in the Ma'arat an-Nu'mān Museum. Ed.pr. P.Donceel-Voûte, *Les pavements des églises byzantines de Syrie et de Liban* (Louvain-la-Neuve 1988) 138 (ph.); **corrections by D.Feissel,** *BE* (1992) no. 634. Cited by D.Mazzoleni, *Acta XV Congressus* 2, 1597 (ph.), **in a discussion of the office of** περιοδευτής who reports the present location [we print the following text based on this ph., Zellmann-Rohrer]:

ἔτους θοω' με(νὶ) Ξανθικ(ῷ) ἰνδ(ικτιῶνος) α' ἐψεφώθι ἱ ἠκλεσ(ία) ταύτ-
η{ν} ἐν ζοῇ τῶ εἱπεμένου ἐπισκ(όπου) ἡμῶν Ἰουλιανοῦ (καὶ) περιεδευτ(οῦ)
ἐμὸν Θωμᾶ (καὶ) πρεσβυτέρου ἱμὸν Ζαχχεου (καὶ) διακ(όνων) Αψωβονιου
(καὶ) Ἰσακίου (καὶ) Ἰωάννου· κ(ύρι)ε ἀνάπαυσον Ἀλεξάνδρου (καὶ) Ιωαννιου ἀδελ-
φοὶ (καὶ) Συμεωνιου (καὶ) Χριστοφόρου· ἅγιε Γεώργι βοήθι τὸν καρποφορέ-
σαντα αὐτῶν Παύλου τοῦ (καὶ) Λεμνονίου (καὶ) Ἀλεξάνδρου υἱὸς αὐ(τ)οῦ
καὶ Μαρία γαμέτη αὐτοῦ· συνκρώτησον κ(ύρι)ε ἀμήν· κ(ύρι)ε Ἰ(η)σ(οῦ) Χ(ριστ)ὲ βοήθι τὸν
δοῦλόν σου Στέφανον κ(αὶ) Ἰωάνην· Ἰεσ(οῦ) Χ(ριστ)ὲ βοήθι τὸν κόσμ(ον)

Abbreviations marked by stigma or supralinear point || 1. με(νὸς) Ξαντικο(ῦ), ed.pr. || ἠκλεσίαν, ed.pr. || 2. εἱπεμένου: 'toujours en place,' ed.pr., referring to ἐπιμένειν [perhaps for ἠ(γα)πημένου, 'beloved' (ἀγαπάω), Zellmann-Rohrer; or ἐφιεμένου in the sense of 'commanding,' cf. the common ὁ δεσπότης ἡμῶν, Di Segni] || 3. l. ἡμῶν (the second read as ἡμῶν by ed.pr.) || 6. αὐτῶν: i.e. 'the donor of these things,' Di Segni; αὑτῶν, ed.pr. || Παύλου τοῦ (καὶ) Λεμνονίου: 'dissimilation pour Memnonios?' Feissel [cf. Λιμναῖος? Zellmann-Rohrer] || ΑΥΙΟΥ mosaic || 7. συνκροτῆσον, ed.pr. || 8. ἰωανην: ι: mosaic || κόσμ(ον), Feissel; κοσμ(ήτορα), ed.pr.

1508. **Palmyra. Aramaic inscriptions.** J.-B.Yon, *Studia Palmyrenskie* 12 (2013) presents a catalogue of Aramaic inscriptions published since *PAT* (cf. *SEG* XLVI 1789); **all of the bilingual Greek-Aramaic addenda have already been included in** *IGLS* XVII.1 (cf. *SEG* LXII 1608). Cf. P.-L.Gatier, *BE* (2014) no. 510; J.-B.Yon, *An.Ép.* (2013) [2016] no. 1702.

1509. **Palmyra. Civic administration and the career of Odainathos.** L.Bortolussi, *RSA* 43 (2013) 223-241, makes use of numerous Greek and Aramaic inscriptions, **primarily** honorary dedications, relevant to these topics in a study of Palmyra as a Roman *colonia*. **Particular** focus falls on the use of the terms στρατηγός and ἀγορανόμος and their Aramaic **equivalents,** and on the increasingly prominent role of the βουλή in civic and commercial life, **with the decline of** initiative by individuals. B. argues for ■ close connection between the συνοδάρχαι, the ἀρχέμποροι, and the βουλή in the organization of caravans. The *nomen* Σεπτίμιος, restricted to **members of the** family of

Ὀδαίναθος and perhaps derived from an ancestor who gained Roman citizenship under Septimius Severus after military service as an auxiliary, was substituted for the usual Ἰούλιος Αὐρήλιος by Odainathos and his family and associates 'per mettere in risalto il proprio nome palmireno ... insieme al *nomen* imperiale,' and granted as an honorary e.g. to Σεπτίμιος Ουορωδης [cited from *Inv.Palm.*; we convert to the more recent corpus of J.-B.Yon: *IGLS* XVII.1.63, 64, 67]. Odainathos' titles ἐξάρχων, λαμπρότατος συγκλητικός, and ὑπατικός are compared with the contemporary case of Aelius Septimius Abgar, dynast of Edessa, whose claim to hold ■ ὑπατεία should be understood to apply only in a local civic context. Cf. M.Vavasorri, *An.Ép.* (2013) [2016] no. 1703.

1510. **Palmyra. Community and Identity, Imperial period.** A.M.Smith, *Roman Palmyra. Identity, Community, and State Formation* (Oxford 2013), devotes a detailed monograph to this topic, drawing on many inscriptions, primarily in Aramaic (from *PAT*; no epigraphic index). We single out the Greek and bilingual Greek-Aramaic inscriptions of greatest importance to the study (converting references to the most recent corpus): on the role of kinship and tribes in the construction of identity, for ἐγγενής indicating shared descent in a tribal context, e.g. *IGLS* XVII.1.114-116 at 40, with tables 2.1 and 2.2 and the accompanying discussion (42-45) on the primarily Aramaic expressions of tribal affiliation, including the φυλὴ Κλαυδιάς, the φυλὴ Μαγερηνων, οἱ ἐγ γένους Ζαβδιβωλειων, the Μαθθαβωλιοι, the Γαδδειβωλιοι, and the Αγρουδηνοι; the presence of φυλή in the Greek portion of bilingual texts is a safe indicator of tribal affiliation; *IGLS* XVII.1.17/18, for the equation of *gbl* with δῆμος and πόλις (56-58), the latter adduced again at 62 (ph.) to illustrate the importance of the Temple of Bel as 'center for common worship'; for Palmyra's role as an economic center at a regional level, the Tariff (*PAT* 259; cf. our lemma no. 1511) at 69-74, particularly for management of natural resources; *IGLS* XVII.1.257 for the recognition of matrilineal descent groups in Palmyrene society (97); *IGLS* XVII.1.56, 59, 143, 256 for 'voluntary associations' (109/110); *IGLS* XVII.1.67 for the relation between the office of symposiarch and the priesthood of Bel (114/115); in a discussion (117-119) of expressions of reciprocal personal relationships in public inscriptions: φίλος (*IGLS* XVII.1.29, 63, 65, 199, 202, 248, 256), φίλος and προστάτης (*IGLS* XVII.1.66, 68/69), πάτρων (*IGLS* XVII.1.58), εὐεργέτης (*IGLS* XVII.1.255), and σωτήρ (*IGLS* XVII.1.254); *IGLS* XVII.1.149, 222, 307 on the 'four tribes of the city', stressing the lack of conclusive evidence, in the organization of these tribes with respect to sanctuaries, for a displacement of kinship associations in the construction of identity (133-137); *I.Portes* 103 (cf. *SEG* LI 2151) for the negotiation of Palmyrene identity by its citizens abroad (162/163).

1511. **Palmyra. Tax law, 137 A.D.** *PAT* 259; *SEG* LXII 1609*; cf. LV 1643. K.Jakubiak, *Zeitschrift für Orient-Archäologie* 6 (2013) 147, reports the discovery, in excavations in 2010/11, of the temple of Rabâsîrê, mentioned in this inscription ■ the place of erection of the original (L. 11, ἱεροῦ λεγομένου Ραβασειρη, Aramaic L. 10 *hykl' dy rb'syr'*).

M.Gawlikowski, *Studia Palmyrenskie* 12 (2013) 87-96, presents documentation on the discovery of the inscription by the Russian explorer Semyon Semyonovič Abamelek-Lazarev, with similar preliminary information on the re-discovery of its find-spot as reported in *SEG* LXII 1610.

J.C.Meyer, *Studia Palmyrenskie* 12 (2013) 274/275, adduces the text as evidence for the economic integration of Palmyrene villages with the city itself, specifically the tax-free import of foodstuffs.

1512. **Palmyra. Inscribed entablature? Imperial period.** Stone block from an entablature or console found in secondary use in the 'Bâtiment à Péristyle' recently excavated in the southwest quarter of the city. M.T.Grassi, W.Al-As'ad, *Studia Palmyrenskie* 12 (2013) 119 (ph.), mention this inscription, in which the term ἐπιμελητής occurs [from the ph., [- ? -]μελητ[- ? -] followed by another illegible line, Zellmann-Rohrer], to be published by G.Rocca; and nearby an altar with a Palmyrene dedication inscription to the Anonymous God, both perhaps associated with the Spring of Efqa.

1513. **Palmyra. Christian graffito, Byzantine period.** Found in the south adyton of the temple of Bel, probably contemporary with the use of the space as the chancel of a church. Ed.pr. E.Jastrzębowska, *Studia Palmyrenskie* 12 (2013) 179 (ph.): cross NAH.

1514. **Palmyra. Amphora stamps**, Hellenistic/Imperial period. Edd.pr. F.Laubenheimer, C.Römer-Strehl, in A.Schmidt-Colinet, W.Al-As'ad (edd.), *Palmyras Reichtum durch weltweiten Handel. Archäologische Untersuchungen im Bereich der hellenistischen Stadt* II (Vienna 2013) 106/107 (ph.), offer four texts (majuscules) discovered in the joint Syrian-German-Austrian excavations in 1997-2010; three are Rhodian (mid 3rd cent. – mid 2nd cent. B.C.), no new names; fabricant Δαμοκράτης (no. 1), eponyms Ἀθανόδοτος (no. 2) and Ξενοφάνης, Ξενόφαντος, or Ξενοφῶν (no. 3); no. 4, from a context dated to the 1st/2nd cent. A.D., bears the enigmatic 'zwei Abdrücke in Form eines griechischen Lambda' [the same object is included in a section on 'Dipinti und Graffiti' by A.Schmidt-Colinet, ibid. 251 as 'Stempel' no. 10].

1515. **Palmyra. Pottery dipinto, Hellenistic.** Red ink on unidentified ceramic fragment, found in the same excavations as our lemma no. 1514. Ed.pr. A.Schmidt-Colinet, in A.Schmidt-Colinet, W.Al-As'ad (edd.), *Palmyras Reichtum durch weltweiten Handel. Archäologische Untersuchungen im Bereich der hellenistischen Stadt* II (Vienna 2013) 250 (ph.), 'palmyrenisch *B* oder griechisch Π.'

1516. **Sidon.** Epigram in honor of Diotimos, ca. 220 B.C. *I.Syrie* 1866a; *SEG* XIV 826; Merkelbach-Stauber, *SGO* IV 20/14/01. C.Bonnet, in J.Rüpke (ed.), *The Individual in the Religions of the Ancient Mediterranean* (Oxford 2013) 50-52, adduces this inscription in English translation as the composition of a 'deeply Hellenized local poet' engaged in a 'sophisticated strategy of communication' of Greek and Phoenician identity. The term Ἀγηνορίδης 'underline[s] the crucial Phoenician contribution to Greek culture' and 'advertise[s] a hybrid sense of belonging without resisting Hellenism.'

1517. **Sidon (?). Grave epigram of Dionysios, 2nd cent. A.D.?** *SEG* VII 266. The stone is now in the Museum of Fine Arts, Boston (acc. 2010.39), cf. *The Museum Year* (2010) (http://www.mfa.org/annual-report-2010/acquisitions.php) a good color ph. is available through the Museum's online catalogue [at the end of L. 5, and below L. 7, two hederae, omitted by *SEG*; a new line, L. 7, should be begun after Μοιρῶν, Zellmann-Rohrer (via autopsy)].

1518. **Tyre. Corpus of inscriptions.** *I.Tyr* II; *SEG* LVI 1877. For a review of the volume see F.Alpi, *Tempora. Annales d'histoire et d'archéologie* 20/21 (2011/2012) 55-69; for a new reading, our lemma no. 1521, and for an ineditum, lemma no. 1520.

1519. **Tyre. Inscriptions from the site of the hippodrome.** H.Kahwagi-Janho, *L'hippodrome romain de Tyr* 39-52, presents a catalogue of the inscriptions from the hippodrome and its site before its construction (French translation) and brief comments on their historical significance for the structure and its urban context (some with ph.): *I.Tyr.* I 1, 69, 198, 200; *I.Tyr* II 127, 128, 130-135; no new readings [παραδός at 49 no. 11 is surely a misprint for παραδό(ξου) of ed.pr., *I.Tyr* II 137]; that at 48 no. 8 is identified as *I.Tyr.* II 135, said by ed.pr. to be lost; for inedita see our lemmata nos. 1526-1529.

1520. **Tyre. Honorary inscription for Stateilios Septimios Pausanias, Imperial period.** Fragment of a statue base in the form of a hexagonal cippus of pinkish limestone, mutilated by re-use; seen in the neighborhood of the Church of the Annunciation and said to have been unearthed during the bombings of 2006. Ed.pr. F.Alpi, *Tempora. Annales d'histoire et d'archéologie* 20/21 (2011/12) 67-69 (ph.). P.-L.Gatier, *BE* (2015) no. 703, after autopsy, proposes a reading in L. 6. Reprinted in P.-L.Gatier, *An.Ép.* (2013) [2016] no. 1705.

[- - ca. 5-10 - -]
βουλῆς
Στατείλιον
4 Σεπτίμιον
Παυσανίαν
ῥήτορα
[Ὀκ]τάουϊο[ς]
- - - - - - - - - - -

1. [δόγματι] or [ψηφίσματι] || 3-5. the elements of the name of the honorand, otherwise unknown, are attested individually at Tyre || 6 ῥήτορα, Gatier; the possibility was rejected by ed.pr., who read the second-last letter as I, in favor of 'un qualificatif ethnique ou topographique (?),' perhaps abbreviated with a following 'tilde d'abbreviation.'

1521. **Tyre. Building inscription for a water-clock, Imperial period.** *I.Tyr* II 72. F.Alpi, *Tempora. Annales d'histoire et d'archéologie* 20/21 (2011/12) 62/63 (ph. of squeeze), in a review of ed.pr., adduces the description of a water-clock by Prokopios of Gaza (ed. H.Diels, *Über die von Prokop beschriebene Kunstuhr von Gaza* [Berlin 1917]), called a work of τέχνη (as restored in L. 3 of the Tyrian inscription) and including an automated figure of Herakles, popular also at Tyre, who struck a gong with his club to announce the hour; supposing a similar architecture in the Tyrian

clock, A. proposes to restore in LL. 4/5 [πλη]|γήν, the same noun used by Prokopios for "le coup' que frappe Héraklès sur le gong.' The clock may have been connected with the cisterns supplying the city's Roman baths.

P.-L.Gatier, *BE* (2015) no. 703, rejects the interpretation of A. in favor of 'un legs par testament, [διατα]γήν, ou ... une dédicace faite [κατ' ἐπιτα]γήν.'

1522. Tyre. **Epitaph of Alexandros, Byzantine period.** *I.Tyr* I 213. H.Okuyama, in T.Izumi (ed.), *Fenikia. Karutago kara mita kodai no azuma chichūkai* (Kyoto 2013) A2-18 (in Japanese), after autopsy in 2009/2010, reads a similar inscription as *I.Tyr* I 214 and 215, where ed.pr. had read only a single Δ: σορία Ἀλεξάνδρου ἔξ

1523. **Tyre. Christian epitaph of Ioulianos and Prokopia, Byzantine period.** *I.Tyr* II 157. H.Okuyama, in *Fenikia* -- (see our lemma no. 1522) A2-19 (ph. of squeeze) (in Japanese), after autopsy in 2009/2010, publishes a further inscription (B) said to be on the north side of the lid of this sarcophagus; no further details on its relation to the partially effaced inscription published by ed.pr. from 'le petit côté nord de la cuve' (A) [perhaps this is the 'nouvelle inscription' added 'par-dessus ... en incisions aiguës' mentioned but not printed there; a case of re-use?, Zellmann-Rohrer].

A: cross rasura [- - - ca. 10 - - -]ΟΥ κηπουροῦ
μνῆμα

B: cross σορὶν Ἰουλ[ι]ανοῦ
νομικοῦ κ[αὶ] Προ-
κοπίας ἀ[δελ]φ[ῆς]

1524. **Tyre. Christian epitaph of Palas, Byzantine period.** *I.Tyr* II 154. H.Okuyama, in *Fenikia* -- (see our lemma no. 1522) A2-18 (in Japanese), after autopsy in 2009/10, reads διαφήρ[ω]τα for ed.pr. διαφέρ[ω]τα and π[ο]ροφυροπολίσα[ς] for π[ο]ροφυροπολίσας [from the ph. in ed.pr. the final cross follows the final letter directly, so better π[ο]ροφυροπολίσα(ς), Zellmann-Rohrer].

1525. **Tyre. Christian epitaph of Romanos and Christina, Byzantine period.** *I.Tyr* I 154. H.Okuyama, in *Fenikia* -- (see our lemma no. 1522) A2-19 (ph. of squeeze) (in Japanese), after autopsy in 2009/2010, publishes a further inscription (B) from the west-facing gable of the lid of this sarcophagus (that published in *I.Tyr* is on the east-facing gable [A]).

A: σορίν

B: cross
cross σορὶν Ῥωμανοῦ cross
καὶ Χριστίνας

1526. **Tyre. Christian epitaph, Byzantine period.** Limestone sarcophagus inscribed on the south-facing side of the cover, found to the north of the monumental stairway east of the hippodrome. Ed.pr. H.Kahwagi-Janho, *L'hippodrome romain de Tyr* 42 no. 2: Πισ- cross τῶν

With parallels from *I.Tyr* I/II for the Πιστοί [see most recently J.-B.Yon, J.Aliquot, *Inscriptions grecques et latines du Musée national de Beyrouth* (Beirut 2016) no. 315, Zellmann-Rohrer].

1527. **Tyre. Topos inscription? Byzantine period.** Gray marble column with an inscription in a single line at the foot 'entièrement martelée;' found on the east side of the hippodrome. Ed.pr. H.Kahwagi-Janho, *L'hippodrome romain de Tyr* 46 no. 6 (ph.) [the ph. shows space for perhaps 5-10 letters; for a partially effaced τόπος inscription see *I.Tyr* II 134, also from the vicinity of the hippodrome, Zellmann-Rohrer].

1528. **Tyre. Christian acclamation? Byzantine period.** Graffito on the foot of a column, found on the east side of the hippodrome near the *carceres*. Ed.pr. H.Kahwagi-Janho, *L'hippodrome romain de Tyr* 44 no. 2 (ph.), who refers to proposals of P.-L.Gatier [we read L. 1 from the ph.; L. 2, barely legible, may be in a second hand, Zellmann-Rohrer]:

[- ? -]. vac. ΚΑ ἡ ἐνκένισι(ς)
[- ? -]ΑΤΟΜΑΣ

The ph. shows a greenish rectangular stripe over the inscribed area, unclear whether ancient or modern] || 1. [...] καὶ ἡ ἐνκένισι(ς) 'peut désigner la consécration ou l'inauguration d'une église ou bien la fête juive de Mannukah' [apparently Hannukah is meant; ἐνκένισι(ς) for ἐγκαίνισις, consistent with the former option or with the restoration of a secular building, before which perhaps [νι-] vac. cross vac. κᾷ or [ν]ι- vac. κᾷ as an acclamation, cf. *SEG* XX 374a, νικᾷ ἡ πίστις τῶν Χριστιανῶν, Zellmann-Rohrer] || [2. perhaps [τῆς κατ]ατομ(ῆ)ς, a part of a theater building?, Di Segni].

1529. **Tyre. Incerta, Byzantine period.** H.Kahwagi-Janho, *L'hippodrome romain de Tyr* 48 no. 10 (ph.), notes a Corinthian capital with an inscription 'en deux lettres' [from ph. IA can be read, Zellmann-Rohrer]; and at 49 no. 2, a dipinto on the crowning of the arcade added 'entre les piles 11° et 12 of the aqueduct, of [at least?] three lines, from which survive only A in L. 1 and E in L. 3.

1530-1532. **Tyre (area of: Burj aš-Šemali). Epitaphs, 196/7 A.D.** Ed.pr. N.Yōichi, in *Fenikia* -- (see our lemma no. 1522) 183-190, describes the decipherment and conservation of wall dipinti and a floor mosaic (dated on the era of Tyre) in the central chamber of a rock-cut tomb (T.01), excavated in 2009-2011.

1530: 185 (ph.) (majuscules). **Topos dipinti.** Four dipinti on the plastered walls; iron nails had been driven into the wall on either side of each dipinto, all of which give the same word: τόπος. The nails were perhaps used to attach a 'name plate' with the personal names of

individuals whose remains were placed in each τόπος [for the terminology cf. *I.Tyr* I pp. 141/142, Zellmann-Rohrer].

1531: 185 (ph.) (majuscules). **Epitaph of Lysis. Dipinto on the south wall.**

χαῖρε, Λῦσις· πάντες θνητοί

[Read from the ph.: puncti at mid-line after χαῖρε and Λῦσις; for the formula cf. *I.Pal.Tertia* Ia 148 Zellmann-Rohrer.]

1532: 185 (ph.) (majuscules). **Funerary mosaic inscription. In the floor of the chamber.**

θά(ρσει· οὐδε)ὶς ἀθάνατος
vacat βκτʹ vacat

1. θαις mosaic || 2 βκτʹ: era of Tyre [for another floor-mosaic providing the date in a columbarium tomb from Tyre see *I.Tyr* I 69, Zellmann-Rohrer].

1533. Zenobia. Christian graffito? on vessel, Byzantine period. Ceramic jug inscribed (or painted?) **on the body to the left of the handle. Mentioned by N.Haidar Vela, D.Pieri in *Hommages Tate*** 140 no. 5 (dr.) [read from dr., Zellmann-Rohrer]: rho-headed staurogram K

PALAESTINA

1534. Palaestina. Corpus of inscriptions. *SEG* LX 1720; LXI 1423. W.Eck, *Rationes rerum. Rivista di filologia e storia antica* 1 (2013) 17-38, offers methodological reflections on the constitution of the *CIIP* (cf. *SEG* LX 1720, LXI 1423), with particular focus on volumes I-III, and including information on planned future volumes covering Judaea/Idumaea (IV), the Negev (V), Galilaea (VI), Samaria (VII), Golan (VIII), and milestones (IX); work on VII and VIII is currently postponed. Cf. P.-L.Gatier, *BE* (2013) no. 457.

1535. Palaestina. Jewish onomastics, 1st cent. B.C. - **1st cent.** A.D. R.Hachlili, in J.H.Charlesworth (ed.), *The Tomb of Jesus and His Family? Exploring Ancient Jewish Tombs near Jerusalem's Walls* (Grand Rapids, MI 2013) 125-149, provides general comments on Jewish naming practices in this period, drawing on numerous inscribed ossuaries in Aramaic and Greek, as context for the Talpiot tomb (see our lemma no. 1562).

1536. Palaestina. Christian inscriptions in monasteries, early Islamic period. I.Taxel, in P.R.Preston, K.Schörle (edd.), *Mobility, Transition and Change in Prehistory and Classical Antiquity. Proceedings of the Graduate Archaeology Organisation Conference on the Fourth and Fifth of April 2008 at Hertford College, Oxford, UK* (Oxford 2013) 145-154, cites the mosaic and other inscriptions from the following sites in a re-evaluation of the abandonment of monasteries in the region during this period [we convert references to *SEG*]: Beth Hashitta (*SEG* XX 460; T. cites a re-dating by V.Sussman, *SBF* 54 [2004] 365 to the 6th/7th cent.), Mevo Modi'im (*SEG* XLVIII 1892), Khirbat al-Shubeika (*SEG* LII 1666-1668); Ramot (*SEG* XL 1481) (ph.), Ḥorbat Ḥani (see our lemma no. 1570) (ph.); 'Ain al-Jadida (*SEG* VIII 232). The Islamic conquest did not lead directly or immediately to this phenomenon, which did not progress significantly until the 9th cent.

1537. Palaestina. Nilotic scenes. T.Michaeli, in *Lieux de mémoire* 109-138, surveys 11 instances of these scenes in wall paintings and mosaics surviving in modern Israel, focusing primarily on iconography; those accompanied by Greek label-inscriptions are: at 120/121, from Skythopolis (Beth Shean) (see our lemma no. 1591); at 125-127, a public building at Sepphoris (*SEG* XLI 1546); at 127, a Byzantine church at Haditha (*MPI* no. 86), a walled city inscribed Ἔγυπτος; 127-129, Tabga ('En Sheva), Church of the Multiplication of the Loaves and Fishes, fragmentary Nilometer (εʹ to ιʹ), A.M.Schneider, *Church of the Multiplying of the Loaves and Fishes* (London 1937) 54-66 [cf. now Madden, *Corpus* 146 no. 216]. Also included at 112-114 is the so-called 'animal frieze' in the tomb of Apollophanes at Marisa, chamber D, J.P.Peters and H.Thiersch, *Painted Tombs in the Necropolis of Marissa* (London 1905) 23-28, of the 3rd/2nd cent. B.C. [in place of the reference at 113 to 'the human-faced lion accompanied by an inscription naming it HOMOKENTAUR' (by conflation with the Palestrina mosaic? cf. *SEG* XLV 1452c), we refer readers to the discussion of edd.pr. at 28 and P.G.P.Meyboom, *The Nile Mosaic of Palestrina* (Leiden 1995) 45, 285n19; more recently D.M.Jacobson, *The Hellenistic Paintings of Marisa* (Leeds 2007) 35, proposes μαρτιχόρας (cf. *SEG* LVII 1839 [15]), which suits the animal but plainly will not fit the traces without loss of text at left; from the ph. of edd.pr. and Jacobsen, at most H....Σ may be read (the last letter perhaps also Ξ, cf. addenda in ed.pr. p. 2), Zellmann-Rohrer].

1538. Palaestina (and Arabia). Religion: evidence for pagan cult. P.Figueras, *Pagan Image*, gathers archaeological evidence for 'paganism' [extremely broadly defined] in the region, arranged by site in alphabetical order, including many inscriptions, generally in English translation or paraphrase, and occasionally illustrated with ph. [often cited inaccurately, at second hand, or in out-of-date editions, and giving tenuous, if any, evidence for non-Judaeo-Christian cult]; accompanied by an 'explanatory index of subjects.' [The book may interest epigraphists in that it collects a large and diverse assemblage of inscriptions, some poorly known or unpublished, but the flawed references are a serious impediment to its use; principally through the efforts of L.Di Segni we offer the following concordance of the most important of the texts, by page number, with *SEG* and standard regional corpora. Texts not yet included in either of the latter are treated in separate lemmata as indicated below.]

Askalon: dedication of an Askalonite to Ζεύς and Ασταρτη Παλαιστινή (18): *I.Délos* 2305.
Berosaba-Beer Sheba, inscription found near a Roman well (20): see our lemma no. 1544; inscription mentioning Antipater: *SEG* VIII 281, cf. Robert, *Hellenica* IV, 67 [far from being Roman, as F.

states, it is dated ca. 522 A.D. through the identification of Antipater with a known *dux Palaestinae*: see A.Alt, *ZDPV* 50 (1927) 173-175; *PLRE* 2:106, Antipater II]; epitaph of Georgios: see our lemma no. 1545; Hermes inscription: see our lemma no. 1543.

Caesarea: inscriptions of the Tiberieum (Latin: *CIIP* II 1277) and Hadrianeum (*CIIP* II 1262) (37/38) [neither refers definitely to a temple: the Tiberieum was a lighthouse in the harbor, and the function of the Hadrianeum is unclear (see *CIIP* II pp. 28, 202/203): it may have been a civil building]; Greek-Samaritan amulet (38): *CIIP* II 1685.

Caesarea Panias (area of: Har Senaim): altar (73 [ph.]): *SEG* XLII 1408, *IGLS* XI A 2.

Dora (Tel Dor): Hellenistic weight from Tyre (45/46): *CIIP* II 2132.

Elusa: dedication to Zeus Hypsistos (54): *SEG* XLIII 1053.

Gadara: dedication of a Gadarene to Artemis on Delos (61): *I.Délos* 2377; the 'priestess of Tyche': see our lemma no. 1554; dedication to Horned Zeus: *SEG* LII 1627.

Gaza: grave epigram (62) [erroneous citation of ed.pr.]: *SEG* VIII 269; Gaza (area of: Kissufim), mosaic inscriptions (95/96 [ph.]): *SEG* XXXIV 1472; Gaza (area of: Or Haner): epitaph (115): *CIIP* III 2437.

Gazara-Gezer, pillar with offering to Herakles (71): see our lemma no. 1549.

Gerasa: numerous inscriptions (65-68), cited from the unpublished dissertation of N.Riedl, *Gottheiten und Kulte in der Dekapolis* (Berlin 2005), for the following divinities: Ἄμμων, according to F., θεὸς πατρῷος: *I.Gerasa* 23 [not necessarily Ammon; possibly the θεὸς Ἀραβικός of *I.Gerasa* 19-22]; Ἀπόλλων: *I.Gerasa* 38, *SEG* XXXVIII 1652, 1654; Ἄρτεμις: *I.Gerasa* 27 (πατρῴα), 28, 32, 43, 50, 62, *SEG* XXXVIII 1652 (οὐρανία); Diana: *I.Gerasa* 30/31; Δικαιοσύνη: *I.Gerasa* 53; Διόνυσος: *I.Gerasa* 192; Ζεύς: *I.Gerasa* 2-7; Ζεὺς ἄγγελος: *SEG* XXXII 1539; Ζεὺς ἅγιος Βεελβωσωρος and Ἥλιος Αμεραθος: *OGIS* 620, Y.Meimaris, *Chronological Systems in Roman-Byzantine Palestine and Arabia. The Evidence of the Dated Greek Inscriptions* (Athens 1992) 113 no. 89 (dated 98/99 A.D.), cf. *SEG* XLV 1991; Ζεὺς Ἥλιος Σάραπις: *I.Gerasa* 15/16; Ζεὺς Ποσειδῶν: *I.Gerasa* 39; Ζεὺς Σωτήρ: *I.Gerasa* 13, 39, *SEG* XXXIX 1656; Ἥρα: *I.Gerasa* 17; Ἥλιος παντεπόπτης: *SEG* VII 839; θεὰ Οὐρανία: *I.Gerasa* 24, 26; θεὸς Ἀραβικός: *I.Gerasa* 19-22; Ἶσις and Νεωτέρα: *I.Gerasa* 15; Καιρός: *SEG* XXXVIII 1652; Κόρη: *SEG* XXXVIII 1652; Κρόνος: *I.Gerasa* 26; Λευκοθέα: *SEG* XXXII 1538; Νέμεσις: *I.Gerasa* 40; Πακειδας: *I.Gerasa* 17/18. We note also the bilingual Greek-Nabataean dedication inscription perhaps on behalf of a king, *I.Gerasa* 1, and the Mosaic of Muses and Poets (ph.), *I.Gerasa* 240.

Gerrha (North Sinai): dedication possibly to Zeus Kasios (71): *IGR* I 1109 [for text, commentary and bibliography see H.Verreth, *The Northern Sinai from the 7th Century BC till the 7th Century AD. A Guide to the Sources* (Leuven 2006) 1:582, cf. *SEG* LVI 2011; V. allows at most a (θεὸς) Πηλούσιος].

Gischala: two amulets (72): see our lemmata nos. 1550-1551.

Golan (area of: Ṣūrmān): epitaph (71): *SEG* XLVI 1995 (1).

Hammath Gader: epigram of Eudokia (56): *SEG* XXXII 1502, XLVII 2028.

Hammath Tiberias: synagogue (72/73): *SEG* XX 453, XXXIII 1297-1299.

Hippos (area of: En Gev): dedication to Δουσαρης (48/49 [ph.], 77): *SEG* XXXI 1404.

Jerusalem, Aceldama necropolis (85/86): *CIIP* I.1.292-294, 301 (Eros) and 297 (Megiste the priestess); marble foot dedicated by Pompeia Lucilia: CIIP I.2.709; En Karem, Church of St. John, acclamation to 'martyrs of god:' *CIIP* I.2.849; caption Γῆ on mosaic medallion: *CIIP* I.2.731.

Kefar Yasif: dedication to Αδαδος and Αταργατεις (90, 129): *SEG* XVIII 622.

Khirbat at-Tannur: altar (93/94 [ph.]): *IGLS* XXI.4.95 (cf. our lemma no. 1623).

Khisfin [Ḥisfin]: building inscription (95): see our lemma no. 1552.

Khueinat: two stelai from the Byzantine necropolis of Ostrakine (95 [ph.]) [the modern toponym is better spelled el-Huweinat]: *SEG* XXVIII 1465 (LIX 1880) and 1466 [for a new corpusculum of epitaphs from the same necropolis, see *SEG* LIX 1873-1882].

Mampsis: seal impressions (100): see our lemmata nos. 1572-1577.

Marisa (103): letter of Seleukos IV to Heliodoros (ph.): *SEG* LVII 1838, LX 1723 (cf. our lemma no. 1571); frescoed tombs (ph.): J.P.Peters, H.Thiersch, *Painted Tombs in the Necropolis of Marissa* (London 1905) 36-60 (ph.) [and our lemma no. 1537; for more epitaphs from the Hellenistic necropolis: *SEG* VIII 247-259, XXXIV 1477-1502]; imprecations on limestone tablets: *SEG* VIII 245/246, XX 475.

Marwa (near Irbid, Jordan): epitaph (105 [ph.]): *SEG* XLIV 1408.

Maṣuba: amulet (106 [ph.]): *SEG* XLIII 1067.

Madaba (97-100): mosaic of Achilles and Patroklos [not 'Proclos'] (ph.): *IGLS* XXI.2.126; mosaic in fig. 534: *IGLS* XXI.2.127; fig. 535: *IGLS* XXI.2.125; fig. 537: *IGLS* XXI.2.128b/c; fig. 540: *IGLS* XXI.2.128a; fig. 542: *IGLS* XXI.2.128b; fig. 543: *IGLS* XXI.2.128c; fig. 544: *IGLS* XXI.2.142.

Meṣad Tamar [possibly the ancient Thamara; F. gives an erroneous Arabic name and map coordinates]: acclamations (108): see our lemma no. 1578.

Mt. Gerizim: dedication of sundial (69/70): see our lemma no. 1579; dedications to Zeus Olympios (ibid.): see our lemmata nos. 1580-1581.

Mt. Hermon: ritual prescription (75): *IGLS* XI 40.

Mt. Karmel: dedication to Zeus Heliopolites (41): *An.Ép.* (1952) 206; *SEG* XIV 832.

Mt. Nebo: mosaic inscription of Thomas the deacon (52/53 [ph.]): *SEG* XL 1535 bis (cf. XLVIII 1919 for re-edition by L.Di Segni); mosaic with representation of Γῆ (ibid. [ph.]): *IGLS* XXI.2.108.

Neapolis: mosaic (110 [ph.]): *SEG* XXIX 1612.

Oboda (113): commemorations (ph.): *SEG* XXVIII 1381, 1383; burial cave (En-Nusra) (ph.): *SEG* XXVIII 1390 (LVII 1822), 1391/1392.

Paneas (117): dedication to Pan (ph.): *I.Syrie* 1892, Merkelbach-Stauber, *SGO* IV 20/16/01 B; to Echo: *I.Syrie* 1894; for the welfare of the emperor: *I.Syrie* 1893, *IGR* III 1109.

Pella (119): dedication to θεὸς οὐράνιος Ἀράβιος: *SEG* XLI 1567.

Petra (121): dedication to Atargatis [perhaps Nabataean, we can locate no such Greek inscription]; mosaic inscriptions, figs. 716-718: *SEG* XLIII 1096, XLIV 1412, XLV 2025.

Philadelphia (Amman) (126/127): dedication to the Nymphs and Muses: *IGLS* XXI.2.12; Helios in the [so-called] temple of Herakles: see our lemma no. 1629; mention of Tyche: *SEG* XXXVII 1618; Philadelphia (area of: ar-Rajib): dedication of a columbarium to Demeter (128): *SEG* XXXVII 1538, XXXIX 1673.

Philippopolis (129): *SEG* XLVII 2086, 2298; see now *IGLS* XV.2.432-439.

Ptolemais (Akko) (129): Κλεοπάτρα θεά: *SEG* XIX 904.

Qedesh (132): altar: *SEG* XXXVI 1289, XLI 1532; Tyche: *SEG* XXXII 1473, XXXVI 1290. [The dedication to Apollo and 'Diana,' cited from M.Aviam, in *NEAEHL* 2, 455, must refer to the sculptural block described by E.Renan, *Mission de Phénicie* (Paris 1864) 675-677, found among the ruins of a temple at Dweir (Doueïr) and now at the Louvre; the inscription as printed by Renan mentions only Apollo.]

Rawafa: Greek-Nabataean bilingual dedication (135): *SEG* XXXVI 1390.

Sebaste (144): cult of Sarapis and Isis: *SEG* VIII 95; hexagonal altar dedicated to Kore: see our lemma no. 1585; two further dedications to Kore: see our lemmata nos. 1586-1587.

Sepphoris (146-149): House of Dionysos (ph.): *SEG* XXXVIII 1585, LIV 1676; house with mosaic pavements, Nilotic scenes and a centaur (ph.): *SEG* XLI 1546, LII 1675-1678; synagogue, zodiac (ph.): *SEG* LV 1738-1739.

Sha'ar Ramon: Greek-Latin bilingual inscription on a statue of Athena (150): see our lemma no. 1588.

Sheikh Zuweid (North Sinai): Hippolytos mosaic (57/58 [ph.]): Bernand, *Inscr. métriques* 122 (*SEG* I 584, XLVII 2136, LVI 2115 [11]).

Skythopolis (137-142): lintel of nymphaion (ph.): *SEG* XLIV 1367 bis, XLIX 2077; altar of Dionysos found in the basilica: *SEG* XLVI 2047; altar of Dionysus found in the theater: see our lemma no. 1590; dedication to Sarapis, see our lemma no. 1589; cult of Zeus, with 140 note 1323: *SEG* VIII 33 [for inscriptions attesting the cult of Zeus Akraios, neglected by F., see *SEG* XX 456, XXXVII 1529]; an alleged first-century inscription mentioning Demeter: *SEG* XLIX 2076 [so identified by G.Foerster, Y. Tsafrir, *Excavations and Surveys in Israel* 6 (1987/8) 29, but later recognized as Eudoxia Augusta, hence to be dated 395-404 A.D; F.'s mention of the cult of Hadrian at Skythopolis is also incorrect: the statue belongs with the legionary camp at Tel Shalem and the triumphal arch with Latin inscription, P.-L.Gatier, *An.Ép.* (1999) [2002] no. 1688]; Samaritan synagogue north of the Byzantine city wall, mosaic inscription accompanied by representation of a lion [the lion and the inscription, completely destroyed, belong instead to a synagogue inside the city, attached to the so-called House of Leontios; representations of animals would not have been found in a Samaritan synagogue in any case]; House of Leontios: see our lemma no. 1591; Monastery of the Lady Mary (ph.): *SEG* VIII 42; Beth Shean Valley, dedication to Αζειζος (ph.): *SEG* XXXVII 1530, XLV 1898.

Si'a: inscriptions in the temple, alleged dedications to Herod and the tetrarch Philip (152): *I.Syrie* 2364 [Herod; we have been unable to locate the latter; the only other dedication to a Jewish ruler in the temple is *I.Syrie* 2365 (Agrippa II)].

Sinai (area of: Wadi Haggag): rock inscriptions (152): *SEG* XXVI 1697; A.Negev, *The Inscriptions of Wadi Haggag* (Jerusalem 1977) (cf. *SEG* XXVII 1024) 62-67 no. 242 (ph.; dr.).

Tel en-Niqeiz, statue of Marnas (154/155). [There is in fact no inscription on the statue, as stated explicitly by C.R.Conder, *PEQ* 12 (1880) 7-9; F. refers to his *From Gaza to Pelusium. Materials for the Historical Geography of North Sinai and Southwestern Palestine (332 BCE – 640 CE)* (Beersheva 2000) 256, where he cites L.-H.Vincent, *RBi* 29 (1920) 174 note 4, who mentions only stylistic dating.]

Tel Malhata: mosaic (155 [ph.]): *SEG* LIII 1871.

Tinshemet: mosaic with figure of Tyche (158 [ph.]): *SEG* XLIX 2059.

Umm ar-Rus: mosaic building inscription (159): see our lemma no. 1556.

Unknown provenance (Palaestina): Orphic lamella (162 [ph.]): *SEG* XXIX 1615 [only a tentative identification of the genre].

1539. **Antipatris (area of: Ḥorbat Zikhrin). Christian mosaic building inscription. Byzantine period.** *SEG* XXXV 1548; XXXVI 1324. I.Taxel, *AntTard* 21 (2013) 156 (ph.), reprints this inscription [without reference to previous publications] in the course of a study of the site; the Ἀθανασία mentioned in the prayer is likely a donor to the construction or renovation of the church; with further speculation about her possible role in the community (164).

1540. **Antipatris (area of: Ḥorbat Zikhrin). Christian mosaic building inscription, Byzantine period.** Mentioned by M.Fischer, in *Actes du XI^e Congrès international d'archéologie chrétienne. Lyon, Vienne, Grenoble, Genève et Aoste (21-28 septembre 1986)* (Rome 1989) 2:1797 (no text). I.Taxel, *AntTard* 21 (2013) 158n32, gives a partial reading]ΕΣΒΥ[, confirming Fischer's identification of some form of πρεσβύτερος.

1541. **Askalon (territory). Bilingual Latin-Greek milestone, 218-222 and 286-293** A.D. Marble column with two inscriptions, found in excavations at the eponymous 'Third Mile Estate' near Askalon; the second (B) was cut with the stone turned upside-down with respect to the first, probably after damage to the original monument. Ed.pr. I.Roll, *'Atiqot* 74 (2013) 223-228 (ph.), with commentary on the titulature of the respective emperors and the implications for the date, and on the location of the *caput viae* for the road to which the stone belonged. See also J.-B.Yon, *An.Ép.* (2013) [2016] no. 1714.

A:

imp(eratori) C[a]es(ari)
divi Ant[o]nini ma-
ioris pi[i f]i[l(io)], (divi) Severi pii
nep(oti), M(arco) [Au]relio
[[Anto[nino pio]]] felici
Aug(usto) tr(ibuniciae) p(otestatis)
via(s) et p[on]t(es) restituit
m(ilia) p(assuum) III

B:

imperato-
ribus Caesari-
bus fratribus
Gaio Valerio
Diocletiano
et M(arco) Aur(elio)
Valerio
Maximiano
p(iis) f(elicibus) invi-
ctis Augustis·
ἀπὸ Ἀσκ(άλωνος)
μί(λια) γ'

A.1. IMP·C[A]ES·, lapis || 2. DIVI·, lapis || 3. IORIS·, lapis || 4. NEP·,]RELIO·, lapis || 5. FELICI·, lapis || (invicto) suppl. ed.pr.; 'pas nécessaire,' Dupuis ap. Yon || 6. P·, lapis || 7. VIA·ET·, lapis || via et pontes restituti preferable, Salomies ap. Yon || 8. M/·P III, lapis || B.6. MAVR, lapis || 9. PP FF, lapis || 10. AUGG, lapis || 11. ΑΣΚ, lapis || 12. M^Ι Γ, lapis.

1542. Askalon (area of: Hof Shiqma). Christian mosaic building inscription, 6th cent. A.D. *CIIP* III 2432. I.Taxel, *Semitica et classica* 6 (2013) 98, mentions the discovery by Y.Huster of a mosaic with ■ Greek inscription from a church, whose wording 'indicates that the complex was not a monastery, but perhaps an estate.' [The same inscription was published in *CIIP*, with no reference to these excavations and a misleading citation of an 'ed.pr.' in which only a ph. is published, Di Segni.]

1543. Berosaba-Beer Sheba. Inscribed medallion, Hellenistic? Figueras, *Pagan Image* 20. 'During casual work in one of the streets of the old city in 1985, a medallion was exposed, apparently from the Hellenistic period, showing ... [the] god Hermes,' inscribed Ἑρμῆς; no ph.; no further details. [It is unclear whether a medallion within a decorative mosaic or a free-standing inscribed object is meant, Zellmann-Rohrer; on archaeological grounds the dating is in either case extremely doubtful, Di Segni.]

1544. Berosaba-Beer Sheba. Building inscription of a well, 2nd/3rd cent. A.D. Limestone block, inscribed within tabula ansata, with the final two lines added beneath in a smaller script; found by P.Level 'assez voisin de l'un des anciens puits'. Ed.pr. F.M.Abel, *RBi* 12 (1903) 428/429 no. 8 (ph. of squeeze); re-published by A.Alt, *Die griechischen Inschriften der Palaestina Tertia westlich der 'Araba* (Berlin 1921) 13/14 no. 6, and L.Di Segni, *Dated Greek Inscriptions from Palestine from the Roman and Byzantine Periods* (PhD diss., Jerusalem 1997) 732/733 no. 264, from which she offers *per ep.* ■■ improved reading in LL. 6/7 (supporting that of ed.pr., which had been dismissed by Alt). These lines are cited by Figueras, *Pagan Image* 20, in an erroneous tr. based on ed.pr.

ἐπὶ ΤΗ...Α...⁵..ΠΡ
ἐκτίσθη τὸ φλέαρ Δο-
μεττίου ΘẸ.Ο.ΣΤΟΥ
ΣỊΠ...ΛΕ... κạὶ Κρισ.-
....⁸....ΟΣ οἰκοδ(όμος)·
μνησθῇ Οὐράνις· εὐτύχε,
τυγχάνει μητροπόλει

C.Clermont-Ganneau, *Recueil d'archéologie orientale* 6 (Paris 1905) 370/371 [wrongly cited by Alt as vol. 5], dated the inscription to the reign of Phocas, reading in LL. 3/4 ΜΕ τοῦ θ' ἔτους τοῦ [βα]||σιλ(έως?) (Φ)[ωκᾶ] ἐ(ν) χρ(όνοις) ιβ (ἰνδικτιῶνος) [but since the μητρόπολις in L. 7 must refer to Petra, it should be dated between 106, when Petra was named metropolis of the new province of Arabia, and the reign of Diocletian, when Beer Sheba and the Negev were separated from Arabia and attached to Palaestina, Di Segni] || 1. ἐπὶ Τ.....¹⁰.....ΠΡ, Alt || in fine perhaps an abbreviation, ἐπαρ(χίας), Alt; for the beginning of the line C.-G. considered ἐπὶ τῆς ἁγνείας || 2. l. φρέαρ || 3. ΘẸ.Ο.ΣΤΟΥ, Alt; ΘΕΤΟΥΣΤΟΥ, ed.pr. || 4. ΣỊΠ...ΛΕ... κạὶ Κρισ., Alt; ΣΠΟ[..]ΑΕ..ΚΑΙΚΡΙΘΜ, ed.pr. [in 4/5 some form of Κρίσπος? Zellmann-Rohrer] || 5. ...ΦΟΒΕΡΟΣΟΙΚΟΔΕ, ed.pr. || 6/7. ed.pr. (majuscules), 'May Ouranis be remembered, good luck, success to the metropolis', Di Segni; the cutter intended perhaps εὐτυχία τυγχάνῃ μητροπόλει, Zellmann-Rohrer; ΟỴ.ΡΑΝ.Σ ΕΥ.ΥΧΕ ..ẠΝΕΙ ΜΗ.ΤΡΟΠ..Ε., Alt.

1545. Berosaba-Beer Sheba. Christian grave epigram of Georgios, Byzantine period. *GV* 2000; Merkelbach-Stauber, *SGO* IV 21/07/02. Marble slab found in re-use as a paving-stone in the courtyard of a house (Amin Effendi el-Ḥalaby). Ed.pr. M.-J.Lagrange, *CRAI* (1904) 299/300; independently re-published by A.Jaussen, R.Savignac, H.Vincent, *RBi* 14 (1905) 249/250 (ph.); cf. M.N.Tod, *PEF Annual* 3 (1914/5) 135 no. K, who reports that C.L.Woolley saw ■ ph. in Beer Sheba in 1914; no further details. Re-printed by A.Alt, *Die griechischen Inschriften der Palaestina Tertia westlich der 'Araba* (Berlin 1921) 23 no. 39. Mentioned by Figueras, *Pagan Image* 20 (ph.; translation).

cross Θειοδότου παῖς εἰμὶ Γεώργιος· ἀλλά με Μοῖρα
ἔσβεσεν ἐν νεότητι, γόον δ' ἀπέλειπα τοκῆϊ
καὶ θείῳ μεθέπειτα, ὅς μ' ἔτρεφεν ἐσθλὰ διδάξας·
vacat ἄλλως· vacat
τὸν γλυκερὸν χαρίεντα Γεώργιον ἠύτε λύχνον
ἔσβεσε Μοῖρ' ὀλοὴ πινυτὸν πάιν· ἄγχι δὲ πάμπου
κεῖται νέος Φαέθων Ἑλικώνιος ὅς γενετῆρι
καὶ θείῳ μεθέπειτα γόον πολύδακρυν ἀφῆκεν cross
vacat ἰνδ(ικτιῶνος) ιβ' vacat ἐτ(ῶν) ιη' cross ὁ Χ(ριστὸ)ς ἀναπαύσῃ σε ὀρφανέ μου

2. Δ'ΑΠΕΛΕΙΠΑ, lapis || ΤΟΚΗΪ, lapis || 3. ΕΠΕΙΤΑ: Μ', lapis || 5 ΗΫΤΕ, lapis || 6. ΜΟΙΡ'ΟΛΟΗ, lapis || ΠΑΪΝ, lapis || l. πάππου || 7. ΕΛΙΚΩΝΙΟΣ:, lapis || 8. πολὺ δάκρυν, ed.pr., J.-S.-V. || 9. ΙΝΔ^ς ΪΒ ΕΤ^ς ΪΗ, lapis || ΧΣ, lapis || Μ^ΟΥ, lapis.

1546. Caesarea Maritima. Role of Greek language in public inscriptions. Cf. *SEG* LXII 1649. W.Eck, in R.Boustan et al. (edd.), *Envisioning Judaism. Studies in Honor of Peter Schäfer on the Occasion of his Seventieth Birthday* (Tübingen 2013) 94-104, examines the exceptions to the general dominance of Latin in public inscriptions in this Roman colony before the 4th cent. A.D.: *CIIP* II 1266, statue in honor of T. Φλ. Μάξιμος erected by a κουράτωρ πλοίων, the choice of Greek perhaps motivated by the status of the honorand as a φιλόσοφος; *CIIP* II 1288, equestrian statue in honor of Αὐρήλιος Μάρων, Greek chosen perhaps for the sake of the honorand, whose name suggests a native of an eastern province (similarly *CIIP* II 1189); the fragmentary copy of an official ἀπόφασις *CIIP* II 1195, rendered in Greek to achieve greater public comprehension; and *CIIP* II 1361, 1362, and 1856, probably fragments of seats from the amphitheater with inscriptions reserving them for δεκουρίωνες, another case of the transliteration of a Latin title into Greek. The arch inscriptions *CIIP* II 1370 and 1371, which use for the city the honorary title μητρόπολις, may belong in this period or slightly later in the 4th cent.

1547. Caesarea Maritima. Hippodrome. Dedication? of the charioteer Myrismos, Imperial period. Inscribed marble slab found in excavations in 1992-1998, in a vaulted space beneath the eastern cavea identified as a 'shrine,' along with four 'votive legs' [in fact 'feet', see now *CIIP* II 1130/1131, Di Segni]. Ed.pr. Y.Porath (ed.), in id. (ed.), *Caesarea Maritima Volume I. Herod's Circus and Related Buildings. Part 1: Architecture and Stratigraphy* (Jerusalem 2013) 106/107; the inscription is studied in detail by H.Cotton and W.Eck in a later volume of the report, *Part 2: The Finds* (Jerusalem 2015)

197/198 (along with the votive feet, 199/200), which we reserve for a future volume of *SEG*: Μύρισμος ἡνίοχος.

1548. **Dor (area of: Tantura). Builders' marks on ship's timbers, 7th-9th cent. A.D.** Greek letters incised on ceiling planks found in 'Shipwreck E' in the Tantura Lagoon. **Ed.pr.** E.Israeli, *Michmanim* 24 (2013) 57 (dr. of D.) (English summary, 41*):

A: plank C2: ΔΔ
B: plank C3: Δ
C: plank C10: Δ
D: plank C11: ΧΔΔ
E: plank C13: Α
F: plank C13: ΕΙΓ

1549. **Gazara-Gezer. Altar of Herakles and an anonymous god, Hellenistic.** 'Votive altar described without text by R.A.S.Macalister, *Bible Side-Lights from the Mound of Gezer. A Record of Excavation and Discovery in Palestine* (London 1906) 176 (ph.), who **mentions** a second inscription 'on the other side [giving] the name Jehovah in its Greek form' [we read the only visible inscription from the ph., Zellmann-Rohrer]. **Mentioned** by Figueras, *Pagan Image* 71 [at second hand from N.D.Bentwich, *Hellenism* (Philadelphia 1919) 363/364].

Ἡρακλέους
.... κα̣ὶ̣ τ̣ο̣ῦ̣
σ̣υ̣ννάου
4 θ̣ε̣οῦ ἐ̣π̣ηκό̣ο̣υ̣

[2. Exiguous traces, perhaps θ̣ε̣ο̣ῦ̣ with malformed Θ || 2/3. for the joint cult of Herakles cf. the honorary inscription from Roman Tyre for a priest of Ἀγαθὴ Τύχη, Ἡρακλῆς, Λευκοθέα, and another styled πρόμαντις whose name is lost, in J.-B.Yon and J.Aliquot, *Inscriptions grecques et latines du Musée national de Beyrouth* (Beirut 2016) no. 310 || 4. ἐ̣π̣ηκό̣ο̣υ̣: for the epithet in the region cf. *SEG* XVIII 622, Zellmann-Rohrer.]

1550-1551. **Gischala. Acclamations and invocations on amulets, 4th/5th cent. A.D.** Two oval bronze amulets found in a rock-cut tomb, dated by archaeological context. **Ed.pr.** N.Makhuli, *QDAP* 8 (1939) 48/49 (ph.), republished by L.Di Segni, *SCI* 13 (1994), 95/96 nos. 1a/1b. **Mentioned** by Figueras, *Pagan Image* 72 (partial ph.).

1550: 48 (ph.); Di Segni 95 no. 1a. **Acclamation on amulet.** Oval bronze amulet, on the obverse, nimbed rider spearing adversary, inscribed around the edge (A); on the reverse, magical signs and an inscription (B).

A: εἷς θεὸς ὁ νικῶν τὰ κακά | B: Ιαω Σα|βαω Μ(ι)χ(αή)λ

A. For Di Segni's discussion of the εἷς θεός formula, with an extensive collection of parallels, see *SEG* XLIV 1340 || B. ΜΧΛ amulet.

1551: 49 (ph.); Di Segni 95 no. 1b. **Acclamation and invocation on amulet.** Oval bronze amulet, obverse as above (A), with the addition of a lion at the bottom; on reverse, eye attacked by spear and daggers from above and lion, leopard, crane, snake, and scorpion from below, inscribed in the upper half (B).

A: εἷς θεὸς ὁ νικῶν τὰ κακά B: Ιαω Σα|βαωθ Μιχ|αὴλ βοήθι

1552. **Hippos (area of: Ḥisfīn). Building inscription, Byzantine period.** *SEG* XLVI 1956 (3). The 'Hercules' knot' in the wreath around the inscription on this lintel is briefly **mentioned** in Figueras, *Pagan Image* 95 (ph.) [from the superior ph. published by F. the patronym may be read as Δίου, Zellmann-Rohrer].

1553. **Jericho. Jar inscriptions, Hasmonean period.** Three fragmentary inscriptions from sherds of storage jars found in the excavations of the Herodian complex. **Ed.pr.** A.Ecker, in R.Bar-Nathan, J.Gärtner (edd.), *Hasmonean and Herodian Palaces at Jericho V. The Finds from Jericho and Cypros* (Jerusalem 2013) 309/310 (ph.): **1)** in charcoal, dated by context to 31-15 B.C.: [- ? -]Ṇ̣O. [- ? -]; **2)** in charcoal: [- ? -]E[- ? -]; **3)** in black ink, dated by context to 85/75-31 B.C.: [- ? -]. vacat [- ? -] | [- ? -]Δ̣ vacat [- ? -] | [- ? -]. vacat Δ[- ? -]; the ample space separating the three lines suggests division 'into three *tituli*.'

1554. **Gadara. Dedication of Septimios Andromachos and Antonios on behalf of their children, 2nd/3rd cent. A.D.** Limestone block with traces of rubrication, found in the temple precinct near the north theater. Described by T.M.Weber, *Umm Qēs I. Gadara Decapolitana. Untersuchungen zur Topographie, Geschichte, Architektur und bildenden Kunst einer "Polis Hellenis" im Ostjordanland* (Wiesbaden 2002) 288 no. IS 17 (ph.) (no text; publication by M.Wörrle announced; cf. *SEG* LII 1620); **ed.pr.** N.Riedl, *Gottheiten und Kulte in der Dekapolis* (unpublished PhD diss., Berlin 2005) 398/399 no. GA.52 [without underdots; we collate with the good ph. of Weber, Zellmann-Rohrer]. **Mentioned** by Figueras, *Pagan Image* 61.

[- - ca. 5 - -] Σ̣επτίμιος Ἀνδρόμαχος βου(λευτής)
ἀπὸ ἱ(ππικῶν) στρατειῶν ἱερεὺς θεᾶς Ῥώμης ὑπὲ[ρ]
θυγατρὸς Ἀλφηνῆς Σεπτιμίας Κλεοπ[άτρας]
4 ἱερασαμένης τῇ τῆς πόλεως Ἀγα[θῇ Τύχῃ]
καὶ Ἀντώνιος Ῥούφου βουλ(ευτής) ὑπ[ὲρ]
Ἀντωνίου υἱοῦ ἱερασαμέν[ου - - ca. 4-7 - -]

[- - ca. 7-8 - -]..T...[- - ca. 6-9 - -]
- -

[1. Layout of ed.pr. seems to indicate a break at the top, but the ph. shows a clean top margin, probably only the praenomen of the first dedicant is lost; the ph. also shows frequent, if not complete, word-division by interpuncts Zellmann-Rohrer] || BOY, lapis || 2. ΑΠΟ Ι· ΣΤΡΑΤΕΙΩΝ, lapis; ἀπὸ στρατειῶν, ed.pr. || ὑπὲ[ρ], ed.pr. || 3. Κλεοπ[άτρας], ed.pr. || 4. Ἀγα[θῇ Τύχῃ], ed.pr. || 5. ΒΟΥΛ·, lapis || ὑπ[ὲρ - - - - - - -], ed.pr. || 7. om. ed.pr.

1555. **Gadara. Amphora stamps, Hellenistic-Imperial period.** G.Jöhrens, in A.Hoffmann, C.Bührig (edd.), *Forschungen in Gadara/Umm Qays von 1987 bis 2000* (Rahden 2013) 53-101 (ph.), publishes 134 amphora stamps found in excavations in 1989 and 1991-1997, which we do not reproduce; the catalogue is accompanied by indices of personal names. More than 90% are Rhodian, including the first published appearance of the eponym Θεύφιλος (56 no. 3); among the remainder are stamps from Knidos, Kos, Chios, Sinope, and Thasos, and one in Latin (89 no. 134).

1556. **Hebron (area of: Umm ar-Rus). Bilingual Greek-Aramaic Christian mosaic building inscription, Byzantine period.** Mosaic in the floor of a church, with vine motif and kantharos, above which cross flanked by names in 'Syriac' [more accurately Christian Palestinian Aramaic, see S.P.Brock, *Annali Istituto Orientale di Napoli* 38 (1978) 257, Di Segni] and Greek. Edd.pr. H.Vincent, *RBi* 8 (1899) 454/455 (dr.) [no reading of 'caractères syriaques'] and independently R.A.S.Macalister, *PEQ* 31 (1899) 202 ('two [inscriptions] in Syriac, one in Hebrew, and one in Greek'); F.M.Abel, *RBi* n.s. 16 (1919) 247, takes the Greek inscription to mean that the church was dedicated to Saints Kyros and Ioannes, which is accepted by B.Bagatti, *Antichi villaggi cristiani della Giudea e del Neghev* (Jerusalem 1983) 133/134 (ph.). M.Avi-Yonah, *QDAP* 3 (1933) 45 no. 326, favors the identification of Saint Ioannes alone, based on his translation of the Aramaic as 'Saint John, Jonas[, p]riest' [from ph. perhaps *qrh* instead of *mrh* at top right, which could be reconciled with Abel's Κῦρος and Ἰωάννης; at top left Avi-Yonah's Jonas (*ywn'*) is uncertain, perhaps instead *nwnns* for 'Nonnos' or *nqws* for 'Nikos?' Zellmann-Rohrer]. Brief mention in Figueras, *Pagan Image* 150 (ph.), who follows Avi-Yonah's interpretation; cf. now also Madden, *Corpus* 134/135 no. 199. Greek at lower right of cross: cross Κύρου | Ἰωάννου

1557. **Jerusalem. Curse tablet of Kyrilla against Iennus, ca. 285 - 363 A.D.** Lead tablet written in fluid cursive probably by a professional, folded 8-10 times top to bottom, with traces of possible border-lines at the top; found in excavations in a large Roman structure in the City of David in a dated context. Edd.pr. D.Ben Ami, Y.Tchekhanovets, R.W.Daniel, *ZPE* 186 (2013) 227-236 (ph.; dr.; translation), with detailed commentary, including parallels for divine names, non-Greek *logoi*, and textual formulae from curse tablets and ritual handbooks on papyrus. Cf. D.Feissel, *BE* (2013) no. 464; J.-B.Yon, *An.Ép.* (2013) [2016] no. 1712.

ἐ[λ]θέ μοι ὁ κατὰ γῆν, χθ[όνιε]
δαίμων, ὁ κρατῶν καὶ δεσμεύ-

ων, Αβρασαξ· ἐλθὲ Ἑκάτη, τρίμορ-
φε βασίλεια, Ερεσχιγαλ· ἐλθέ μοι
βασιλεῦ Πλούτων τῷ μεγά-
λῳ σου ὀνόματι Υεσεμμιγα-
δων· ἐλθέ μοι Γῆ χθονία καὶ Ἑρμῆ
χθόνιαι καὶ Πλούτων καὶ Φερ(σ)ε-
φόνη βασίλεια· κρούω καὶ κατα-
κρούω καὶ καθηλῶ Ιεννυτος ὃν
ἔτεκεν ἡ μήτρα τὴν γλῶσσαν
τὰ ὄμ[μ]ατα τὸν θυμὸν τὴν ἔριν
τὴν ὀργὴν τὴν χρ̣όν̣ι̣σ̣ιν τὴν ἐναν-
τίωσιν ὅπως μηθὲν ὑπεναντι-
ώσῃ, ὅπως μηθὲν ὑπεναν-
τίον εἴπῃ ἢ κ̣α̣ταπράξῃ πρὸς
Κύρ[ι]λλαν ἣν ἔτεκεν ἡ μή-
τρα .[.].[.]ρν ἀλλὰ ὑποταγῇ
αὐτῇ ὁ Ιεννυς ὃν ἔτεκεν ἡ μή-
τρα· πότνια Φερσεφόνεια, τέλ̣ει
[τ]ελέαν ἐπαοιδήν· signs
[.]. signs νε ευηια
[..]αη ηαω Ιαωθ Ιαβωθ Ια-
[ω]θ Ιαβωχ Αμαβωθ Ιαβωχ

3. Ἑκάτη: ε corr. from κ || 6. Υε- corr. from Ηε-? || 8. l. χθόνιε || 8/9. Φερ(σ)ε|φόνη, ΦΕΡΕ|ΦΟΝΗ tablet from dr. and ph., Zellmann-Rohrer; Φερσεφόνη, edd.pr., but no trace of C visible || 9.-16. the curse formula at the core is comparable to another found in a group of tablets of the 3rd cent. A.D. from Kourion on Cyprus (*I.Kourion* 127, 130, 131, 134, etc.), which also share the unusual naming of the user of the tablet and partial use of hexameter; both the Jerusalem and the Kourion texts are referred to a context of judicial conflict. A novel feature of the new tablet is the motif of hammering and nailing (ll. 9/10: κρούω καὶ κατακρούω καὶ καθηλῶ), for which edd. find parallels in late ancient and later Byzantine ritual recipes for the identification of thieves; here it may have corresponded to literal ritual actions accompanying deposition. || 10. Ιεννυτος for Ιαννητος, so too Ιεννυς for Ιαννης in l. 19 || 13. χρ̣όν̣ι̣σ̣ιν probably 'delaying, procrastination' in a judicial context, with reference to a commentary on Aristotle where ἡ ἐπί τινι πράγματι χρόνισις glosses χρονοτριβεῖν || 17. Κύρ[ι]λλαν from dr., Zellmann-Rohrer; Κύρ[ιλ]λαν, edd.pr. || 18. .[.].[.]ρν: 'One might expect here the mother's name, perhaps a feminine ending in -ιον, and, in this case, nominative for genitive. But this possibility is challenged by the writer's otherwise correct inflection of Greek forms and by the fact that a personal name does not follow' μήτρα in the formula in ll. 11 and 20, edd.pr., suggesting instead an inversion of ἀλλὰ μᾶλλον [but it is easy to imagine the user knowing her own mother's name but not that of her target, while the otherwise correct inflection is no credit to the writer if the text was in fact copied from a formulary, as suggested by edd., Zellmann-Rohrer]; ὑποταγῇ: η corr. from υ || 20/21. πότνια - ἐπαοιδήν: a dactylic hexameter, edd.pr., with parallels || 21/22. signs: individually type-set by edd.pr., which we do not reproduce.

1558. **Jerusalem (area of: Kidron Valley). Bilingual Greek-Aramaic epitaph of Simon and Alexander, 1st cent. A.D.** *CIIP* I.1.324. A.Lemaire, in *Tomb of Jesus* -- (cf. our lemma no. 1535) 112-121

(ph.), considers the word *qrnyt* in the Aramaic version to be surely a mistake of the cutter for *qrnyh*, paralleled in other Aramaic texts, which assures that the two men, Ἀλέξανδρος and his father Σίμων, came from Kyrene; the proposed connection with the Σίμων Κυρηναῖος father of Ἀλέξανδρος in *Mark* 15:21 [cf. most recently *CIIP*, which is not cited] is likely on the basis of onomastic statistics, but remains 'only ... possible.'

1559. **Jerusalem (area of: 'En Ya'el). Inscribed Christian invocation on bronze pendant. Byzantine period.** *CIIP* I.2.1085. R.Kool, *'Atiqot* 76 (2013) 135-137 (ph.; dr.), gives an essentially identical edition of this object to that now printed in *CIIP* [no reference to the latter or the attractive proposal of D.Feissel, *BE* (2012) no. 475, cf. *SEG* LX 1720; the invocation for help addressed to the Ἀντίλημψις (or to any church) remains unparalleled, however, Di Segni].

1560. **Jerusalem (area of: 'En Ya'el). Christian inscription on lamp, 7th cent. A.D.** Ceramic candlestick lamp with burnt nozzle, found in the courtyard of a burial cave. Ed.pr. A.de Vincenz, *'Atiqot* 76 (2013) 126/127 (ph.; dr.): φῶς Χ(ριστο)ῦ φέν(ει) πᾶ(σι)ν.

Ed.pr. refers the somewhat distorted Greek inscription to type B 3.2 in the classification of Loffreda (*SEG* XXXIX 1617; LX 1706), adopting the latter's dating || the writing is clockwise 'with the base of the letters facing the center of the lamp except for ω in φῶς and ν in πᾶ(σι)ν, which are inverted; φ|||ωςχυφενπααιν lamp; l. φαίνει; the marks between φ and ω are a 'ladder symbol ... associated with Christian baptism', ed.pr., citing Loffreda.

1561. **Jerusalem (area of: Khirbat al-Mughram). Epitaph of Iason, 70-135 A.D.** Among six stone ossuaries found in a burial cave at this site in salvage excavations in 2002. Ed.pr. Z.Adawi, *'Atiqot* 76 (2013) 4* no. 3 (ph.) (in Hebrew; English summary 215/216): Ἰάσων.

1562. **Jerusalem (area of: Talpiot). Epitaph, 1st cent. B.C./1st cent. A.D.** *CIIP* I.1.477. A.Kloner, S. Gibson, in *Tomb of Jesus* -- (cf. our lemma no. 1535) 29-75 (ph.), document and discuss in detail the circumstances of the find and the archaeological context of this ossuary, along with five others inscribed in Aramaic and four uninscribed, in a burial cave; the onomastics of the deceased leave 'nothing to commend the Talpiot tomb as the family tomb of Jesus.'

J.J.Price, at 304-309, once again dismisses the reading of ed.pr. Μαριαμηνου ἡ Μαρα and evaluates the remaining options [printed side-by-side in *CIIP*, to which no reference is made], Μαριαμη καὶ Μαρα or Μαριαμ ἢ καὶ Μαρα; in the former case the second name could belong to a man as well as a woman; the use of Greek is 'by no means an infallible guide' to the language spoken by this person or persons.

S.Pfann, at 184-205 (ph.), argues at length (as already in *Near Eastern Archaeology* 69 [2006] 130-136) against the reading of ed.pr. and the second alternative of Price, pointing to the lack of contemporary regional parallels for the ὁ/ἡ καί formula, and urges instead Μαριαμη καὶ Μαρα, the ossuary having been re-used for the bones of a second woman whose name was added 'sometime later by a second scribe.'

1563. **Jerusalem (area of: Tyropoeon Valley). Stamped amphora handles, late 3rd-mid-2nd cent. B.C.** 28 handles found in excavations in 2007. Ed.pr. D.T.Ariel, in D.Ben-Ami (ed.), *Jerusalem. Excavations in the Tyropoeon Valley (Giv'ati Parking Lot). Volume I* (Jerusalem 2013) 327-337 (ph.); all are Rhodian but one, from Kos (335 no. 28); no new names; one rare fabricant, Ἀκταίων (329 no. 3); with onomastic index.

1564. **Jerusalem (area of: Tyropoeon Valley). Abecedary, early Imperial period.** *SEG* LVIII 1760. Y.Tchekhanovets, in *Jerusalem. Excavations* -- (cf. our lemma no. 1563) 343 (ph., dr.), republishes this inscription with similar readings and interpretation for the obverse, mentioning also on the reverse 'a single letter ... in the upper left corner,' perhaps Δ [not visible in ph.].

1565. **Jerusalem (?). Metrological inscription, 7 B.C.** *SEG* LV 1723. E.Dąbrowa, in G.Paximadi, M.Fidanzio (edd.), *Terra Sancta. Archeologia ed esegesi. Atti dei convegni 2008-2010* (Lugano 2013) 195-201, questions the assumption of ed.pr. that the two inscriptions on this object were executed at the same time, as the second may have been a later addition upon re-working of the measure.

L.Di Segni, ibid. 173-191 (ph.; dr.), returns to this object, reiterating her previous interpretations and commentary regarding the reading βα(σιλέως) and the dating, with particular focus on the chronological problems in the careers of the governors of Syria Marcus Titius and Quirinius as attested in Josephus and *Luke* 2:1-3. In response to the criticisms of Gatier and Dąbrowa, D. S. urges that the only city-era possible in place of a regnal year of Herod, given the career of Marcus Titius, is the Caesarean era, used at Gabala and Balanaia, but the formula ἔτους Βα(λανέων) is unexpected, in place of e.g. Βα(λανέων) ἔτους; if βα(σιλέως) is accepted, the reign of Herod is the only possible reference; if the final numeral ΔΚ represents instead the month date, on the same era of Actium 24 Xandikos would in fact fall in the 34th year of Herod; the hypothesis of Dąbrowa that the two inscriptions were made in two separate phases is rejected as impractical for manufacturing purposes.

1566. **Karmiel (area of: Ḥorbat Kenes). Christian mosaic building inscription, 5th/6th cent. A.D.** Roundel with serpentine border, letters in black on yellow-white ground, with hederae above and below. J.Ashkenazi, M.Aviam, *Cathedra* 147.2 (2013) 22/23 (in Hebrew), publish a good color ph. of this mosaic, said to come from a monastic church [an unsubstantiated identification, more likely 'a community church erected by well-to-do inhabitants of the countryside,' see L.Di Segni in J.Patrich, O.Peleg-Barkat, E.Ben-Yosef (edd.), *Arise, Walk Through The Land. Studies in the Archaeology and History of the Land of Israel in Memory of Yizhar Hirschfeld on the Tenth Anniversary of his Demise* (Jerusalem 2016) 190*] with Hebrew translations of some of the names; no further details [read from the ph., Di Segni and Zellmann-Rohrer]:

μνησθοῦσειν
ἐν τῷ ἁγίῳ τόπῳ
Ζῶσυς καὶ Χαạλους
καὶ Ῥοῦφος καὶ Ἰουλι-
ανῆς καὶ Ἀρσακίου υ-
[ἱο]ῦ καὶ Εὐθυμοῦς
καὶ Ἀρσακίου καὶ
Κύρας καὶ Εὐστόγις κ(αὶ)
Μάχου διακ(όνου) Δόμνι
Αδουθα Ματρῶ

[Diagonal fillers at the end of LL. 4, 7 || 1, l. μνησθῶσιν || 3. Ζῶσυς: cf. *SEG* XLII 1458, LXII 1671 (80), 1688/1689, Di Segni Χαạλους: cf. *PAES* IIIA.5.762 Χααλου (gen.), Zellmann-Rohrer; perhaps instead Χαλλους or Χα(μ)ους, Di Segni || 6 Εὐθυμοῦς: hypocoristic of Εὐθυμία || 8. Εὐστόγις: i.e. Εὐστόργι(ο)ς || 9. Δόμνι i.e. Δόμνη, the first of three single women, in contrast to the pairs of husbands and wives preceding, Di Segni || 10. Αδουθα: cf. the Syrian Αδουδας discussed in *SEG* LV 971, Di Segni || Ματρῶ(να) also possible, Di Segni.] || for another inscription from the site see *SEG* XLV 1952 (with mention of a total of six Greek inscriptions); for preliminary notices of the find see also D.Avshalom-Gorni, M.Aviam, *Excavations and Surveys in Israel* 15 (1995) [1996] 25-27, and M.Aviam, *Jews, Pagans and Christians in the Galilee. 25 Years of Archaeological Excavations and Surveys, Hellenistic to Byzantine Periods* (Rochester 2004) 188-191 (ph.).

1567. **Kypros. Amphora dipinto,** 37-34 B.C. Amphora sherd with dipinto in red ink, from the excavations at the Herodian fortress. Ed.pr. A.Ecker, in R.Bar-Nathan, J.Gärtner (edd.), *Hasmonean and Herodian Palaces at Jericho V. The Finds from Jericho and Cypros* (Jerusalem 2013) 311/312 (ph.):

[- ? -]ΧΗΤΑΙΘ

[- ? -]χητ( ) λ(ίτραι) ιθ, a form of a personal name e.g. Εὐτύχης followed by an indication of the weight of the amphora or its contents, or]χηται θ, a verb form of e.g. δέχομαι, ἔχω, παρέχω [the second solution seems preferable, as a unit of volume would be expected in the first case, Di Segni].

1568. **Kypros. Amphora dipinto,** 1st cent. A.D. Amphora sherd with dipinto in black ink, from the excavations of E.Netzer and E.Damati at the Herodian fortress. Ed.pr. A.Ecker, in *Hasmonean and Herodian Palaces* -- (cf. our lemma no. 1567) 310/311 (ph.):

ΗΔΟ.[- ? -]

A name such as Ἡδόνη, Ἡδονικός, Ἡδόνιν, or Ἡδοῦς? [The unread letter before the break is a wedge-shaped abbreviation mark, and hence a name is unlikely; perhaps instead ἦδο(ς) 'vinegar' followed by a quantity or production date, Di Segni.]

1569. **Lydda (area of: Ben Shemen). Christian building dipinto of a burial cave, late 3rd/early 4th cent.** A.D. Painted in red on the wall plaster of a burial cave, within tabula ansata; discovered in excavations in 1995. Ed.pr. L.Di Segni, *'Atiqot* 73 (2013) 67-70 (ph.), with onomastic commentary:

[Ι]ωεζαρος [- - ca. 5 - -]ος κ(αὶ) Θεω-
[κ]τίστα τε Ὑγιένων κτίσ(τη)ς
[ἔπ]ρασσε ἅμα Πομπυλίᾳ
[τοῦ Χρι]στοῦ θεράποντες

1. [Ι]ωεζαρος: [Ι]ο- also possible || 2. κτίσ(τη)ς: ΚΤΙϹ˙ dipinto || 4. the collocation of θεράπων instead of δοῦλος with Χριστοῦ indicates a dating to 'an early period, when the idioms of Christian devotional formulas had not yet crystallized.'

1570. **Lydda (area of: Ḥorbat Ḥani). Christian mosaic building inscriptions, 5th-8th cent.** A.D. Two inscriptions from a monastery at this site are described by U.Dahari and Y.Zelinger, in *NEAEHL* 5, 1765 (ph.); I.Taxel, *BASOR* 369 (2013) 165-168 (ph.), discusses the mosaic pavement in this 'agricultural communal monastery' founded in the fifth cent. and gives further details on the later inscription added in the early eighth century 'mentioning the monastery's mother superior,' in the context of a study of settlement patterns in Palestine in the early Islamic period; cf. also our lemma no. 1536. [The texts were subsequently published along with a third from the same site by L.Di Segni, in G.C.Bottini, L.D.Chrupcała, J.Patrich (edd.), *Knowledge and Wisdom. Archaeological and Historical Essays in Honour of Leah Di Segni* (Milan 2014) 205-208, and will be covered in the next volume of *SEG*.]

1571. **Marisa. Letter of Seleukos IV to Heliodoros (and two covering letters) on an official appointment,** 178 B.C. *SEG* LVII 1838; LX 1723; cf. LX 1947. W.Ameling, in S.Kreuzer, M.Meiser, M.Sigismund (edd.), *Die Septuaginta. Entstehung, Sprache, Geschichte. 3. Internationale Fachtagung veranstaltet von Septuaginta Deutsch (LXX.D), Wuppertal 22.-25. Juli 2010* (Tübingen 2012) 337-359, presents a text and English tr. on the basis of edd.pr., Gera, and Jones [but not A.Bencivenni, for whose readings see *SEG* LVII 1838], as the material for a study of Seleucid 'Religionspolitik,' with particular attention to the terms ἀσφάλεια, εὐδαιμονία, εὐσέβεια, ἐπιμέλεια, and αἱ τῶν θεῶν τιμαί, and comments on the implications of the extent of the competence of the appointee Olympiodoros as ἀρχιερεύς to include all of Syria and Palaestina, without the exception of Jerusalem, and the account of Heliodoros in 2 *Maccabees* 3; the Marisa inscription does not support the identification of 'religiöse Vereinheitlichung' under the Seleucids. A. also suggests from the proximity of the dates of the letters of Heliodoros and Dorymenes that the two officials were based in the same place, perhaps at Antioch.

1572-1577. **Mampsis. Seal impressions, 2nd cent.** A.D. 27 clay sealings, most with traces of papyrus-fibers from the original documents to which they were applied; found among the ashes of a fire at the feet of a human corpse in the Nabataean cemetery. Ed.pr. A.Negev, *IEJ* 19 (1969) 90-99

(ph.); the impressions seem to have been made by coins, see A.Spijkerman, *Coins of the Decapolis and the Provincia Arabia* (Jerusalem 1978) 274-277 nos. 41-44. One group (our lemmata nos. 1572-1575) consists of zodiac signs, the name of the corresponding Aramaic month in Greek, and the toponym Ραββαθμωβ, i.e. Areopolis; another gives the toponym Χαραχμωβα (our lemmata nos. 1576/1577). Six of the texts are mentioned by Figueras, *Pagan Image* 101 (ph.). Four will be included in volume 2 of L.Di Segni, Y.Tsafrir, *Onomasticon of Judaea-Palaestina and Arabia in the Greek and Latin Sources* (Jerusalem; in press), from which we include texts communicated by Di Segni *per ep.*, along with two others that appear in Figueras.

1572: 96 no. 20 (ph.); Spijkerman 274 no. 41; Di Segni, Tsafrir 925. **Seal impression.** Black clay; figure of standing man, crowned (?) and holding scales (sign of Libra): Ραββαθμοωβ | Θεσερει

1. Ραββα[θμο]ωβ, ed.pr. || 2. Θεσερει: month of Tishri; θάρσει, Figueras.

1573: 96 no. 21; Spijkerman 274 no. 42; Di Segni, Tsafrir 925. **Seal impression.** Nearly identical to lemma no. 1572: Ραββαθμοωβ | Θεσερει

1. Ραββα[θ]μο μοωβ, ed.pr.

1574: 97/98 no. 22 (ph.); Spijkerman 276 no. 43; Figueras 101; Di Segni, Tsafrir 925. **Seal impression.** Black-gray clay, fingerprints visible on the border; figure of scorpion with tail raised (sign of Scorpio): Ραββαθμοωβον | Μαραξον

1. Ραββαθμοωβον, ed.pr. || 2. month of Marheshvan.

1575: 99 no. 25 (ph.); Spijkerman 276 no. 44; Di Segni, Tsafrir 925. **Seal impression.** Dark gray clay; figure of centaur-archer drawing bow (sign of Sagittarius): Ραββαθ[μοωβ] | [Χα]σελ[ευ]

1. [Ρ]αββαθ[μοωβ], ed.pr. || 2. month of Khislev; the word is fully preserved as Χασλω in another impression at ed.pr. 98 no. 23 (Figueras 101 fig. 553), for the city Χαραχμωβα.

1576: 91 no. 6; Figueras 101. **Seal impression.** Light gray clay; bust of woman with turret crown, holding children in arms (?), a personification of Arabia according to ed.pr. [perhaps instead the city itself, cf. e.g. our lemma 1624, Carbon], who includes two nearly identical impressions at 90/91 nos. 4/5; '[a] small ball of copper is stuck to the left of the head, probably a piece of the copper lining of the box in which the [sealed] documents had been kept': Χαρακμωβ(α) πόλις

ΧΑΡΑΚΜΩΒΑ sealing.

1577: 93 no. 12 (ph.); Figueras 101. **Seal impression.** Standing figure in soldier's attire, with sword and spear, identified as the god Ariel by ed.pr. or less likely Phanebalos; the latter is assumed by Figueras: [Χα]ρ[α]κμ vvv ω(β)α π[όλις]

[ΧΑΡΑΚ]Μ-, ed.pr.; [Χα]ρ[α]κμ vvv ω(β)α, Zellmann-Rohrer (read from the superior ph. in Figueras); -ΩΡΑ sealing.

1578. **Meṣad Tamar. Acclamations, ca. 4th cent. A.D.** Described by M.Gichon, in *NEAEHL* 4, 1440; mentioned by Figueras, *Pagan Image* 108 [erroneous citation of N.Glueck]. The two identical inscriptions were read by B.Isaac and will be published in M.Fischer, N.L.Ben Ami (edd.), *Mezad Tamar. Mordechai Gichon Excavations 1973-1975. Archaeology and History of a Stronghold in the Negev*; we give a text communicated to us *per ep.* by L.Di Segni. The site is possibly to be identified with the ancient Thamara: νικᾷ ἡ τύχη τῶν δεσποτῶν τῆς οἰκουμένης

1579. **Mt. Gerizim. Dedication inscription for sundial, 2nd cent. B.C.?** Stone sundial in the form of a hemispherical bowl ruled into 12 arcs with two concentric rings, inscribed at the base; presumably from the temple precinct. L. 1 is mentioned by Y.Magen, *Mount Gerizim Excavations, Volume II, A. Temple City* (Jerusalem 2008) 156 (ph.); no text; repeated in Figueras, *Pagan Image* 69 (ph.) [read from Magen's good color ph. at pl. XXI, Zellmann-Rohrer]:

vacat Θεῶι Ὑψίστωι vacat
Πτολεμαῖ[ο]ς ὁ χρηματαγω[γὸς]
τῶν ἀπ' Α[ἰγ]ύπτου ἁγίων Δ[- ca. 3 -]

[For the object cf. e.g. M.Dunand, *Le musée de Soueïda. Inscriptions et monuments figurés* (Paris 1934) no. 162 (Seeia, Imperial period) || 1. for Θεὸς Ὕψιστος in a Jewish context see *SEG* XLIX 2495, LII 744 || 3. Δ[- ca. 3 -]: perhaps δ[ασμῶν] or δ[ασμ(ῶν)], Di Segni, or δ[εκα(τῶν)], Zellmann-Rohrer.]

1580. **Mt. Gerizim. Dedication to Zeus Olympios, Imperial period.** Fragment of a limestone column with molding found among architectural debris in a cistern. Ed.pr. R.J.Bull, *The Biblical Archaeologist* 31 (1968) 69/70 (ph.; partial Roman transcription). The text is mentioned by Y.Magen, in *NEAEHL* 2, 490, and Figueras, *Pagan Image* 70 [read from ph., Zellmann-Rohrer].

Διὶ Ὀλυμ[πίῳ] | ΤΑ.ΡΙ[- ca. 3 -]

1. From the ph., most likely a statue-base; for a dedication to Ζεὺς Ὀλύμπιος in the region cf. *SEG* XXVIII 1433 || 2. trace of a cross-bar, perhaps τὰ ṭρί[α], sc. e.g. ἀγάλματα, but the ph. shows a gap and no trace of an A before the break at right; the trace does not fit τὰ ἀρι[στεῖα], Zellmann-Rohrer.]

1581. **Mt. Gerizim. Dedication to Zeus Olympios, late 4th cent. A.D.** Fragment of a copper plaque found in a layer of silt in a cistern, along with coins dated ca. 285-363. Described by R.J.Bull, *The Biblical Archaeologist* (1968) 70 (no. ph.; Roman transcription of the beginning); the text is mentioned with further details by Y.Magen, in *NEAEHL* 2, 490, according to whom it is in five lines and inscribed by punching, and by Figueras, *Pagan Image* 70: Δὶ Ὀλυμπίῳ [- ? -]

1582. **Paneas (area of: Bereiqa/Baruqiya). Christian dedication inscription of Theodoros, 611 A.D.** Inscribed stone block [lintel? Zellmann-Rohrer]. Ed.pr. R.Hoyland, *Semitica et classica* 2 (2009) 136 (ph.) on the basis of a transcription by A.Papaconstantinou; no further details.

[- ? - ἐκ προσφο]ρᾶς Θεοδώρου Μεγεθ[ίου - ? -]
[- ? - ὑπὲρ] ἀναπαύσεως Ἠλία [- ? -]
[- ? - διακ]όν( ) cross (καὶ) σωτηρίας Ζωΐ[λου - ? -]
[- ? -] ἔτ(ους) cross γιχ' ἐπὶ Θεοδώρ[ου - ? -]

2.] ἀναπαύσεως, ed.pr. || 3. ON, ed.pr. [διακ]όν(ου) or [διακ]όν(ων), abbreviation mark after N, Di Segni] || Ζωι[, ed.pr. || 4. ετ , lapis, era of Paneas.

1583. **Ptolemais (Akko). Stamped amphora handles, 3rd/2nd cent. B.C.** Cf. *SEG* LVII 1848. G.Finkielstejn, *'Atiqot* 76 (2013) 105-133 (ph.), presents a catalogue of 30 such objects found in recent excavations led by H.Smithline, beneath a bathhouse of the Crusader period just outside the Ottoman wall. 26 are Rhodian, 1 Cypriot, 1 Phoenician, and 2 unidentified; no new names; with onomastic index.

1584. **Rosh Pina, Galilee (area of: Fir'îm). Bilingual Aramaic-Greek building inscription of Iosepos, Imperial period.** Inscribed stone lintel decorated with star and wood-beam motif, Aramaic and Greek texts each within tabula ansata. Y.Shivtiel, Y. Stepansky, *Jerusalem and Eretz-Israel* 8-9 (2013) 242 (in Hebrew) (dr.; no text, Hebrew translation), mention this text, apparently unpublished, found in the vicinity of Jewish tombs and perhaps a synagogue; Y.Stepansky, *The Archaeological Survey of Israel* 2012, map of Rosh Pina (18), site 173 (dr.; translation), online (http://www.antiquities.org.il/survey/new/default_en.aspx?surveynum=2) [read from dr., Zellmann-Rohrer]:

Aramaic
Aramaic
μνήμη
Ιωσηπ-
ος Αζεου

[1-2. Aramaic: *ywsp* | *br 'zy*, Zellmann-Rohrer || 3/4. for μνήμη in place of μνῆμα cf. *CIIP* III 2223, Di Segni.]

1585. **Sebaste-Samaria. Dedication of the arch-priest Kalpournianos to Kore, 3rd cent. A.D.** Stone altar found in the area of the stadium. Ed.pr. S.Lake, in J.W.Crowfoot, G.M. Crowfoot, K.M.Kenyon (edd.), *The Objects from Samaria. Samaria-Sebaste. Reports of the Work of the Joint Expedition in 1931-1933 and of the British Expedition in 1935* 3 (London 1957) 36 no. 9 (ph.) (majuscules); cf. J.W.Crowfoot, ibid. 7. This is likely the text mentioned by Figueras, *Pagan Image* 145, citing N.Avigad, in *NEAEHL* 4, 1307 [an 'altar ... bearing an inscription to the Lady Kore by the high priest'], who further describes the monument as hexagonal.

Καλπουρνιανὸς
vv Γαϊανοῦ vv
ἀρχιειερεὺς
τῇ κυρίᾳ Κόρῃ

[3. ἀρχιειερεὺς for ἀρχιερεύς, Zellmann-Rohrer.]

1586. **Sebaste-Samaria. Dedication of Che- to Kore, 3rd cent. A.D.** Hexagonal stone altar found in the colonnaded street near the Kore temple. Ed.pr. S.Lake, in *Objects from Samaria* -- (cf. our lemma no. 1585) 37 no. 14 (ph.) (majuscules). Mentioned by Figueras, *Pagan Image* 144.

ΧΕ.. [εὐ]ξά-
μενος κυ-
ρίᾳ Κόρῃ ἀνέ-
θηκεν

1-2. ΧΕ....ΔΑΙΜΕΝΟΣ, ed.pr. [The ph. shows only the very end of L. 1, where a descender of Ξ can be distinguished, before which a name e.g. Χερᾶς for Χαιρέας? Zellmann-Rohrer].

1587. **Sebaste-Samaria. Acclamation of the one god and the great Kore, 3rd/4th cent. A.D.** Dipinto in red on a marble plaque found in a cistern, along with a statute of Dionysos and two perhaps of Kore; now in Jerusalem, Rockefeller Museum. Ed.pr. S.Lake, in *Objects from Samaria* -- (cf. our lemma no. 1585) 37 no. 12 (ph.) (majuscules); republished by D.Flusser, *IEJ* 25 (1975) 13-20, who considers that it may have stood 'on the wall of the stadium.' Mentioned by Figueras, *Pagan Image* 144.

εἷς θεὸς
ὁ πάντων
δεσπότης·
μεγάλη Κόρη
v ἡ ἀνείκητος

1-3. A designation of Kore as 'one god, the ruler of all', Flusser [but in that case ἡ δέσποινα and even μία θεός would be expected; rather, two separate acclamations, the first an expansion of the εἷς θεός acclamations on amulets, on which see our lemmata nos. 1550-1551, Zellmann-Rohrer] || 5. ἀνείκητος for ἀνίκητος; influenced by the 'theology of *Sol invictus*' Flusser, who relates both divinities to the cultic concepts of Simon Magus.

1588. **Sha'ar Ramon. Bilingual (Greek-Latin) dedication of Oulpis Mangorios to Athena, 2nd-3rd cent. A.D.** *SEG* XLII 1455; LI 2030; M.Sartre, *An.Ép.* (1993) [1996] no. 1652. Mentioned by Figueras, *Pagan Image* 150. L.Di Segni offers *per ep.* an improved reading after autopsy:

τῇ κυρίᾳ Ἀθηνᾷ
ἐπόησεν Οὔλπις Μα-
νγορι(ος)
4 mil(es) coh(ortis) VI Hisp(anorum)
λ(ιβράριος)

2/3. ἐπόησεν ἐκ τῶν ἰ(δίω)ν Γάϊο(ς) || Μ(άρκος) Α|ΝΓΟ, *SEG* XLII 1455; ἐπόησεν (ἐκ τῶν) or (ἐξ) ἰ(δίω)ν Γάϊο(ς) Μ(άρκος) Ἀ|ντόν(ιος), or Ἀ(ντώνιος), Ἄ(ννιος), Α(ὑρήλιος), *SEG* LI 2030 || Μανγορι(ος): perhaps a transcription of the Semitic name *m'(y)rw*, cf. Μογαιρος, Di Segni || 5. λ(ιθουργός), *SEG* LI 2030; λ(ιβράριος), Latin *librarius*, 'secretary,' cf. e.g. *SEG* LX 1781, *IGLS* XXI.5.719, 733, Di Segni.

1589. **Skythopolis. Dedication of Seleukos, son of Ariston, to Sarapis, 3rd cent. A.D.** A 'decorated limestone block' built in secondary use into a wall of the basilica. Described by G.Foerster, Y.Tsafrir, *ESI* 6 (1987/8) 32, who identify the dedicant with the Σέλευκος, son of Ἀρίστων, in *SEG* XLVI 2047, and mention that the text refers to a βωμός and to Σάραπις as 'the holy god'; no ph.; no further details. See also idd., *ESI* 11 (1992) 8 (translation: 'I, Seleucus (son) of Ariston, keeper of the ointments, have dedicated this beautiful altar as a sign of piety, having accomplished a work in honor of holy Serapis'), rejecting the earlier identification of the dedicant in favor of another homonym on an unpublished statue base of the 3rd cent. A.D., who bears the same title 'in charge of ointments'. Cf. now Figueras, *Pagan Image* 138.

1590. **Skythopolis. Dedication of Germanos to Dionysos, late 2nd/early 3rd cent. A.D.** Hexagonal limestone altar, broken at the top, found in re-use of the 5th/6th cent. near the orchestra of the theater. Ed.pr. B.Lifshitz, *ZPE* 6 (1970) 62 (ph.); mentioned by Figueras, *Pagan Image* 137/138.

[θ]εῷ Διο-| vv νύσῳ | Γερμανός

1591. **Skythopolis. Mosaic inscriptions in the 'House of Leontis' ca. 450 A.D.** *MPI* no. 31 A; cf. *SEG* L 1515; LIII 1873 and 1838. Polychrome mosaic pavement over mortar floor, with decoration in three panels, from top to bottom: scene of Odysseus bound to the mast of a ship and the Sirens, with two-line labeling inscription in red (A), below which, a man on a ship fighting a sea-monster, with building inscription (B); circle surrounded by banded pigeons, within which an inscription (C), to the right of which perhaps a menorah [from ph.: the tesserae forming the object have been intentionally removed, leaving a negative space in the white ground]; Nilotic scene, with personification of the Nile seated on a crocodile and holding a fowl, in the direction of a turreted city, labeled (D) and flanked by a gradated Nilometer (E), along with various animals and a ship with crew; found in Hall 3 of a 'mansion' in the south-west of the city. Ed.pr. N.Zori, *IEJ* 16 (1966) 127-134 (ph.; dr.) nos. 1-4 [with additional notice of inscribed marble lintel fragments at 133 nos. 5/6]; B and C re-published by B.Lifshitz, *Donateurs et fondateurs dans les synagogues juives. Répertoire des dédicaces grecques relatives à la construction et à la réfection des synagogues* (Paris 1967) 67-69 nos. 77a/b; *BE* (1970) 629. Mentioned by T.Michaeli, in *Lieux de mémoire* – (cf. our lemma no. 1537) 120/121, who terms the building a 'villa' [following ed.pr.; but clearly a public building, as indicated by the inscription commemorating the donation of the mosaic floor by Leontis (C), and attached to a complex including a synagogue, Di Segni; cf. also *SEG* L 1515], and Figueras, *Pagan Image* 142/143. We present the following text on the basis of *MPI* and Lifshitz:

A: [- ? -] | [- ? -]AMP[- ? -]
B: Κ(ύρι)ε β(ο)ήθ(ει) Λεοντί|ου Κλουβ(ᾶ)
C: μνησθῇ
εἰς ἀγαθὸν κ(αὶ) ἰς
εὐλογίαν ὁ κύρ(ιος) Λεόντις
4 ὁ Κλουβᾶς ὅτι ὑπὲρ menorah
σοτηρίας αὐτοῦ κ(αὶ) τοῦ
ἀδελφοῦ αὐτοῦ Ιωναθα
ἐψήφοσεν τὰ δδε
8 ἐξ ἠδήον
D: Ἀλεξάνδρια
E: ις' | ιε' | ιδ' | ιγ' || ιβ' | ια' | ι'

B. ΚΕ Β^Η Θ mosaic; L. assigned the suprascript Η to an alleged preceding line, the rest of which will have been lost || 1/2. ΛΕΟΝΤΙΟΥ mosaic, L.; Λέοντι, ed.pr., *MPI* || ΚΛΟΥΒ, mosaic, 'a profession or a nickname,' ed.pr., comparing κλουβός, 'cage,' but allowing that the word might be derived from a Semitic personal name; the motif of pigeons is appropriate to a maker of birdcages, Robert; 'un nom de métier désignant un fabricant ou un marchand de paniers ou un constructeur de fourneaux,' L.; for the proposal of M.-O.Jentel that Leontios was a merchant or ship-owner, see *SEG* L 1515 [for Κλουβᾶς as a second name in the later Byzantine period see E.Trapp, *Prosopographisches Lexikon der Palaiologenzeit* 5 (Vienna 1981) 197 no. 11847, Zellmann-Rohrer] || C.2. ΙΣ mosaic, l. εἰς || 2/3. the phrase is associated with synagogue dedications, ed.pr. || 3. ΚΥΡ, mosaic || 4. ΚΛΟΥΒΑΣ mosaic || 5. ΤΟΥ mosaic || 6. ΑΔΕΛΦΟΥ ΑΥΤΟΥ mosaic || 7. l. ὧδε || 8. l. ἰδίων || [E. for the Nilometer see the commentary to *SEG* LII 1677]

ARABIA

1592. **Arabia. Christian mosaic inscriptions, Byzantine period.** J.Turner, *Studies in the History and Archaeology of Jordan* 11 (2013) 409-418, examines the iconography of Byzantine mosaics from the province of Arabia, in particular the depiction of cities, and considers the development of a regional style, arguing against the view that such decorations depended primarily on a style borrowed 'from Constantinople or another major centre of the Byzantine world.' Evidence, illustrated with photographs, is drawn from the Madaba map (*IGLS* XXI.2.153; *SEG* LXII 1723*) as well as the material gathered by N.Duval (cf. *SEG* LIII 1877).

1593. **Arabia. Religion: pre-Christian cult.** For a collection of inscriptions related to 'paganism' see our lemma no. 1538.

1594. **Arabia. Religion: role of urban bishops in the countryside.** B.Hamarneh, *Acta XV Congressus* 1, 415-430, studies this topic in the provinces of Arabia and Palaestina Tertia in the 5th-8th cent. A.D., examining trends of the settlement of nomadic tribes, Christianization, and the tendency of bishops to replace civic authorities in the patronage of building projects in cities, with abundant use of dedication inscriptions on mosaic and stone [we provide references to *SEG*]. Sites discussed include: al-Ḥiṣn (*SEG* XLVII 2064), Khirbat as-Samra-Haditha (*SEG* XLVIII 1933, 1936, and 1938), Jabir (*IGLS* XXI.5.2), Khirbat aṭ-Ṭantur (see our lemma no. 1627; cf. also *SEG* LXI 1476); Khilda (*SEG* XLIV 1416); Khirbat Dārayyā (*SEG* LVII 1844 [to which we add that the name of a further individual responsible for the construction can be read in the published ph. mentioned there: L. 3, ἐκ σπουδῆς Θωμᾶ Ἀρσενί-, Zellmann-Rohrer]), Khirbat Ya'mūn (*SEG* LXI 1491), Māsūḥ (*SEG* XXXIII 1272), Mt. Nebo (*SEG* XXXVIII 1594, XLIV 1410, XLVIII 1919), Ra's ad-Dayr (*SEG* LVI 1903), Rihab (territory of Bostra: *SEG* XXX 1711-1716, LI 2043-2045 [cf. LVIII 1769]), Suwayfiyah (*IGLS* XXI.2.7), Umm ar-Rasas (*SEG* XXXVII 1552/1553, XLII 1488, XLIII 1091, LVI 1939; cf. also J.Bujard, *AntTard* 4 [1996] 172-177), Yājūz (*SEG* XLVIII 1918), Zaghrit (*SEG* LIII 1890), Zizia (*SEG* LII 1740), and Zoora (*I.Pal.Tertia* Ia 27; cf. also M.Piccirillo, *SBF* 55 [2005] 392).

1595. vacat.

1596. **Gerasa. Dedication in honor of Geminios Markianos, ca. 162-164 A.D.** Inscribed rectangular statue base of white limestone with molding, found near the 'Baths of Placcus.' Edd.pr. R.Harahshah, J.Seigne, *ADAJ* 57 (2013) 510 (dr.) (unarticulated majuscules):

Γεμίνιον Μαρκι-
ανὸν ὑπατικὸν
ἡ πόλις v διὰ Μοιρᾶ

4 Ἀθηνίωνο[ς] ἐπι-
v μελητοῦ

1. The honorand is P. Iulius Geminius Marcianus, legatus of Arabia 162-166, see *I.Gerasa* 11/12, 64/65, edd.pr. [the legatus in 164/5-166 was in fact Q. Antistius Adventus Postumus Aquilinus, cf. P.-L.Gatier, *An.Ép.* (2004) [2007] 1591/1592, Di Segni] || 3/4. read from dr., Zellmann-Rohrer; ΗΠΟΛΙΣΑΜΟΙΡΑ|ΑΦΗΝΙΩΝΟΥΕΠΙ, edd.pr., but in dr. the Y is represented with dotted lines.

1597. **Gerasa. Dedication of Antiochos, Imperial period.** Red limestone altar. Edd.pr. R.Harahshah, J.Seigne, *ADAJ* 57 (2013) 505/506 (dr.) (unarticulated majuscules):

[- - ca. 5 - -].Ω vacat
Ἀντίοχος Ανεμο[υ]
τὸν βωμὸν ἀν(έθ-
4 ηκ)εν εὐσεβείας χάρ[ιν]

1. Read from ph.; a divine name in the dative? Trace would suit [Διονύ]σῳ, Zellmann-Rohrer] || 2. Ἀντίοχος Ανεμο[υ]: read from dr.; for Ανεμος cf. e.g. *IGLS* XIII.1 9084, Zellmann-Rohrer; ΑΝΤΙΟΧΟΣΝΕΜΟ, edd.pr. || 2/3. ΑΝΗΚ[- - -]ΕΝ, edd.pr.

1598. **Gerasa. Dedication (?) of Demetrios, Imperial period.** Base of octagonal column of white limestone, found in the sanctuary of Artemis but probably brought there in modern times. Edd.pr. R.Harahshah, J.Seigne, *ADAJ* 57 (2013) 507 (dr.) (majuscules): Δημητρίου Ἀπολ|λοφάνους ΒΥΛ

1/2. For similar inscriptions cf. *I.Gerasa* 86, 102, 139, 238, and 239, edd.pr. || [2. ΒΥΛ: unexplained by edd.pr.; Λ seems to be inverted, β(ο)υλ(ευτής)? A date on the era of Gerasa, 432 = 369/70 A.D., seems too late for the letter forms, Zellmann-Rohrer.]

1599. **Gerasa. Inscribed statue base, Imperial period.** White limestone statue base found in the sanctuary of Artemis. Edd.pr. R.Harahshah, J.Seigne, *ADAJ* 57 (2013) 506/507 (dr.):

- - - - - - - - - - - - - - - - - -
[- ? -]ΦΙ[.]Μ[- ? -]
[- ? -]ΜΑΓΝ[- ? -]
[- ? -]ΟΥ *hedera* ΔΙΑ.[- ? -]
4 [- ? -]ΟΥΟΠΟΔΩ[- ? -]
- - - - - - - - - - - - - - - - - -

[2. A form of Μάγνος || 3. Perhaps διὰ β[ίου], Zellmann-Rohrer.]

1600. Gerasa. Inscribed statue base? Imperial period. Pink limestone with relief in niche inscribed on '[t]he upper part of [the] crowning;' found in the sanctuary of Artemis, now missing. Edd.pr. R.Harahshah, J.Seigne, *ADAJ* 57 (2013) 507 (dr.) (majuscules): [- ? -]ΑΣΟΣΤΗΝΔΕΤΟΝ[- ? -]

[1. ṬΗΝ, lapis || TON: N below O;]ασος τήνδ' ἐ(π)ό(η) as a sculptor's signature? Zellmann-Rohrer; or τήνδε το(μ)[ήν] marking the section hewn by a mason, if the block is not a single base but part of a larger composition, Di Segni]

1601. Gerasa. Incertum, Building inscription, Imperial period. '[P]rofiled crowning of a pink hard limestone pilaster' from the sanctuary of Artemis. Edd.pr. R.Harahshah, J.Seigne, *ADAJ* 57 (2013) 507 (dr.) (majuscules): Ἀγαθῇ Τύχῃ [- ? -]

1602. Gerasa. Inscribed column base, Imperial period. Base of octagonal column of white limestone, found in the sanctuary of Artemis but probably brought there in modern times. Edd.pr. R.Harahshah, J.Seigne, *ADAJ* 57 (2013) 509 (dr.):

vacat Αἰ̣λι[ου - ? -]
[- ? -]ΥΚΑΣΟ[- ? -]
[- ? -]ΥΛΥ[- ? -]
4 [- ? -]ΣΑ[- ? -]

1. ΑΙΑΙ[edd.pr.

1603. Gerasa. Sculptor's signature? Imperial period. Fragmenary statue base. Edd.pr. R.Harahshah, J.Seigne, *ADAJ* 57 (2013) 505 (dr.), with mention of further sculpture fragments to be published by T.Weber: [- ? -]Η[- ? -] | [- ? -]ΑΤΟ[- ? -] | [- ? -]ΗΙ[- ? -]

1604. Gerasa. Building inscription, mid-2nd cent. A.D.? Small fragment found re-used in wall-facing near the Church of St. Theodore, perhaps from the temple of Artemis, possibly belonging to the building inscription reconstructed by J.Seigne from 16 other small fragments (cf. *SEG* LXI 1488). Edd.pr. R.Harahshah, J.Seigne, *ADAJ* 57 (2013) 515/516 (dr.): [- ? -]ΝΟ[- ? -]

1605. Gerasa. Dedication for the safety of the emperors, first half of the 2nd cent. A.D. *I.Gerasa* 136. R.Harahshah, J.Seigne, *ADAJ* 57 (2013) 512/513 (dr.), report the removal of the stone from its re-use possibly as an altar; inferior majuscule text; 'the inscription cannot seem to be restored as proposed by C.B.Welles, unless imagining some strange abbreviations' [the dr. confirms Welles' readings throughout, Zellmann-Rohrer].

1606. Gerasa. Dedication for the safety of the emperor(s), first half of the 2nd cent. A.D. *I.Gerasa* 138. R.Harahshah, J.Seigne, *ADAJ* 57 (2013) 513 (dr.), report the re-discovery of the stone in situ.

1607. Gerasa. Inscribed block, second half of 2nd cent. A.D. *I.Gerasa* 111. R.Harahshah, J.Seigne, *ADAJ* 57 (2013) 504, mention the discovery of a new inscription belonging to the same monument, and also suggest a connection with the dedication *SEG* XXXVIII 1652; no text; no ph.; no further details.

1608. Gerasa. Epitaphs of Chiones and Hesychia, 2nd cent. A.D. *SEG* XLIV 1400. H.Eristov, C.Vibert-Guigue, *Studies in the History and Archaeology of Jordan* 11 (Amman 2013) 395-402 (ph.), after autopsy describe in detail the burial chamber in which the inscriptions, the dipinto in Greek for Χιόνης and Ἡσυχία and the Latin plaque for Aeliana, were found. After discovery, the plaque along with other stone blocks bearing traces of the original painted decoration were transferred to the Amman Museum, but have now been returned to the site. H., V.-G. offer a reconstruction of the architecture and decoration of the tomb, which features 'deux vases flanquent une sorte d'autel,' a garlanded, cylindrical column recalling the Sidonian funerary cippi, 'et deux figures féminines, la tête immédiatement au-dessous de l'entablement, ... posées sur une moulure fictive' (397), whose arms would have encircled the marble plaque, which now appears to have been part of the original plan of the monument and not a later addition in re-use. In the Latin inscription *Aeliane* is taken as nominative, 'transposition grecque du nom Latin Aeliana' (401), instead of Aelian(a)e (dative) ■ ed.pr. The two Greek names Χιόνης and Ἡσυχία may have belonged to the parents of Aeliana, but the reason for the change in language remains unclear; there is no evidence for reuse of the tomb. Cf. P.-L.Gatier, *An.Ép.* (2013) [2016] no. 1721.

1609. Gerasa. Dedication, 3rd cent. A.D. *I.Gerasa* 237. R.Harahshah, J.Seigne, *ADAJ* 57 (2013) 516 (dr.), report the rediscovery of the stone in situ, having suffered further damage during recent construction.

1610. Gerasa. Christian building inscription, 464/5 A.D. *I.Gerasa* 298. The rediscovery of this inscription in the area of the sanctuary of Artemis is mentioned by R.Harahshah, J.Seigne, *ADAJ* 57 (2013) 509/510 (dr.), who present an inferior, unrestored text; approximately the left third has been lost since the stone was seen by ed.pr.

1611. Gerasa. Christian building inscription, 496 A.D. *I.Gerasa* 300. R.Harahshah, J.Seigne, *ADAJ* 57 (2013) 513, report the rediscovery in situ of 'the fragment carrying the beginning' of this inscription [ed.pr. 'Block A'? Zellmann-Rohrer].

1612. **Gerasa. Christian building inscription, 5th/6th cent. A.D.** *I.Gerasa* 299. R.Harahshah, J.Seigne, *ADAJ* 57 (2013) 516, report the rediscovery in situ of blocks B and C; block A is now in the Gerasa Museum.

1613. **Gerrha. Gerrhaioi in Greek cities, Hellenistic period.** J.Robin, A.Prioletta, *Semitica et classica* 6 (2013) 131-185, after analyzing the literary and epigraphic evidence for the location of the city of Gerrha, propose an identification with the seat of the kingdom of Hagar (eastern Arabian peninsula, the modern al-Hufūf). In one of the Semitic inscriptions adduced (168 no. 4; 303/2 B.C.?; cf. 175), a Qāsima' son of 'Abd, likely ■ native of this city, is identified because of the rarity of his name with the dedicant (or a member of the same family) of an altar to Helios on Kos, whose ethnic may be restored as Γερ[ραῖος] (*IG* XII.4.2.549; see our lemma no. 665) [also possible is Γερ[ρηνός], for Gerrha on the northern coast of Sinai, Di Segni]. In general, the Γερραῖοι abroad offer dedications exclusively to Ἥλιος, 'manifestement la grande divinité nationale;' besides the Koan inscription, the authors adduce in passing the dedications of Τημαλλατος (servant of Allāt) Γερραῖος on Delos (*I.Délos* 1439 bc.II.1.24/25; 1442 A 82, B 58/59; 1443 I.153, II.161; 1444 Aa 45; 51; 1449 ab.II.1.28/29.61; 1451 A.104.119; 1452 B.7). [M.Maraqten, *Arabian Archaeology and Epigraphy* 7/2 (1996) 304-315, suggests to read in the legend *'by'l br tym* of several coins of the so-called Abī'il-group a short form of the name *tym'lt* which 'may correspond to that of a person from Gerrha named Temallatos' (312). Add also Αὖλος Γερραῖος (*I.Délos* 1443 A.I.153); Αὖλος, a common Greek name, might here transcribe a Semitic one, ■ perhaps also in A.Negev, *The Inscriptions of Wadi Haggag, Sinai* (Jerusalem 1977) no. 42, referred by M.-F.Baslez, in A.D.Rizakis (ed.), *Roman Onomastics in the Greek East. Social and Political Aspects. Proceedings of the International Colloquium Organized by the Finnish Institute and the Centre for Greek and Roman Antiquity, Athens 7-9 September 1993* (Paris 1996) 218 n.12 to the 'nom arabe *Aboul*' but more likely from *'wl*, Arabic 'sustenance'; see also G.L. Harding, *An Index and Concordance of Pre-Islamic Names and Inscriptions* (Toronto 1971) 449, Zellmann-Rohrer.] Cf. P.-L.Gatier, *BE* (2015) no. 724.

1614. **Hauara. Epitaph, late Imperial period?** Fragment of a sandstone stele, found on the surface near a tomb. Ed.pr. D.F.Graf, in J.P.Oleson, R.Schick (edd.), *Humayma Excavation Project, 2. Nabataean Campground and Necropolis, Byzantine Churches, and Early Islamic Domestic Structures* (Boston 2013) 493/494 (ph.): ΘΑ[- ? -]

Most likely the name Θα[ιμος] or a related theophoric; the top edge seems to be preserved, without room for [ἐν]θ[ά]δε κεῖται, ed.pr.

1615. **Hauara. Christian building inscription, Byzantine period.** Seven fragments of a marble panel, six of them inscribed, belonging to an ornamental marble panel from the Byzantine church C101, the inscription running along the top and continuing down the right edge. Ed.pr. R.Schick, in *Humayma* -- (cf. our lemma no. 1614) 460 (ph.) (majuscules), with the assistance of Y.Meimaris:

[- ? - μνήσθητι τῶν δούλων σου - ? -]ας Μωσέους Τ[- ? -]ας Αβ|δα Κ[- ? -]ασίου cross

[Καὶ μνήσθητι], ed.pr.; Αβδαχ[- ? - Ἀναστ]ασίου, ed.pr. [The right side might also be completed κ[αὶ Κ]ασίου or simply Κασίου; for Αβδα ■ gen. of Αβδας cf. *SEG* VII 710, Zellmann-Rohrer.]

1616-1617. **Hauara. Graffiti, Byzantine period.** On potsherds found in the Byzantine church C101. Ed.pr. J.P.Olesen, in *Humayma* -- (cf. our lemma no. 1614) 443-445.

1616: 443 no. 2 (ph.). **Graffito.** 'Late Byzantine potsherd with graffito on outside surface engraved before firing ... Possibly storage ware': μπ[- ? -]

[From ph. αιπ[- ? -] seems preferable, Zellmann-Rohrer].

1617: 445 no. 14 (ph.). **Graffito.** 'Late Byzantine potsherd with graffito on outside surface engraved after firing ... Grey-black ware handmade storage jar': κ ν ν

Uncertain if not Latin, in either case most likely numbers [from ph., κύ(ριε) [κυ̅ sherd] βο[ήθει] might be read, Zellmann-Rohrer].

1618. **Kana (South Arabia). Prayer of Kosmas? Ca. 350-400 A.D.** *I.Estremo Oriente* 437; *SEG* LXII 1722*. Y.Tobi, *Proceedings of the Seminar for Arabian Studies* 43 (2013) 353/354, accepts the identification of ἅγιος τόπος proposed by G.W.Bowersock as a reference to a local synagogue and briefly comments on the implications of the text for 'the exposure of the Jews of Ḥimyar to Greek culture.'

1619. **Khirbat al-Biddīyah (territory of Gerasa or Pella). Building inscription of a church, 640/1 A.D.** Fragmentary mosaic uncovered in excavations of 1998-2003 'in the area in front of the chancel step' of the so-called 'First Church.' Edd.pr. M.Nassar, Z.al-Muheisen, *GRBS* 53 (2013) 594/595 (ph.; dr.), with detailed commentary on the accompanying decorations [read from the good color ph., Zellmann-Rohrer].

[- - - ca. 10-15 - - - ο]υ ἐπισκό(που) ἐτελι-
[ώθη - - ca. 5-10 - - τ]οῦ ἁγίου μαρτυ-
[ρίου - - - ca. 10-15 - - -]ΛΟ[- - ca. 5 - -].ΣΟΥ
[- - - ca. 10-15 - - -].ΟΥ
[- - - ca. 10-15 - - - ἐν τ]ῷ γψ' ἔ(τει)

No estimate of letters lost in edd.pr.; from dr., just over half of the original width has been lost in LL. 1-3, Zellmann-Rohrer] || 1. [- - -]υ, edd.pr. [probably [ἐπί] followed by the name of a bishop with the epithet ὁσιώ(τατος) vel sim., cf. e.g. *IGLS* XXI.2.80, Zellmann-Rohrer] || 1/2. ἐτελη|[ώθη?] edd.pr || [2. most likely [ἡ ψήφωσις τ]οῦ, Di Segni] || 4.].Υ edd.pr. || 5. [ἐν τ]ῷ from ph., cf. *IGLS* XXI.2 147c, Zellmann-Rohrer; [- ? -]θ' edd.pr. || γψ̅ mosaic: year 703, 640 A.D., edd.pr. without

comment [presumably the site, equidistant between Pella and Gerasa, uses one of their Pompeian eras, thought to begin in 63 B.C., but for some doubts on the start date see now our lemma no. 1627, Zellmann-Rohrer] || ἔ(τει): ε̅ mosaic, from ph., Zellmann-Rohrer; ἔ(τους) edd.pr.

1620. **Khirbat ad-Duwayr (territory of Pella?). Christian mosaic building inscription, ca. 518 A.D.?** Two panels, at left (A) and right (B). Described by I.Melhim, *ADAJ* 42 (1998) 29* (in Arabic) (ph.; no text); M.Piccirillo, *SBF* 55 (2005) 390, mentions 'il nome del vescovo Paolo,' to be identified with an attendee of the Council of Jerusalem in 518, 'e del chorespiscopo Romano'; repeated by B.Hamarneh, *Acta XV Congressus* 1, 423 [read from ph., Zellmann-Rohrer, Di Segni].

A:

[cross] ἐπὶ τοῦ θεο-
φιληστ(άτου)
Παύλου ἐπισ[κ(όπου)]
κ(αὶ) Ῥομανοῦ χορ-
επισκ(όπου) ἐφιλο-
καλήθη τὰ ὧδε

B:

[σ]πουδῇ Κυρι-
[- ca. 2-4 -] πρεσβ(υτέρου)·
[κ(ύρι)]ε πρόσδηξη
τὴν προσφο-
ρὰν Ζοσιμί-
ου πρεσβ(υτέρου)

[A.1/2. L. Θεοφιλεστάτου] || 3. Perhaps bishop of the diocese of Pella, Piccirillo || [B.1/2 Κυρί[κου] or Κυρι[ακοῦ], Zellmann-Rohrer || 3. πρόσδηξη: for πρόσδεξαι by way of πρόσδεξε, Di Segni.]

1621. **Khirbat as-Samra. Epitaphs, 2nd-4th cent. A.D. Rectangular basalt slabs** re-used as coverings for later burials. A.J.Nabulsi, A.Husan, P.Schönrock-Nabulsi, *ADAJ* 57 (2013) 554/555 (ph.) mention two inscriptions discovered in excavations in 2012 and announce a forthcoming publication; one is well preserved, the other [redacted] 'unintelligible Greek text of 5-6 letters' [from ph. perhaps [- ? -]ος ἐτ(ῶν); we give the following provisional reading of the better preserved text from the ph., Zellmann-Rohrer]:

Αεδδ-
ος Ζα-
[β]δεα-
[θ]ου
ἐτ(ῶν) ιγ'

[1/2. A variant of Αεδος, for which cf. e.g. *IGLS* XXI.5.160 || 2-4. for Ζαβδεαθης cf. *IGLS* XVII.1.313. 437, Zellmann-Rohrer.]

1622. **Khirbat at-Tannur. Incertum, first half of 2nd cent.** A.D. Fragment of [redacted] unplaced block found in excavations of the Nabataean temple in 1937; now in the Cincinnati Art Museum. First presented by N.Glueck, *Deities and Dolphins* (London 1965) 516 (ph.). J.S.McKenzie, in *Nabataean Temple* 1, 161/162 (ph.), offers [redacted] definitive publication of this text, which Glueck thought 'might have come from a stele' re-used in a wall from the main phase of construction.

[- ? -]ΡΑΥ[- ? -]

1623. **Khirbat at-Tannur. Dedication of Alexandros, Imperial period.** *IGLS* XXI.4.95. J.S.McKenzie, in *Nabataean Temple* 1, 210 (color ph.) reveals from the excavation journal of N.Glueck (2:21) that the altar was found on 2 March 1937, 'near centre of east side of the temple' with 'oil or incense remains ... still visible;' Glueck's preliminary transcription is also provided [omitting the traces in line 1, otherwise identical to *IGLS*]; yet Glueck's 'registration book,' edited at *Nabataean Temple* 2, 42, transcribes four lines and reads [- ? -]Α in L. 1, with mention of a further '[t]wo inscribed fragments belonging to it' [on which no further information]. The object is also discussed in the synthesis on altars from the site by A.T.Reyes, J.S.McKenzie, in *Nabataean Temple* 2, 62/63), where the charred remains are tentatively identified as frankincense via an unpublished chemist's report from 1938.

1624. **Madaba. Hippolytos mosaic, mid-6th cent. A.D.** *IGLS* XXI.2.128; *SEG* XXXII 1547; XLVI 2081; LVI 1849, 2115 (12); cf. LVIII 1704. P.Bordreuil, *Semitica et classica* 6 (2013) 287 (ph.), adduces this mosaic [redacted] evidence of a long Near Eastern tradition of the female personification of cities, with particular reference to the three female figures with turreted crowns characteristic of the personified Fortune of cities (Τύχη), and labeled 'Ρώμη, Γρηγορία, and Μήδαβα. The first and last identify the cities in question [the alternative offered in *IGLS* and elsewhere that 'Ρώμη may be Constantinople and not the original Rome is not considered], while for Γρηγορία Bordreuil cites with approval the theory of J.Balty (*LIMC* 8.1 s.v. Gregoria) connecting it to a district of Constantinople, which stands for that city as a whole in the absence of sufficient space for the full name.

1625. **Mleiha (South Arabia). Amphora stamps, second half of the 3rd - first half of the 2nd cent.** B.C. P.Monsieur, B.Overlaet, S.A.Jasim, E.Yousif, E.Haerinck, *Arabian Archaeology and Epigraphy* 24 (2013) 208-223 (ph.), publish 18 Rhodian amphora stamps found in Iraqi and Belgian excavations of the necropolis; no new names; no index.

1626. **Mt. Nebo (area of: Khirbat al-Mekhayyat). Christian mosaic inscriptions, ca. 562 A.D.** *IGLS* XXI.2.106-108; cf. *SEG* XLVIII 1919. D.Cascianelli, *SBF* 63 (2013) 461-480 (ph.), briefly discusses these inscriptions and assembles iconographic parallels to argue that the figure of [redacted] young man holding a sling in the accompanying decoration represents the biblical David in combat with Goliath, and not, as previously taken, a boar-hunter (e.g. M.Piccirillo, *The Mosaics of Jordan* [Amman 1993] 174 [cf. *SEG* XLIII 1083]). The cosmological interpretation of the mosaic advanced by

M.Piccirillo and others (e.g. *Chiese e Mosaici di Madaba* [Jerusalem 1989] 337-342) may be retained if David is also considered as a 'prefigurazione di Cristo, e simbolo della vittoriosa lotta con Satana, e quindi dell'eterno scontro tra Bene e Male'. A similar figure, originally bearing a sling but now defaced, is probably to be interpreted in the same way in the mosaic decoration of the Church of Sergios at Kastron Mefaa (Umm ar-Rasas), cf. *SEG* XXXVII 1552-1616, XLVIII 1916.

1627. **Pella (area of: Khirbat aṭ-Ṭantur). Christian mosaic building inscriptions, 624/5 - 641/2 A.D.** B.Hamarneh, in *Acta XV Congressus* 1, 423, briefly discusses two mosaic inscriptions, still unpublished, in a small church with three naves and a rectangular presbyterium: 1) *SEG* LV 1748 (2), LXI 1476; dedication inscription at the foot of the presbytery dated to the year 688 [era of Pella, see below]; see also M.Piccirillo, in A.C.Quintavalle (ed.), *Medioevo mediterraneo: l'Occidente, Bisanzio e l'Islam. Atti del Convegno internazionale di studi Parma, 21-25 settembre 2004* (Parma 2007) 100, suggesting that the Kaloa mentioned in the text is to be identified with the modern village of Kilaweh; 2) mosaic inscription at the entrance to the nave which, as described by Piccirillo in the 2007 publication, mentions a priest Σαβῖνος, by whom this mosaic was completed in the 15th indiction with the help of a donor Πέτρος [L.Di Segni kindly informs us *per ep.* that from an unpublished ph. the date of the second inscription is to be read 705, and that based on the indiction cycle the two texts likely fix the starting date of the era of Pella at 64 B.C. (not 63 ■ in *SEG* LVI 1904); the date of the first inscription should be corrected to 624/5 from the 622/3 A.D. given in *SEG* LV 1748 (2), and the date of the second is 641/2 A.D.].

1628. **Petra (area of: Jabal Hārūn). Christian graffiti, Byzantine period.** Three graffiti scratched on rocks, in the vicinity of some Nabataean graffiti and petroglyphs. Ed.pr. F.Frösén, in P.Kouki, M.Lavento (edd.), *Petra – The Mountain of Aaron. The Finnish Archaeological Project, vol. III. The Archaeological Survey* (Helsinki 2013) 299 (ph.): 1) cross | Γ διακ[ό]|νου; the Γ probably the numeral; 2) Κύρυκ[ος]; for Κύρικος; 3) Εὐλόγιος.

1629. **Philadelphia. Graffito, Imperial period.** On the south socle of the podium of the Roman temple on the citadel. Ed.pr. C.Kanellopoulos, *The Great Temple of Amman. The Architecture* (Amman 1994) 25 (ph.) (not covered in *SEG* XLIV 1414/1415); mentioned by Figueras, *Pagan Image* 126: ΗΛΙΟ

Possibly the god Ἥλιος or ■ related theophoric personal name, ed.pr.

1630. **Philadelphia (area of: Māsūḥ). Incerta, Imperial or Byzantine period?** J.Ferguson, *SBF* 63 (2013) 430 (ph.), mentions two unpublished fragments of stone inscriptions found in a surface survey conducted at the site in 2001: 1) 'a fragmentary Latin or Greek inscription' found 'northwest of the Central Church': [- ? -]ΜΑ[- ? -]; 2) fragmentary inscription found 'near the vaulted cistern' to the west: [- ? -]Α[- ? -].

1631. **Soada-Dionysias. Dedicatory inscriptions in honor of Antoninus Pius, 149 A.D.** *I.Syrie* 2306/2307; *IGR* III 1274/1275. M.Sartre, in D.Lauritzen, M.Tardieu (edd.), *Le voyage des légendes. Hommages à Pierre Chuvin* (Paris 2013) 123-138, in the course of a 'rapport d'étape' on the history of the city based on recent excavations led by M.Kalos and his own editorial work on inscriptions from the site for the forthcoming *IGLS* XVI, prints these two inscriptions, now lost, in a provisional numeration as *IGLS* XVI 320 and 321 (respectively) with the following new readings: in 320, L. 2, the attempt of R.-E.Brünnow, A.von Domaszewski, *Die Provincia Arabia auf Grund zweier in den Jahren 1897 und 1898 unternommenen Reisen und der Berichte früherer Reisender* (Strasbourg 1904-1909) III 313) to resolve the inconclusive traces in ed.pr. as [Δι]ὸ[ς μ]ε[γίστ]ου is rejected, and the inscription is thus reinterpreted as an imperial honor with a new supplement in LL. 1/2 [ὑπὲρ σωτηρίας καὶ νίκης καὶ αἰωνίου] | [διαμονῆς] etc.; LL. 8/9 are now supplemented συνκλή|[του καὶ τῆς αἰωνίου ἡγ]εμονίας Ῥωμαίων; in L. 10 Sartre reads [Σου]λπίκου Ἰουλιανοῦ (the governor of Syria, known from *IGLS* III 1135), supposing ed.pr. to have miscopied]ΑΠΙΚΙΟΥ; in L. 13 [τῆς ὑπαρχ]ούσης πόλεως ἡ[μῶν], referring to a βουλή, is new evidence for an independent status for Soada as ■ πόλις at this time. In 321, L. 11, the supplement [Τιμ]οθέου of *IGR* is rejected; LL. 11/12 is supplemented Αλει|[φου], possibly the same man as the ambassador to Rome mentioned in the forthcoming *IGLS* XVI 82.

D.Feissel, *BE* (2014) no. 522, offers some proposals for *I.Syrie* 2307 (=*IGLS* XVI 321): L. 1 συνεχωρήσατ[ε] might be read where S. divides συνεχώρησα Γ[, meaning an address to, rather than from, a governor or emperor; a mention of the people of Soada in L. 3 is 'loin d'être assurée,' and [- -]έρα δὲ ἡμεῖς is preferable to ed.pr. Σοαδεηνεῖς; in L. 5, the unresolved]ΓΑΛΕΙΟΤΗΟΙ[might be articulated e.g. [παρὰ τῆς ὑμετέρας με]γαλειότη[τ]ος βεβαι[ωθῆναι], and in L. 9, [εἰση]γησαμένων should be restored, both of which suggest a communication addressed to ■■ emperor, and are not consistent with the embassy in which S. proposes Αλειφος participated. Cf. also J.-B.Yon, *An.Ép.* 2013) [2016] nos. 1718/1719.

1632. **Tulul adh-Dhahab. Inscribed sling bullets, 1st cent. B.C.?** Three lead sling bullets with thunderbolt emblems found in a burnt layer of a terrace built in the 2nd/1st cent. B.C. and destroyed before the mid-1st. Ed.pr. B.Dreyer, *ADAJ* 57 (2013) 97-104 (ph.): 1) 97-99 no. 1: found fused with arrow-head: βλῆμα Διός [β retrograde, μ inverted]; 2) 100/101 no. 3; retrograde inscription: [γ]εῦσαι [from ph. cf. *SEG* XXXII 1500, Zellmann-Rohrer; similarly P.-L.Gatier, *BE* (2016) no. 538; [..]ΕΥΣΑΙ, ed.pr., considering a personal name]; 3) 101/102 no. 4: Μαχίο[υ] | νίκη. A further sling bullet (99/100 no. 2) is anepigraphic. The site is perhaps to be identified with the Seleucid-Hasmonean Ἀμαθοῦς, and the projectiles, based on iconographic parallels, may have belonged to Pisidian or Cilician mercenaries in the besieging army of Alexander Iannaios. P.-L.Gatier, *BE* (2016) no. 538, points out parallels with sling bullets found in Palestine (*CIIP* II 2137, 2092; III 2276/2277) and proposes instead 'un dépôt des défenseurs' under Diodotos Tryphon (142-138 B.C.).

1633. **Tylos (Bahrain; area of: Shakhoura). Dedication to the Dioskouroi, 129?-124 B.C.** *Estremo Oriente* 427; *SEG* LII 1736. P.Kosmin, *JHS* 133 (2013) 61-79, examines in detail the historical implications of this inscription. In particular, K. argues that: a) the district of Τύλος καὶ αἱ νῆσοι was a previously unknown Seleucid archipelagic administrative unit with Bahrain as its garrison, perhaps

'a unique example of Seleucid nesiotic space' (70), headed by a στρατηγός under both Seleucid and early Charakenian powers, charged above all with military duties. The district probably included the main body of islands of the Gulf's Arabian coast (Bahrain, Failaka and perhaps Tārūt), which share Greek-style ceramics, numismatic and epigraphic (Greek [*SEG* LII 1735] and Aramaic) evidence. K. suggests to identify Ἀνάξαρχος, subordinate of Ἰκαδίων and responsible for the administration of Ikaros according to a royal letter of the 3rd cent. B.C. (*I.Estremo Oriente* 421/422; *Jenseits des Euphrat* 604; *SEG* XX 411; LVI 1844*) as the Seleucid official in charge of the newly imperial district of Tylos and the Islands'. b) Despite the emancipation of Hyspaosines around 127/6 B.C. according to his mention as king on a cuneiform tablet and the first appearance of his name on silver coins in 125/4 B.C., 'the language, content, form of the dedication, deities honoured and the fact of the inscription are markedly and consciously Greek' (71) which 'underlines the successful penetration of the Seleucid royal image and imperial discourse in this region' (73). K. hypothesizes that Κηφισόδωρος, whose name indicates a family origin from Mainland Greece rather than the Hellenized Near East may have been descended like Σωτέλης, the Athenian colonist attested in inscriptions from Failaka, from an Athenian diaspora settled in the Gulf under Seleukos I (*I.Estremo Oriente* 416-418; *SEG* LVII 1772*; Merkelbach-Stauber, *SGO* IV 22/91/01; *Jenseits des Euphrat* 605-607). c) The dedication to the Διόσκοροι σωτῆρες shows conscious Hellenizing in Charakene at the time of its independence; it underlines the maritime identity of the Characenian kingdom and corresponds to a 'religion of the sea' in the Hellenistic Persian Gulf (cf. the dedications to Ζεὺς σωτήρ, Ἄρτεμις σώτειρα, and Ποσειδῶν at Tell Khazneh [*I.Estremo Oriente* 416], to Σώτειρα and Σωτήρ in front of Temple A [*I.Estremo Oriente* 422], to Ποσειδῶν ἀσφάλειος in the fortress [*I.Estremo Oriente* 418] and to Artemis at the seaside sanctuary [*I.Estremo Oriente* 419]).

1634. **Ẓafār (South Arabia). Dedication?, ca. 2nd/3rd cent. A.D.** Fragmentary inscription, now in the Ẓafār Museum. Ed.pr. C.Marek, *Gymnasium* 120 (2013) 307-314 (ph.), from ph. and a plaster cast provided by P.Yule; similarly, id. in P. Yule (ed.), *Late Antique Arabia. Ẓāfār, Capital of Ḥimyar. Rehabilitation of a 'Decadent' Society. Excavations of the Ruprecht-Karls-Universität Heidelberg 1998-2010 in the Highland of Yemen* (Wiesbaden 2013) 163-166 with a superior color ph. [cf. *SEG* LX 1751]. Cf. P.-L.Gatier, *BE* (2015) no. 723. Reprinted in P.-L.Gatier, *An.Ép.* (2013) [2016] no. 1723.

[- ? -]ΙΩΝΟΣ[- ? -]
[- ? - ἀνέθ]ηκεν τὰ [- ? -]
[- ? - αὐτοκράτο]ρος Καίσ[αρος - ? -]
[- ? - σ]εβασ[τοῦ - ? -]

2. [ἀνέθη]κεν, Marek in *Late Antique Arabia* || perhaps τὰ [ἀγάλματα] || M. considers most likely a dedication of statues e.g. ὑπὲρ νίκης or σωτηρίας of a Roman emperor, perhaps by a merchant.

1635. **Zoora (?). Christian epitaph of Petros, 359 A.D.** Reddish sandstone stele; now in a private collection in Jordan. Edd.pr. N.Bader, M.Habash, *ZPE* 184 (2013) 235-237 (ph.), attribute the stone to Zoora on onomastic and formulaic grounds (with reference to *I.Pal.Tertia* Ia/b), which accord with the provenance communicated by the current owner.

μνημῖον
Πέτρου
Σαμιραβ-
βου ἀπο-
θανόν-
τος ἐτῶν
ν' ἔτους
σνδ' μη(ν!)
Δίου ιθ'
ἡμ(έρᾳ) Ἀφ(ροδίτης)

1. μνημῖον for μνημεῖον || 2. Πέτρου: a sign of a Christian context || 3/4. Σαμιραβ|βου: attestations are concentrated in Zoora || 6. ἐτῶν: ν added above ω || 7-9. ιθ, lapis; 359/60 A.D., edd.pr. [year 254, 19 Dios = 5 November 359 A.D., era of provincia Arabia, cf. e.g. *I.Pal.Tertia* Ia 74, Zellmann-Rohrer] || 10. 'one letter appears to be missing preceding the A, which is damaged but its two diagonal strokes are visible' [ημ\ αφ, lapis, from ph., the first example of an abbreviation for this planetary day from Zoora, Zellmann-Rohrer].

EGYPT

1636. **Egypt. Amnesty, Hellenistic.** C.A.La'da, in *Amnestie in der Antike* 163-209, surveys the documentary evidence on this topic, marked particularly by use of the verbs ἀπολύω and ἀφίημι, primarily from papyrological sources; inscriptions attesting or possibly attesting the granting of amnesty include the Kanopos decree (*OGIS* 56 [*I.Prose* 8-10; *I.Louvre* 1; *SB* V 8858; *SEG* XVIII 628-631; LIX 1772*; see also our lemma no. 1669]) and the Rosetta Stone (*OGIS* 90 [*I.Prose* 16; *SB* V 8299; *SEG* LX 1800*), and from Cyprus *SEG* XII 550 and *I.Kition* 2017; to be excluded are *SEG* LII 1805 and *I.Prose* 24 and 45.

1637. **Egypt. Army: μάχιμοι, Ptolemaic period.** C.Fischer-Bovet, *CQ* 63 (2013) 209-236, collects attestations of μάχιμοι, primarily papyrological, including the following inscriptions (see in particular the appendix at 232): *OGIS* 90 (*I.Prose* 16; *SB* V 8299; *SEG* LX 1800*), 102 (*IG* XII 3.466), and II 732 (*SB* I 4208 = V 8926 + add. p. 551; *SEG* I 583, LIX 748 [1]), and *SEG* VIII 714 (*SB* V 8209). These soldiers, often but not exclusively of Egyptian origin, became an increasingly central component of the Ptolemaic army and were by no means 'second-rate,' either [redacted] soldiers or in socio-economic standing.

1638. **Egypt. Collected epigraphic studies.** *Ricerche di Egittologia e di Antichità Copte* 13 (2013) is devoted to a collection of reprinted studies of G.Nachtergael that have appeared in the same journal. Those that have been covered in *SEG* are: 1) 25-34 (*SEG* LVII 1946); 2) 39-42 (*SEG* LIII 1950); 3) 43-45 (*SEG* LIV 1730; cf. *CIEN* [2013] 22); 4) 53-55 (*SEG* LV 1829); 5) 56/57 (*SEG* LV 1846); 6) 59-62 (*SEG* LVI 1985; see now *CIEN* [2013] 2); 7) 75-80 (*SEG* LIX 1756-1761; cf. *CIEN* [2013] 13-18, with added references to *SEG* VIII 660 as belonging to the same group, and to the publication of B.Tudor, *Christian Funerary Stelae of the Byzantine and Arab Periods from Egypt* [Marburg 2011] 79-86, which locates texts nos. 1 and 4 [*SEG* LIX 1756 and 1759] in the British Museum, and an improved reading in text no. 1 = *SEG* LIX 1756, at ll. 6/7: rho-headed staurogram στήλη τοῦ for ἰστηλήτου, a formula associated with the Panopolite, and in fact the beginning of a second text on the back). We note also at 15/16 the edition of a wooden mummy label, and at 69-74, first editions of 7 and corrections on 3 inscriptions on mummy linen, not covered by *SEG*.

1639. **Egypt. Ethnic πολιτεύματα, Hellenistic.** Cf. *SEG* XLIV 1775. F.Kayser, in F.Delrieux, O.Mariaud (edd.), *Communautés nouvelles dans l'Antiquité grecque. Mouvements, intégrations et représentations* (Chambéry 2013) 121-153, studies the term πολίτευμα as applied to ethnic groups under the Ptolemies. Epigraphic evidence is conveniently presented in tabular form, 127/128, for Βοιωτοί (*SEG* II 871 [*SB* III 6664]; now to be dated on internal grounds between 164 and the 150s B.C. [130]), Κίλικες (*I.Louvre* 22; *SEG* VIII 573), Ἰδυμαῖοι (*I.Prose* 25), Ἰουδαῖοι (Bernand, *Inscr. métriques* 16 [*GV* 850; *JIGRE* 39; *CIJ*² 1530 a; *SB* I 5765; *SEG* LXI 1516]), Λύκιοι (*I.Alex.Imp.* 24 [*I. Prose* 61; *SB* V 8757; *SEG* II 848]), and Φρύγες (*I.Alex.Imp.* 74 [*IG* XIV 701; *OGIS* 658; *SB* V 7875]). The institution of the ethnic πολίτευμα dates to the reign of Ptolemy VI, and served to reinforce the loyalty of ethnic groups to the state. Comparable are military associations 'à caractère ethnique' implied by the use of συμπολιτευόμενος (*I.Hermoupolis* 5 and 6, and perhaps *SB* I 1106), and contemporary ethnic κοινά from Cyprus (*OGIS* 143, 145/146, 153, 157). In the onomastics of the κοινόν of Idumaean κτίσται from Memphis (*I.Breccia* 143), the rise in popularity of Greek names at the expense of Semitic names in later generations does not indicate a loss of ethnic identity (143/144). [See now P.Sänger, in P.Sänger (ed.), *Minderheiten und Migration in der griechisch-römischen Welt* (Paderborn 2016) 25-45. Stavrianopoulou.]

1640. **Egypt. Officials: title of συγγενής, Ptolemaic period.** C.A.La'da, *APF* 59 (2013) 95-122, examines this title on the basis of the 'dossier' of Πτολεμαῖος son of Πανᾶς and his father. The Greek inscriptions included are *I.Philae* 146 (tentatively, with note of the counterarguments of J.Bingen, cf. *SEG* LVIII 1820), 149, and *SEG* LVIII 1823; 13 further inscriptions belonging to this dossier, in Demotic or Hieroglyphic Egyptian, are collected and considered. The title does not derive from pharaonic titulature, as sometimes proposed, and can be identified as a transliterated loanword in the Demotic and Hieroglyphic texts (*snjns* vel sim.); this conclusion suggests a reconsideration of the importance of 'Egyptian nationalism' for political developments in the later Ptolemaic period.

1641. **Egypt. Onomastics: divine names as personal names, Graeco-Roman period.** W.Clarysse, *ZPE* 186 (2013) 259-266, in the course of a larger project 'on divine names used for humans in Greco-Roman Egypt,' makes corrections to various published texts in which Διόνυσος, Σοῦχος, or Σάραπις allegedly appear as personal names; in general the research so far suggests that 'most divine names are only rarely used for humans.' For materials covered by *SEG*, the relevant observations are the following: 1) *I.Ko.Ko.* 69: from a squeeze Διονυσίου is read for edd. Διόνυσος; 2) *IThSy* 172: because Σέραπις is in the nominative and not the dative, it is more likely a personal than a divine name; 3) *SEG* VIII 714: Διόνυσος is a divine name, not a personal name; 4) *SEG* XLVII 2114: the text is not necessarily complete (cf. *SEG* app.cr.), and if it continued in a second line, could be read Σαραπι[άς]; 5) *SEG* XLIX 2263, 2274, and 2305: Σάραπις should be reclassified as a divine name (contra the indices in *SEG*); 6) the correction of ed.pr. Σεραπιάδος (*SB* I 2660) to Σεράπιδος in *I.Breccia* 206 remains doubtful. Cf. F.Kayser, *BE* (2014) 527.

G.Jennes, *ZPE* 186 (2013) 267-269, offers corrections in the same vein for the name Ἥλιος, which as a result appears to have been totally excluded from onomastics in Egypt in this period, in contrast to elsewhere in the Greek world, and to the commoner use of Ἡλιο- theophorics, due to 'a general reservation towards bestowing people with the name of a god'. J. observes that in *I.Syringes* 651b, l. 2, Ἥλιος, tentatively read by ed.pr., is discarded on the basis of the dr.; H is more likely a 'stroke,' and Λ should be read for Λ, hence more likely the beginning of the line gives the end of a personal name in -αῖος. Regarding *I.Syringes* 1954 only ΛΙΟΣ is certain from the dr., and e.g. [Κορν]ήλιος is likelier than Ἥλιος. The son of Marcus Antonius and Kleopatra (D.C. 51.21.8) is no exception, bearing Ἥλιος only as an 'epithet.' Cf. F.Kayser, *BE* (2014) 528, who prefers the reading of Baillet in *I.Syringes* 651b and expresses doubt on the correction proposed solely on the basis of the dr. in *I.Syringes* 1954.

1642. **Egypt. Religion: cult of Sarapis.** E.Fassa, in *Shifting Social Imaginaries* 128-136, explores the Ptolemaic introduction of Sarapis as an offshoot of traditional Egyptian Osiris cult, based on epigraphic evidence: the phrasing of dedications shows a close connection between Sarapis (and Isis) and the Ptolemaic monarchs (*I.Alex.Ptol.* 1, *I.Delta* p. 234 no. 4), but Sarapis also came to specialize in 'the problems and needs of individuals' in a reciprocal relationship with worshippers (in particular *I.Louvre* 11, *I.Philae* 5); for Egyptian priests, Sarapis 'constituted a linguistic and cultural transformation and variation of Osiris-Apis' (in particular *I.Alex.Ptol.* 13 and 34, *SB* V 8455).

1643. **Egypt. Religion: priests.** G.Gorre, in *Shifting Social Imaginaries* 107/108, adduces the career of Ἡρωΐδης son of Δημοφῶν, based on epigraphic evidence (reprising the texts collected by id., *Les relations du clergé égyptien et des Lagides d'après les sources privées* [Leuven 2009] 5-9 no. 1: *SB* I 1918, *I.Portes* 23, *IThSy* 302/303), as an early example of the integration of a civil and military official into the priestly hierarchy of local Egyptian cult: his elevation, perhaps due to 'civilian and military uses' of temple complexes, may have required a relaxation of traditional requirements for priests.

1644. **Egypt. *Sammelbuch*.** Cf. *SEG* LVI 1959. We give a comparatio numerorum between *SEG* and A.Jördens et al. (edd.), *Sammelbuch griechischer Urkunden aus Ägypten* XXVIII (Wiesbaden 2013), noting also the comprehensive index to this volume published as *SB* XXIX. The bulk of the

material covered comes from the publication years 2002-2004. For some inscriptions not yet included in *SEG* see our lemmata nos. 1701, 1702, 1704, 1708; we note also in regard to *SB* XXVIII 17043 (*SEG* XLIII 1114) that the editors of *SB* prefer the re-edition of the text by J.van der Vliet, *JJP* 34 (2004) 121-125, as a Greek-Coptic bilingual (cf. *SEG* LIII 1968). For reviews see A.Verhoogt, *BASP* 52 (2015) 329/330; G.Poethke, *APF* 60 (2014) 255/256.

SEG	*SB* XXVIII	*SEG*	*SB* XXVIII
XLI		2285	17127 (2)
1688	16917	2286	17127 (3)
1114	17043	2287	17127 (4)
XLVII		2288	17127 (5)
2160	17064 (2)	2289	17127 (6)
2161	17064 (3)	2290	17127 (7)
XLVIII		2291	17128 (1)
1977	16916	2292	17128 (2)
XLIX		2293	17128 (4)
2260	17122 (1)	2294	17129 (1)
2261	17122 (2)	2295	17129 (2)
2262	17122 (3)	2296	17129 (3)
2263	17122 (4)	2297	17129 (4)
2264	17123 (1)	2298	17129 (5)
2265	17123 (3)	2299	17130 (1)
2266	17123 (2)	2300	17130 (2)
XLIX		2301	17130 (3)
2267	17123 (5)	2302 (1)	17130 (4)
2268	17123 (5a)	2302 (2)	17130 (5)
2269	17123 (6)	2303	17130 (6)
2270	17124 (1)	2304	17131 (1)
2271	17124 (2)	2305	17131 (2)
2272	17124 (3)	2306	17132 (1)
2273	17124 (4)	2307	17132 (2)
2274	17125 (1)	2308	17132 (3)
2275	17125 (2)	2309	17132 (4)
2276	17125 (3)	2310	17132 (5)
2277	17125 (4)	2311	17132 (6)
2278	17126 (1)	2312	17132 (7)
2279	17126 (2)	L	
2280	17126 (3)	1620	16861
2281	17126 (4)	1621	16862
XLIX		1622	16863
2282	17126 (5)	LI	
2283	17126 (6)	2098	17052 (5)
2284	17127 (1)	2099	17052 (6)

SEG	*SB* XXVIII	*SEG*	*SB* XXVIII
2100	17052 (7)	1960	17009 (1)
2101	17052 (8)	1961	17009 (2)
2103	17052 (9)	1962	17009 (3)
2104	17052 (10)	1963	17040
2105	17052 (11)	1997	17008
2106	17052 (12)	2007	16961
2107	17053 (1)	2021	17035
2108	17053 (2)	2109	16921 (6)
2109	17053 (3)	2110	16921 (15)
2110-2112	17052 (13-16)	2111	16921 (16)
2113	17052 (1)	2112	16921 (17)
2114	17052 (2)	2113	16921 (24)
2115	17052 (3)	2114	16921 (59)
2116	17052 (4)	2115	16921 (93)
2120	17054 (1-13)	2116	16921 (103)
2161	17037	LIV	
LII		1773	17042
1766	16847	1774	17041
LIII		LV	
1930	17087	1829	1712

From the margins between papyrology and epigraphy we note also the texts on wooden seals and stamps, nos. 16848/16849 and 16966/16967; mummy labels, 16945-16954, 16962-16965, 16972, 16990-16994, 17051, 17082, 17133, 17165; seal/stamp-impressions, 16955 (1-7); amphora stamps, 16968, 17054 (1-13); and mummy linen, 16977-16979.

1645. **Abu Mina. Christian inscriptions on Menas ampullae, late 5th-mid-7th cent. A.D.** Two nearly identical objects, inscribed on either side of a nimbed, orant saint; now in Leipzig. Ed.pr. F.Steinmann, in *Coptica* 215/216 nos. 96/97 (ph.): ὁ ἅγιος | Μηνᾶς.

1646. **Abydos. Proskynema of Demetrios, Imperial period.** Perdrizet-Lefebvre, *Memnonion* 322. Possibly the same man in Perdrizet-Lefebvre, *Memnonion* 215, 218, 221. For a good color ph. in situ see now T.Landvatter, *Near Eastern Archaeology* 76 (2013) 236.

1647-1648. **Alexandria. Masons' marks, late 3rd cent. B.C.** On two unworked marble blocks, now lost, part of an unfinished building in the Basileia; the marks probably gave the desired measurements, in Ptolemaic feet, of each block once finished on site as a column drum. First described by G.Botti, *BSAA* 4 (1902) 121 (dr.); more complete dr. in A.Adriani, *Repertorio d'arte dell'Egitto greco-romano. Serie C. Volume I-II. Testo* (Palermo 1966) 75; partial transcriptions by

L.Borchardt, *BSAA* 8 (1905) 4/5, and W.Höpfner, *Zwei Ptolemaierbau, das Ptolemaierweihgeschenk in Olympia und ein Bauvorhaben in Alexandria* (Berlin 1971) 69/70; cf. also J.S.McKenzie, *The Architecture of Alexandria and Egypt* (New Haven 2007) 390/391 n8. Ed.pr. H.Fragaki, *Un édifice inachevé du quartier royal à Alexandrie* (Alexandria 2013) 53/54 (dr.), publishes the texts in a study of the building to which they belonged, comparing the marks with those found on unfinished column drums from Didyma (*I.Didyma* 48/49; J.J.Coulton, *ABSA* 70 [1975] 77; L.Haselberger, *MDAI(I)* 33 [1983] 115/116). We render the drawings of F. in Greek text as closely as possible but refer readers to the originals for additional nuances; the calculations in app.cr. follow F.

1647: 53 no. 36 (dr.). **Mason's marks.**

β' α' ⊢ b
ι' η' ις'
α' ⊢ η' ις' α' ⊢ b η'
I
π( )

1. 3.75 (2 + 1 + 1/2 + 1/4) Ptolemaic feet = 1.3125 m, perhaps indicating the thickness, or the βα at the beginning could be an abbreviation for βασίλειον || 2. 10.1875 (10 + 1/8 + 1/16) Ptolemaic feet = 3.565625 m, nearly equal to L. 4 (10 Ptolemaic feet = 3.5 m), which should correspond to the width (L. 5: π(λάτος)?), but Botti indicates width of 2.5 m [at this time I is not ι' but ζ', i.e. 7 Ptolemaic feet = 2.45 m, corresponding to Botti's measurement, Martin] || 3. 1.6875 (1 + 1/2 + 1/8 + 1/16) Ptolemaic feet = 59.0625 cm [58.9825 cm, F], and 1.875 (1 +1/2 + 1/4 + 1/8) Ptolemaic feet = 65.625 cm, near the total height indicated by Botti of 63 cm || 5. Π perhaps for π(λάτος), cf. our lemma no. 1648, L. 4.

1648: 53 no. 35. **Mason's marks.**

α' ⊢ b η' ις'
δ' ⊢ η' ις'
α' ⊢ b η' ις'
υ( ) δ' ⊢ ις' π( )

1, 3. 1.9375 (1 + 1/2 + 1/4 + 1/8 + 1/16) Ptolemaic feet = 67.8125 cm, corresponding to the diameter given by Botti, 0.65-0.68 m || 2, 4. 4.6875 Ptolemaic feet = 1.640625 m and 4.5625 Ptolemaic feet = 1.596875 m respectively, corresponding to the height given by Botti, 1.62 m || 3/4. the letters are upside-down with respect to LL. 1/2. || 4 Υ and Π probably for ὕ(ψος) and π(λάτος) || [from dr., a stroke appears between [illegible] and ις', thus rather δ' ⊢ η' as in L. 2 (or δ' η' ις')? Martin].

1649. Alexandria. Masons' marks, late 3rd cent. B.C. Two marble blocks from a Doric frieze, part of an unfinished building in the Basileia. Ed.pr. H.Fragaki, *Un édifice inachevé* -- (cf. our lemmata nos. 1647/1648) 55/56 (ph.; dr.), identifies one set of marks on each of the two blocks from this construction, drawing on comparanda from Didyma: 1) AI; an abbreviation of the name of a slave-owner; 2) a monogram deciphered as AΛ; perhaps Ἀλεξανδρείας to indicate public slaves owned by the city, or a slave-owner Ἀλέξανδρος.

1650. Alexandria. Incertum, Hellenistic. Rectangular limestone block found in the courtyard of the former British Consulate, now stored at Kôm ed-Dikka. Ed.pr. P.Pensabene, *Repertorio d'arte dell'Egitto greco-romano. Serie C. Volume III. Elementi architettonici di Alessandria e di altri siti egiziani* (Rome 1993) 542 no. 1052 (partial ph.) (majuscules). H.Fragaki, *Un édifice inachevé* -- (cf. our lemmata nos. 1647/1648) 56 (ph.; dr.), considers the block to have probably belonged to a cornice, perhaps part of the same construction as the Hellenistic building to which she devotes a monograph-length study; the K and Γ are masons' marks, and the name in the first line, most likely to be restored as a genitive of Κλεοπᾶς, would be 'un entrepreneur' or a slave-owner; alternatively the genitive Κλεοπ[άτρας] might be restored, in the case of workers in the employ of, or slaves owned by Kleopatra I.

M.Vitale, *Klio* 95 (2013) 456-459 (ph.), examines this inscription a possible case of *damnatio memoriae* against Kleopatra VII, taking the stone a fragment of a stele and the gap after the first line as a rasura. On this interpretation L. 1 likely bore some form of βασίλισσα Κλεοπάτρα, and the intervening erased lines her titulature, while L. 2 probably expresses a regnal year, either year followed by a month date, or vice versa; alternately, a double dating by regnal years 20 of Kleopatra VII and 3 of Kleopatra VIII. [The better color ph. of Fragaki seems to support her interpretation, suggesting that the gap between LL. 1/2 is unworked stone, not a rasura cut deeper than the original finished surface, Zellmann-Rohrer.]

[- ? -] ΚΛΕΟΠΑ[- ? -]
ca. 5 lines?
[- ? -] Κ Γ [- ? -]

1. Κλεοπάτρα ed.pr. || 2. K L ed.pr.

1651. Antinooupolis. Epitaph of Artemidora, 2nd/3rd cent. A.D. Seven west-facing plinth tombs of mud brick with pottery deposits, three with inscribed headstones, found in cemetery area A2. One is described by J.B.Heidel, *The Antinoupolis Oracle. The Newsletter of the Antinoupolis Foundation* 3 (2013) <http://www.accademiafiorentina.it/filesarchivimem/documenti/oracleo03.pdf> 8/9 (ph.); no text [read from ph., Zellmann-Rohrer]; another is said to be illegible, and the third to give the name 'Gaiam' [*per errorem* for Γαΐα? The deceased is said to be a woman, Zellmann-Rohrer]; a fourth is a child's tomb with blank headstone (or vanished dipinto).

Ἀρτεμιδώ-
ρα καλῶς
βιώσασα
ἐτελεύτη-
σεν (ἐτῶν) μθʹ

[5. L M̄Θ, lapis, Zellmann-Rohrer.]

1652-1653. Antinooupolis. Stamped inscriptions on pelves, 3rd/4th cent. A.D. Ed.pr. M.Spanu, *APapyrol* 23/24 (2011/2) [2013]:

1652: 246-248 no. 2 (ph.; dr.). **Inscription on pelvis.** Medium brown fragment stamped on the rim in a rectangular border; found near the 'Church of the Ionic Capitals' in 2010:

[Δι]ονει-
[*hedera* κ]ου *hedera*

Imported from north Syria, the center of production presumably being Poseideion (Ras al-Basit), the stamp is attested at 12 other sites, with parallels at 251 [we add references to *SEG*]: Poseideion (*IGLS* III 1242; J.W.Hayes, *Hesperia* 36 [1967] 345 no. 99; cf. *SEG* XLV 1914), El-Aga (*IGLS* III 1240; Hayes *art.cit.* 345 no. 120); Daphne (*IGLS* III 1056; Hayes *art.cit.* 345 no. 132); Caesarea Maritima (S.Finocchi, in G.Dell'Amore, A.Calderini, L.Crema, A.Frova [edd.], *Scavi di Caesarea Maritima* [Milan 1965] 256 [unpublished, cf. fig. 315, in which 4 impressions of the same stamp on a single rim can be read Zellmann-Rohrer]); Anthedon (W.M.Flinders Petrie, *Anthedon, Sinai* [London 1937] 13; Hayes *art.cit.* 343 no. 12); Beth Nattif (*SEG* VIII 262; Hayes *art.cit.* 343 no. 67); Elaioussa-Sebaste (E.Equini Schneider, *Elaiussa Sebaste II* [Rome 2003] 2:677); Keryneia (*SEG* VI 836); Paphos (*SEG* XLVI 1749); New Paphos Cyprus (Z.Sztetyllo, *Nea Paphos IV. Pottery Stamps (1975-1989)* [Warsaw 1991] 102 nos. 249/250 [add now *SEG* LX 1631 (1), Zellmann-Rohrer]); Rhizokarpasso (I.Nicolau, *RDAC* [1968] 79 no. 12); Kenchreai (Hayes *art.cit.* 346 no. 153; B.Adamsheck, *Kenchreai. Eastern Port of Corinth. IV. The Pottery* [Leiden 1979] 142 no. RC 92 [cf. *SEG* XXXI 297 in fine]); Alexandria (E.Breccia, *Municipauté d'Alexandria. Rapport sur la marche du service du Musée pendant l'exercice 1919-1920* [Alexandria 1921] 13 no. 15; Hayes *art.cit.* 343 no. 12) [for a new attestation from Side (?) see our lemma no. 1280, Zellmann-Rohrer].

1653: 248 no. 3 (ph.; dr.). **Inscription on pelvis.** Dark brown fragment stamped on the rim in a rectangular border; found in 2013 (find-spot unrecorded):

Εἰσιδώ-
hedera ρου hedera

Imported from the same site, the stamp attested only once previously, at Caesarea Maritima (252; D.E.Groh, *Levant* 10 [1978] 169 no. 8).

1654. Arsinoe-Krokodilopolis. Dedication of Artemidoros to Souchos, 44-30 B.C. *SB* I 1570; *I.Fayoum* I 14; *SEG* XLVIII 1981. A.Radwan, *Études et Travaux* 26 (2013) 567-578 (ph.) re-considers the decoration of this stele: the bust within a shrine, receiving an offering from a human figure and flanked by a crocodile-headed god, is not Julius Caesar, father of the βασιλεὺς Πτολεμαῖος ὁ καὶ Καῖσαρ on whose behalf the dedication is made (as G.Lefebvre), nor Nepheros as a manifestation of Σοῦχος (as H.Heinen, *Kleopatra-Studien. Gesammelte Schriften zur ausgehenden Ptolemäerzeit* [Constance 2009] 198n18 [cf. also *SEG* XLVIII 1981]), but instead an abstract representation of divine kingship, or the deified pharaoh Amenemhat III (Πραμαρρης, cf. *I.Fayoum* I 6, vel sim.).

1655. Arsinoe-Krokodilopolis (?). Dedication by an association of royal μαχαιροφόροι, 130-30 B.C. *I.Fayoum* 17. L.H.Blumell, M.F.Hemieda, *Tyche* 28 (2013) 21-26 (ph.), identify a possible fragment of this inscription, edited thus far only from copies taken by S.de Ricci from autopsy in the antiquities market in Medinat al-Fayum; the fragment was confiscated by Egyptian authorities and is now at Kom Aushim (inv. 45); brief discussion of dating and parallels. If accepted the identification confirms the emended text of Bernand in LL. 1/2 (letters not present on the fragment are underlined); cf. F.Kayser, *BE* (2014) 530.

[ἡ σύνοδος τῶν (πρώτων) φίλων κ]αὶ χ(ιλι)ά(ρχων) καὶ περὶ τοὺς
[βασιλέας μαχαιροφ]όρων ρμηʹ ὧν προστάτης
- -

1. [- - - τὰ δὶχ]αια (καί)? de Ricci || χ(ιλι)ά(ρχων): 'formed by two subtle, yet distinct, protruding diagonal strokes that extend the diagonals of α.' Blumell, Hemieda. On the σύνοδος Kayser adds a reference to the republication of *I.Fayoum* I 15 as *I.Louvre* 22 || 2. ρμηʹ: i.e. 148 || B., H. also acknowledge in comm. that traces of the tops of three letters in a third line may match L. 3 of *I.Fayoum* I 17, yielding: [- - ca. 10-15 - - ἱερε]ὺς Ἡράκλειτος [or [γραμματε]ύς, following J.Bingen, *CE* 36 (1961) 225, Martin].

1656. Athribis. Dedication to Asklepios, Hellenistic. On the lintel over the door of a rock-cut, two-room complex. Edd.pr. R.El-Farag, U.Kaplony-Heckel, K.P.Kuhlmann, *MDAIK* 41 (1985) 2 (ph.). The inscription is adduced by P.Lang, *Medicine and Society in Ptolemaic Egypt* (Leiden 2013) 97, who speculates about the activities of visitors to the temple: possibly incubation, as suggested by edd.pr, but perhaps simply '[p]roximity to a god [as] a significant act and experience in itself.' G.Renberg, *Where Dreams May Come. Incubation Sanctuaries in the Greco-Roman World* (Leiden 2017) I 551, expresses doubts on the interpretation of this site as an incubation sanctuary: Ἀσκληπιῶι

Four-bar Σ, Π with short right leg; ΑΣΚΛΗΠΙΟΙ, edd.pr. [Ἀσκληπιῶι on the ph., Zellmann-Rohrer].

1657-1658. Bahriya Oasis (area of: Bir Shawish). Ownership inscriptions, 3rd-5th cent. A.D. Ed.pr. M.Dospěl, *Bahriya* 94/95.

1657: 94/95. **Ownership inscription of Apollos.** Identical inscriptions scratched on the shoulders of two oil lamps before firing, among 57 lamps, probably produced locally, found in 'House 3' of the Czech excavations; cf. *CIEN* (2013) 26/27: Ἀπολλῶς BB

Probably the name of the owner, perhaps the same man as in another inscription on a vessel lid (our lemma no. 1658) [but incision before firing might suggest that this man was (also?) the manufacturer Zellmann-Rohrer] || BB: 'abbreviated patronymic' for Β(α)β(ίου) or Β(α)β(ίωνος), or 'personal attribute' i.e. an adj. e.g. βέβαιος or a participle e.g. βεβώς [or simply a duplicated mark corresponding to the workshop managed by Ἀπολλῶς? Martin].

1658: 94/95 (ph.). **Ownership inscription of Apollos.** On a fragment perhaps belonging to a vessel lid incised after firing, from the same house; cf. *CIEN* (2013) 28: Ἀπολ(λῶς) BB

ΑΠΟΛ sherd || BB: see our lemma no. 1657.

1659. Bahriya Oasis (area of: Bir Shawish). Christian graffito, 3rd-5th cent. A.D. Intact water-jar, incised after firing in large letters, found in House 3. Ed.pr. M.Dospěl, *Bahriya* 99-101 (ph.): ΧΜΒ

Ed.pr. speculates on possible isopsephisms (an error for χμγ = θεὸς βοηθός?) and acronyms (Χριστός, Μαρία βοηθ..., Χριστός, Μαρία βοηθεῖτε?); cf. *CIEN* (2013) 31.

1660. Bahriya Oasis (area of: Bir Shawish). Incertum, 3rd-5th cent. A.D. Complete ceramic lagynos, incised before firing counterclockwise around the shoulder, found in House 3. Ed.pr. M.Dospěl, *Bahriya* 96-98 (ph.); cf. *CIEN* (2013) 29: ΗΙΕΤΟΙΘΟΗ

After considering 'very unconvincing' readings on the assumption of a Greek text, including personal names Τειθοης, Τιθοης, Τοθοης, Θοη, ed.pr. concludes that the text is more likely Coptic, to be divided □□ □□□□□□□, 'house of Toithoe' [the lack of a definite article with HI, 'house,' is noted but not explained; Delattre, Dijkstra, van der Vliet point out the need for revision in the absence of Coptic parallels].

1661. Bahriya Oasis (area of: Bir Shawish). Amphora dipinto, 4th/5th cent. A.D. Found in House 3. Ed.pr. M.Dospěl, *Bahriya* 102 (ph.); cf. *CIEN* (2013) 32: ΣΑΡΡΡΡ | Σαραπάμων

1. Perhaps Σαρ(απάμων) Ρ Ρ Ρ, the numeral thrice repeated, ed.pr.; better [- ? -]ΕΥΡ ΡΡΡ, J.-L.Fournet ap. Delattre, Dijkstra, van der Vliet, who add a reference to Fournet's work on 'dipintology' in P.Schubert (ed.), *Actes du 26e Congrès international de papyrologie* (Geneva 2012) 249-258 [cf. *SEG* LXII 1731].

1662. Bahriya Oasis (area of: Bir Shawish). Dipinti on jar, 3rd-5th cent. A.D. Wine jar found in House 3, with dipinti in three different places around the shoulder, perhaps in three different hands. Ed.pr. M.Dospěl, *Bahriya* 103-105 (ph.); cf. *CIEN* (2013) 33: Πέτρος, Παπυ[ο]υτε, κὲ Πέτ[ρο]ς

Παπυ[ο]υτε: only Παπυ[visible in ph., Delattre, Dijkstra, van der Vliet.

1663. Bahriya Oasis (area of: Bir Shawish). Incised amphora stopper, 3rd-5th cent. A.D. Found in House 3. Ed.pr. M.Dospěl, *Bahriya* 107 (ph.): ΔΟ

1664. Bahriya Oasis (area of: Bir Shawish). Graffito on pottery, second half of 4th cent./first half of 5th cent. A.D. Sherd perhaps from a wine amphora (LR1) with inscription incised before firing; surface find near House 3. Ed.pr. M.Dospěl, *Bahriya* 98/99 (ph.); cf. *CIEN* (2013) 30.

[- ? -]. ν ΙΣΩΣ

If the trace at left, perhaps Σ or Π, is accidental, the name Ἰσῶς could be read, otherwise the unparalleled Πισως? ed.pr. [Cf. Πισωι in *I.Akoris* 120, or better Σισως, with gen. Σισωτος in *T.Mom.Louvre* 417 and 622, Zellmann-Rohrer; [Τε]πισως is another possibility, in *BGU* IV 1029.1 (gen. Τεπισωτες, for -τος), Martin.]

1665. El-Kanais (Eastern Desert). Graffiti of visitors, Hellenistic. Cf. *SEG* LXI 1512*. R.Mairs, in R.J.Dann, K.Exell (edd.), *Egypt. Ancient Histories, Modern Archaeologies* (New York 2013), adduces epigraphic material from this site, along with papyrological evidence from the rest of Egypt, in the course of a study on ethnic identity. At 174-177, the dedication of Σόφων to Πάν, *I.Kanais* 38 (*SB* V 8648), provides a 'cautionary tale' against letting 'the ethnic reading of any given piece of evidence remain the extent of the researcher's response.' Against the 'ethnic reading' (first proposed by E.Hultzsch, *JAS* [1904] 402; cf. R.Salomon, *JAOS* 111 [1991] 734-736), that Σόφων Ἰνδός was an Indian merchant bearing the Greek equivalent of an Indian name (Σόφων as Subhanu) and addressing the Greek equivalent of an Egyptian god (Πάν as Krishna), M. urges that Ἰνδός may also be taken as an occupation with Indian associations, 'elephant-driver' [so too Bernand], and in light of contemporary epigraphic evidence for elephant-hunting expeditions that would have passed through the region (e.g. *I.Kanais* 9 bis, adduced with dr. at 178), this interpretation is more at home in the local context, while Indian traders are not attested locally until the Imperial period.

At 177-182, from *I.Kanais* in general, M. discusses statistics drawn from 74 dedications dated with reasonable confidence to the Ptolemaic period: names are 'overwhelmingly Greek' and ethnic or geographic origin 'almost universally in the Aegean world' with the exception of two Ἰουδαῖοι in *I.Kanais* 34 and 42 (*CIJ*[2] 1537/1538), and perhaps a third, Λάζαρος on onomastic grounds in *I.Kanais* 24 [the name [Λά]ζαρ[ο]ς is only doubtfully restored by Bernand]; individuals usually only give their professions when there is 'some direct bearing' on their presence in the desert, most often military. Voluntary ethnic identification in these texts is unconstrained and personal but still selective; occupation and ethnic identification are never given in the same text; when an ethnic is given, it is 'almost always

regional Greek one,' and if an occupation, one connected to the person's presence in the desert, as likely with Sophon.

1666. **Hermopolis. Christian epitaph of Dorotheos, mid-7th cent. A.D.** *I.Herm.* 21 bis. P.van Minnen, *BASP* 50 (2013) 286, re-dates this inscription by identifying the deceased Δωρόθεος with the man whose name ends in -όθεος, and who bears the same title of ληστοδιώκτης, in a papyrus letter probably to be dated ca. 619-629 (*CPR* XXV 35); cf. also *CIEN* (2013) 10.

1667. **Hermopolis (area of: Zawiyat al-Maiyitin). Epitaph of Didyme *alias* Thatres, 2nd cent. B.C.** Wood sarcophagus with painted polychrome decoration including hieroglyphic texts and mythological scenes, found inside limestone sarcophagus from the necropolis, now in the Minya Museum. Ed.pr. D.Kurth, *Der Sarg der Teüris. Eine Studie zum Totenglauben im römerzeitlichen Ägypten* (Trier 1990) 34 (ph.) (majuscules). G.Tallet, in G.Gorre, P.Kossmann (edd.), *Espaces et territoires de l'Égypte gréco-romaine. Actes des journées d'étude, 23 juin 2007 et 21 juin 2008* (Geneva 2013) 174 (ph.), reprints the text of ed.pr. and discusses some iconographic features of the decoration, in particular the motif of a ritual vase surmounted by an *uraeus*.

Διδύμη ἡ καὶ Θατρης Φιβιωνο(ς)

ΦΙΒΙΩΝΟ, lapis.

1668. **Hibis. Edict of Tiberios Ioulios Alexandros, 68 A.D.** *I.Prose* 57 B (*OGIS* 669; *IGR* I 1263; *SB* V 8444); *SEG* LVIII 1813*. U.Laffi, *In greco per i Greci* -- (see our lemma no. 1810) 52-55 no. 2.8 adduces LL. 35-45 of this inscription, which he takes as a translation 'con una certa libertà' of a Latin original.

1669. **Kanopos (and elsewhere). Honorary decree of priests for Ptolemy III Euergetes and his family, 238 B.C.** *OGIS* 56; *I.Prose* 8-10; *I.Louvre* 1; *SB* V 8858; *SEG* XVIII 628-631; LIX 1772*; cf. LXII 1735, 1762. K.Buraselis, in *The Ptolemies, the Sea* 100/101, adduces this inscription, in part with Greek text and English translation, [redacted] a characteristically Ptolemaic response to a crisis in the Egyptian grain supply, the import of grain from overseas to avert famine.

1670. **Koptos. Dedication to Isis, 74/3 or 45/4 B.C.** *SB* V 8036. *I.Portes* 49; *SEG* LI 2152*. C.Habicht, in *The Ptolemies, the Sea* 203-205, discusses this inscription, previously cited as the earliest attestation of the 'commander in charge of the Red Sea and the Indian Ocean' (ὁ ἐπὶ or στρατηγὸς τῆς Ἐρυθρᾶς καὶ Ἰνδικῆς θαλάσσης) in 110/9 B.C., accepting the argument of L.Mooren for a later date in 74/3 or 45/4 B.C [Habicht is not aware of the more recent re-editions and discussions of Gauer and Grzybek, for which see *SEG* LI 2152, Zellmann-Rohrer].

1671. **Naukratis. Catalogue of inscriptions, 6th cent. B.C.-Hellenistic.** A.Johnston, in *Naukratis: Greeks in Egypt*, reports on his work cataloguing the inscriptions found primarily in excavations in 1884-1903, the majority now in the British Museum (for which the updated records have been made available directly in the online catalogue), in a series of introductory chapters. The ensemble virtually amounts to a corpus; we do not reprint the individual texts.

The most extensive is on *Ceramic Inscriptions*: circa 2800 inscribed ceramic objects, only 1300 of which have previously been published, primarily in the excavation reports of W.M.F.Petrie, E.A.Gardner, and D.G.Hogarth, and in *I.Delta*. An introductory chapter discusses typology and chronology of texts, means of inscription, and objects, with statistics on the divinities receiving dedications (6) and places of manufacture of the pottery (7); dedicatory formulae (29-39), ethnics and personal names, with complete name list (39-52); script (62-72). In addition to the vast number of inedita, Johnston also gives improved readings based on autopsy, too many to reprise here. Also of interest to epigraphists will be the discussion of judicial ostraka (18/19) and 'perplexing or individual texts' (74-77), in particular the 'cartoon,' BM registration no. 1888,0601.721 (*I.Delta* p. 694 no. 515).

In a separate chapter, *Inscriptions on Greek Vases*, Johnston conveniently summarizes the 84 dipinti on vases from Naukratis, most of which are personal or mythological names; a few more extensive texts are discussed at 5-7; no new readings or inedita of note.

Stamped Amphorae are the focus of another chapter, where Johnston summarizes the 3650 in the British Museum and 125 distributed to other institutions, with commentary on the problems of determining provenance and some tentative statistics. The number of inedita incorporated directly into the online catalogue is again vast.

Among *Stone Inscriptions* are gathered 67 numbers, with Greek text and English translation for the most noteworthy, and brief commentary: epitaphs (nos. 1-6); dedications, perirrhanteria unnumbered, at 4/5, three unpublished fragments with dedicatory inscriptions to Ἀπόλλων, BM reg. 1886,0401.1524, and two others now in Heidelberg), and figurines (nos. 1-6); decrees; architectural elements; varia (one unpublished incertum at 11/12: ruled limestone slab with a single unread letter). For the more substantial texts from this section see our lemmata nos. 1672-1674. For a new dipinto from Naukratis edited by R.I.Thomas as part of the same project, see our lemma no. 1675.

1672. **Naukratis. Metrical epitaph of Herakleides, Imperial period.** Bernand, *Inscr. métriques* 67; *GIBM* IV 1084; *SEG* VIII 465; cf. XLV 2034; *GV* 1823. BM reg. 1886,0401.3. A.Johnston, in *Naukratis: Greeks in Egypt*, chapter on *Stone Inscriptions* 3 no. 6 (translation) re-edits the text [ignoring the superior text of Bernand, Zellmann-Rohrer].

1673. **Naukratis. Inscribed statuette of horse and rider, ca. 450-350 B.C.** *I.Delta* p. 700 no. 581. BM reg. 1900,0214.27. A.Johnston, in *Naukratis: Greeks in Egypt*, chapter on *Stone Inscriptions* 6 no. 3, rejects the readings of Bernand [incorrectly cited as 'no. 58'] and prints Νυμφαι|... εἰμι | ι...ος; the last word either ἵππος or ἱερός.

1674. **Naukratis. Graffito? Classical/Hellenistic.** *I.Delta* p. 743 no. 2. BM reg. 1886,0401.5. A.Johnston, in *Naukratis: Greeks in Egypt*, chapter on *Stone Inscriptions* 11, newly interprets the object as 'an ostrakon used for a graffito,' which Bernand had taken for a '[s]tèle miniature' with a dedication to Ἡρακλῆς, and now reads: {Ηρ} Ἡρακλείδης Καλλιχω; 'the naming of a male and a female points to some personal milieu' [apparently meaning Καλλιχώ, without comment on the seemingly unattested name, cf. Καλλίχα, Καλλίχη; a patronym Καλλίχω might also be considered, Zellmann-Rohrer].

1675. **Naukratis. Christian εὐλογία dipinto, Byzantine period.** Light brown vessel with spout, dipinto on the shoulder in medium-brown ink. BM reg. OA 9431. Ed.pr. R.I.Thomas, in *Naukratis: Greeks in Egypt*, chapter on *Ptolemaic and Roman Figures, Models and Coffin-fittings in Terracotta* 11 (ph.): εὐλογία

1676. **Oxyrhynchos. Christian symbols, Byzantine period.** J.Padró et al., *Nilus* 22 (2013) 12 (ph.) (in Catalan), report the discovery of Christian motifs as dipinti and inscriptions on architectural members in the vicinity of the 'North and South Structures' at the 'High Necropolis;' no text [read from ph., Zellmann-Rohrer]: **1)** engraved on a lintel: A rho-headed staurogram Ω; **2)** painted on a column: A ankh-cross Ω.

1677. **Ptolemais (?). Epitaph of Besis, Besis, and Besis, Imperial period.** *OGIS* 697; *I.Louvre* 90. T.Kruse, in *The Ptolemies, the Sea* 183, cites this inscription with Greek text and English translation as evidence for the continued problem of brigandage on the Nile in the Roman period, which motivated the survival of the ποταμοφυλακία after the Ptolemies.

1678. **Sinai (area of: Pharan). Inscribed column blocks, late 4th cent. A.D.?** Three column blocks found in excavations in the northern colonnade of the acropolis church in 2000; ed.pr. P.Grossmann, *BZ* 106 (2013) 649: **1)** single letter: K; **2)** ΣΤ/ ΒΙΚ/: 'with some abbreviation marks in between' for which the expansion Στ(έφανος) βικ(άριος) is suggested by Y.Meimaris; **3)** ΒΕΚ/ ΒΑΡ/ | ΣΤ/ ΒΙΚ/ [mason's marks? cf. e.g. *SEG* XLIX 837; LIII 2031; LV 1538, Zellmann-Rohrer].

1679-1680. **Sinai (area of: Pharan). Christian inscriptions, Byzantine period.** Two sandstone slabs found inside the door of a house in the Byzantine town at the southwest foot of the acropolis, in excavations in 2002. Ed.pr. P.Grossmann, *BZ* 106 (2013) 669/670.

1679: 669/670. **Christian inscription.** Sandstone slab, letters shallowly engraved and colored red: cross Βίκτορ cross

1680: 669 note 54. **Incertum.** Sandstone slab found to the right of the previous: [- ? -]HB[- ? -]

1681. **Sohag (Red Monastery). Christian dipinto label on painting, 6th cent. A.D.** *SEG* LVIII 1822 (7). A.Delattre, *BASP* (2013) 198, now reads via ph. Πχω[λιου] προπάτορος ἀρχημανδ(ρίτου), identifying the founder of the White Monastery (Pgol) on the basis of a formula in a new Greek epitaph from that site (see our lemma no. 1682).

1682. **Sohag (White Monastery). Christian epitaph, 6th-8th cent. A.D.** Red granite stele with traces of relief decoration, perhaps indicating the re-use of a stone from a Pharaonic monument; found between 1980-1990 near the main church. Ed.pr. A.Delattre, *BASP* (2013) 196-201 (ph.); cf. *CIEN* (2013) 19.

[- - - ca. 15-20 - - -]
[- - ca. 6 - - ἐτε]λειώ[θη μη-]
[νὸς - - ca. 6 - -] ιβ' ἰνδικ(τιῶνος)·
[ὁ Θεὸς ὁ παντ]οκράτωρ ἀ-
[νάπαυσον τ]ὴν ψυχὴν
[τοῦ δούλου] σου ἐν κόλ-
[ποις Ἀβρά]μ καὶ Ἰσὰκ κ(αὶ)
[Ἰα]κὼβ καὶ μετὰ
πάντων τ[ῶν]
προφητῶν κ(αὶ)
ἀποστόλων
καὶ εὐαγγελε-
στῶν καὶ τῶν
ἁγίων πατέρω(ν)
ἡμῶν ἄπα Πκο-
λιου προβάτο-
ρος καὶ ἄπα Ψο-
ιου ἀναχορ(ητοῦ)
καὶ τοῦ ἁγίου
ἀποστό(λ)ου
καὶ προφ(ήτου) ἀβ-
βᾶ (Σ)ινουθίου
vac. ἀρχιμαν(δρίτου)

1-2. E.g. [cross στήλη τοῦ/τῆς μακαρίου/μακαρίας Ν ἐτε]λειώ[θη], cf. *SEG* XVIII 697 || 3. ινδικ// lapis || 4. other restorations possible, cf. *SEG* XLIV 1501, *IGLS* IV 1578 || 4-23. for the formula cf. A.Łajtar, J.van der Vliet, *Qasr Ibrim. The Greek and Coptic Inscriptions* (Warsaw 2010) [*SEG* LX 1821-1825] pp. 194/195 || 6. [τοῦ δούλου]: [τῆς δούλης] also possible || 7. [Ἀβρά]μ: [Ἀβραά]μ also possible || 12/13. l. εὐαγγελιστῶν || 16/17. l. προπάτορος || 18. l. ἀναχωρητοῦ || 20. ΑΠΟΣΤΟΔΟΥ, lapis || 22. ΘΙΝΟΥΘΙΟΥ, lapis || 15-22. the Πκολιος, Ψοιος, and Σινούθιος mentioned in the text are to be identified with Pgol, Pshoi, and Shenoute, the famous founding figures in the history of this monastery; the names of this triad may also, on a new reading by Delattre, be discerned in the painted decorations in the Red Monastery [see our lemma no. 1681].

1683. **Soknopaiou Nesos. Dedication in honor of Augustus, ca. 27 B.C. - 14 A.D.** Fragmentary limestone stele with relief decoration in a lunette of two crowned hawks flanking an enthroned god, most likely Soknopaios, with human body and human-, crocodile-, and falcon- heads; inscribed below in ruled lines, the bottom missing; found in late ancient flooring added to the temple of Soknopaios. Ed.pr. P.Davoli, in C.Arlt, M.A.Stadler (edd.), *Das Fayyûm in Hellenismus und Kaiserzeit. Fallstudien zu multikulturellem Leben in der Antike* (Wiesbaden 2013) 55 (ph.), gives a partial Romanized transcription; cf. F.Kayser, *BE* (2014) no. 529 [read from ph., Zellmann-Rohrer; similarly É.Perrin-Saminadayar, *An.Ép.* (2013) [2016] no. 1737]:

ὑπὲρ Καίσαρο[ς]
αὐτοκράτορ[ος]
σεβ[ασ]ṭ[οῦ - - ca. 5 - -]
- - - - - - - - - - - - - - - - - -

1-3. For the titulature cf. *I.Fayoum* 73 and 166; the precise sequence Καῖσαρ αὐτοκράτωρ σεβαστός seems unattested. K.

1684. **Taposiris Magna. Bilingual Egyptian-Greek foundation inscriptions of temple of Osiris, 221-205 B.C.** Three fragmentary miniature stelai, two of glass and one of lead, found in the northwest foundation deposit in 2005/2006. Reported by Z.Hawass, K.Martinez, in M.C.Flossmann-Schütze, M.Goecke-Bauer, F.Hoffmann, A.Hutterer, K.Schlüter, A.Schütze, M.Ullmann (edd.), *Kleine Götter - Grosse Götter. Festschrift für Dieter Kessler zum 65. Geburtstag* (Vaterstetten 2013) 242 (illegible ph.); no text: 1) blue glass stele with 2 lines in hieroglyphics and 3 in Greek, the former with two cartouches and the royal name of 'Ptolemy who lives eternally, beloved of Isis,' the latter rendered 'King Ptolemy [IV], son of King Ptolemy and Queen Berenice [II], the two good gods, Isis;' 2) green glass stele with similar hieroglyphic and Greek texts in a worse state of preservation; 3) lead stele, apparently illegible.

1685. **Taposiris Magna (Bousiris). Amphora dipinti, 3rd/4th cent. A.D.** Z.Hawass, K.Martinez, *Kleine Götter* -- (cf. our lemma no. 1684) 241 mention Greek amphora dipinti dated by vessel typology, in a shaft to the south-east of the temple of Osiris; and at a deeper level in the shaft, 'sherds with Greek writing in red pigment.'

1686. **Taposiris Magna (Bousiris). Christian seal impression of the bishop Seuerianos, Byzantine period.** Base of a ceramic vessel 'of the type used for oil in church ceremonies,' stamped with a circular seal. Mentioned by Z.Hawass, K.Martinez, *Kleine Götter* – (cf. our lemma no. 1684) 237 (ph.) [read from ph.; an otherwise unattested bishop, Zellmann-Rohrer]:

cross | Σευηρ|ιανοῦ || ἐπισκό(που) | cross

1687. **Thebes (area of: al-Khokha). Dipinto on mummy linen of Dionysios, mid-1st-mid-2nd cent. A.D.** Fragmentary strip of linen found in an 'intrusive' burial in Theban Tomb 400. Edd.pr. G.Schreiber, Z.Vasáros, *MDAIK* 69 (2013) 206 (ph.; dr.): Διονυσίου.

1688. **Thebes (area of: Deir el-Bahari). Epigraphic evidence for healing in the temple of Amenhotep and Imhotep, Hellenistic-Imperial period.** P.Lang, *Medicine and Society in Ptolemaic Egypt* (Leiden 2013) 90-93, reviews the inscriptions of visitors to the sanctuary who sought healing; particular focus falls on *I.Deir el-Bahari* 50, 68 and 208; only the last [on which see now our lemma no. 1689] definitely attests incubation.

1689. **Thebes (area of: Deir el-Bahari). Dipinto of Athenodoros, 117-138 A.D.** *I.Deir el-Bahari* 208. G.Renberg, *ZPE* 184 (2013) 103-115 (dr.), re-evaluates the central narrative of the text, arguing that in this 'aretalogy' Ἀθηνόδωρος describes a divine encounter and healing in a dream vision, perhaps as a result of incubation, and not an apparition of the divinity making the cure directly while Athenodoros is awake (as interpreted by ed.pr. [A.Bataille, *Les inscriptions grecques du temple de Hatshepsout à Deir el-Bahari* (Cairo 1951) no. 126]), nor the more complex scenario of initial transgression punished by sickness, followed by atonement and healing, offered in the edition of A.Łajtar; a crucial piece of the latter's argument, a reference to the opening of a door in Ll. 6/7, may in fact refer to a divine invitation to enter a room in the sanctuary, and not to trespassing. R. reprints the text and translation of Ł., with detailed discussion of problematic readings and restorations in Ll. 6-10, some of which he finds 'irresolvable,' arriving at the following tentative proposals: L. 6: read [σημ]ασίαν for Ł. [σημα]σίαν (a type-setting error); L. 7: Αμενωθην may stand for Αμενωθης instead of for Αμενωθου (Ł.); the articulation ὧδε (Ł.) is uncertain, and ᾧ δέ, ὧδε (l. ὅδε), or ὡ δέ (l. ὁ δέ) are all possible; the restoration ῥέπ[ων κα(] is too long for the end of the line; L. 8: [μὴ] ἀπαρν(ο)ύμενος for [ἀπ]αρν(ο)ύμενος (Ł.); at the end of the line ἄγ[αλμα] may be restored, construed instead of the expected gen. with the preceding ἔμπροσθεν (AI[...], Ł.); L. 9: [πρό] may be restored at the end (unrestored, Ł.), construed with [τῆ]ς θύρας βαλὼν αὐτόν in the following line. A new English translation is also offered on the basis of the proposals, reflected in a modified version of the full text reprinted once again (113); reprinted in É.Perrin-Saminadayar, *An.Ép.* (2013) [2016] no. 1735 (French translation).

1690. **Thebes (area of: Deir el-Bahari). Proskynema inscriptions of an association of iron-workers from Hermonthis, 4th cent. A.D.** *I.Deir el-Bahari* 163/164, 168/169, 172/173; *SEG* XLI 1612-1615; LIV 1761*. For a detailed commentary on the cultic context of these inscriptions with reference to Egyptian worship of Isis and Horus and the combat with Seth, see S.Pfeiffer, in F.Feder, A.Lohwasser (edd.), *Ägypten und sein Umfeld in der Spätantike vom Regierungsantritt Diokletians 284/285 bis zur arabischen Eroberung des Vorderen Orients um 635-646. Akten der Tagung vom 7.-9.7.2011 in Münster* (Wiesbaden 2013) 68-72.

1691. Thebes (area of: Qamula). Graffito, late Hellenistic/early Imperial period. Below drawings of four animals and a possibly cryptographic Coptic text surrounding a cross, rock shrine of Paḥu. Ed.pr. J.C.Darnell, *Theban Desert Road Survey II. The Rock Shrine of Paḥu, Gebel Akhenaton, and Other Rock Inscriptions from the Western Hinterland of Qamûla* (New Haven 2013) 68-71 (ph.; dr.):

βούλομαι τὸν γράψαντα λεικάσαι· | πυγείζομεν πάντες Αρυωθην

1. τὸν γράψαντα: refers to 'the absent artist of [the] earlier images' || l. λαικάσαι, the spelling possibly influenced by λειχ- [for the form in λειχ- in Egypt see further *SupplMag.* I 38.5, 46.9 with comm., Zellmann-Rohrer] || 2. πυγείζομεν: l. πυγίζομεν; for the sentiment cf. the graffito *SEG* VIII 662 (with *I.Delta* pp. 918/919).

1692-1697. Thebes (area of: Qamula). Christian graffiti and dipinto, Byzantine period. J.C.Darnell, *Theban Desert* – (cf. our lemma no. 1691) 28-142, publishes as Coptic some graffiti that, in the absence of decisive indications to the contrary, we consider worth recording as possibly also Greek.

1692: 28 (ph.; dr.). **Christian graffito.** Over the spars of an earlier drawing of a boat, rock shrine of Paḥu: [Μι]χαήλ

A 'Coptic visitor' or the archangel?, ed.pr.

1693: 51 (ph.; dr.). **Christian graffito.** Rock shrine of Paḥu: cross Μαρία | Μακταλενέ

2. For Μαγδαληνή, possibly 'influenced in some way by the conflation of Mary of Magdala, Mary of Bethany, and the woman of Luke 7:37-50 in the creation of the story of Mary the Egyptian', ed.pr.

1694: 90 (ph.; dr.). **Christian graffito.** Near two drawings of animals, at the mouth of a 'narrow defile,' Gebel Akhenaton.

Ἰ(ησοῦ)ς Χ(ριστό)ς cross | Ἰ(ησοῦ)ς Χ(ριστό)ς | Ἰ(ησοῦ)ς Χ(ριστό)ς || Ἰ(ησοῦ)ς Χ(ριστό)ς
Ἰ(ησοῦ)ς Χ(ριστό)ς

ΙΣ ΧΣ graffito || 4/5. perpendicular, at left, ed.pr.

1695: 111 (ph.; dr.). **Christian graffito.** To the right of a drawing of a canid, Wadi Arqub al-Baghila: Μαρία

1696: 139 (ph.; dr.). **Christian dipinto.** In red, in the 'Red Cave,' Matna al-Barqa.

Ἰ(ησοῦ)ς Χ(ριστὸ)ς ϙθʹ

ΙΣ ΧΣ graffito, ed.pr. || ϙθʹ: isopsephism for ἀμήν, with imperfect Coptic *fai* for ϙ, ed.pr. || at far right, 'several larger, partially preserved signs,' the last of which perhaps another ΙΣ, ed.pr.

1697: 142 (ph.; dr.). **Christian graffito.** In the 'Red Cave,' Matna al-Barqa': Ἰσάκ

1698. Thmuis. Mosaic inscriptions, 3rd cent. A.D.? Mosaic floor with Nilotic scene of banqueting and fishing dwarves in the middle of the flooding river, with various flora and fauna; now in Alexandria, Graeco-Roman Museum. Described by C.C.Edgar, *Archaeological Report* (*Egypt Exploration Fund*) (1909/1910) 23; E.Breccia, *Le musée gréco-romain d'Alexandrie 1925-1931* (Bergamo 1932) 65; W.A.Daszewski, in D.Papenfuss, V.M.Strocka (edd.), *Palast und Hütte* (Mainz 1982) 396, 398; M.J.Versluys, *Aegyptiaca romana. Nilotic Scenes and the Roman Views of Egypt* (Leiden 2002) 198/199 no. 100 (with dating); A.-M.Guimier-Sorbets, in I.Hairy (ed.), *Du Nil à Alexandrie. Histoires d'eaux, exposition au Musée de Tessé, novembre 2011 - mai 2012* (Alexandria 2011) 663-665. A.-M.Guimier-Sorbet, in D.Lauritzen, M.Tardieu (edd.), *Le voyage des légendes. Hommages à Pierre Chuvin* (Paris 2013) 141-155 (ph.), devotes a detailed study to the iconography of this mosaic, currently undergoing restoration, which 'présente des animaux variés et figurés avec réalisme, poursuivant en cela le style naturaliste de l'Alexandrie lagide;' the dwarves (not pygmies, contra V.Dasen, *LIMC* VII.1 [Zurich 1994] 599 no. 53 h) represent a parody which 'suscite le rire transgressif et repousse de ce fait le mauvais œil' [no text of the inscription, set within a border below the banquet, has yet been published; we read the following from the superior ph. printed by Daszewski and Guimier-Sorbets (*Du Nil à Alexandrie*), Zellmann-Rohrer]:

καλοῖς και[ροῖς]| καλῶς ἤλ[θατε]| [ν]ν ἐπ' ἀγαθ[ῷ νν]

[2. Cf. *SEG* XXVI 791.2-3, Zellmann-Rohrer.]

1699. Trimithis. Dipinti labels in wall paintings, 4th cent. A.D. Labels for figures of 'City' personified and the adultery of Aphrodite and Ares, in white on gray band over the heads: at left, over enthroned female figure (A); at center, over nimbed standing male figures, from left to right (B); at right, over heavily damaged female and male figures, left to right (C); in the lower register on the east wall of Room 1 of the House of Serenos. Ed.pr. L.M. Leahy, *Journal of the Society for the Study of Egyptian Antiquities* 10 (1979-1980) 350-363 (ph.), with detailed art-historical commentary. See also A.L.Boozer, *AJA* 117 (2013) 285/286 (ph.), who adduces these decorations as evidence of the householder's 'Roman Mediterranean identity'; on the painting and its context see also R.S.Bagnall, *Eine Wüstenstadt. Leben und Kultur in einer ägyptischen Oase im 4. Jahrhundert n. Chr.* (Stuttgart 2013) 59/60 (ph.).

A: Πόλις
B: Ποσιδῶν, Διόνισος, Ἀπόλλων, Ἑρα[κ]λῆς, Ἥφαιστος, Ἥλιος
C: Ἀφροδίτη, Ἄρης

A. '[N]ot unlikely' a personification of Trimithis despite lack of 'any official or meaningful status' as πόλις [for the opposite view, based on new data attesting this status by 304, see S.McFadden in R.S.Bagnall et al. (edd.), *An Oasis City* (New York 2015) 203, Zellmann-Rohrer] || B. l. Ποσειδῶν || l. Διόνυσος [from ph. the latter perhaps present in the dipinto, Zellmann-Rohrer] || l. Ἡρακλῆς.

1700. **Trimithis. Dipinto label in wall painting, 4th cent. A.D.** R.S.Bagnall, *Eine Wüstenstadt* – (cf. our lemma no. 1699 in fine) 59 (Roman transliteration), mentions a recently discovered fragment of a wall painting in an as-yet unexcavated house with the letters ΣΑΡΠ[, which he suggests be restored with the name of the Homeric hero, Σαρπ[ηδών].

1701. **Unknown provenance. Christian epitaph of Sampas, 4th/5th cent. A.D.** Limestone stele with relief of orant man under an arch, to his right perhaps an axe; inscribed below in tabula ansata. Now in Vienna, Österreichische Nationalbibliothek. Ed.pr. U.Horak, in *Christliches mit Feder* 59/60 no. 49 (ph.); re-printed in *SB* XXVIII 16974: Χυὰχ | θ' Σαμ|πᾶ cross

1. For Χοιάχ, ed.pr. || 1/2. cf. Σαμβᾶς, ed.pr.

1702. **Unknown provenance. Christian epitaph of Mekia, 5th cent. A.D.** Limestone stele with relief of woman seated under arch, nursing infant; inscribed on the arch (A), in a panel at bottom (B), and at far right (C). Now in Vienna, Österreichische Nationalbibliothek. Ed.pr. U.Horak, in *Christliches mit Feder* 60/61 no. 50 (ph.); re-printed in *SB* XXVIII 16975.

A: Μηκ[ία - ? -]
B: τῇ ἀναπαυσ|[αμ]ένῃ ἐν κυ(ρίῳ)
C: ἐν ἠρήνῃ Με[σ]ωρῇ [..]

[A. Cf. Μικία, *LGPN* Vb s.v., Zellmann-Rohrer] || [B.2. perhaps ΚΥ̅, lapis, from ph., Zellmann-Rohrer] || C.2. l. εἰρήνῃ, Μεσορή, ed.pr.

1703. **Unknown provenance. Christian epitaphs of Rhodia and Theodora, second half of 5th cent. A.D.** *SEG* LV 1855/1856. L.Török, in *Ägypten und sein Umfeld* – (cf. our lemma no. 1690) 33 (ph.), comments on the stylistic features of the stelai, on which grounds he offers the above dating.

1704. **Unknown provenance. Bilingual Greek-Coptic Christian epitaph, 6th/7th cent. A.D.** Limestone stele with relief of eagle in flight beneath an arch; inscribed below. Now in Vienna, Österreichische Nationalbibliothek. Ed.pr. U.Horak, in *Christliches mit Feder* 62-65 no. 51 (ph.); now re-printed in *SB* XXVIII 16976:

cross εἷς θεὸς ὁ βο-
[η]θῶν Coptic
Coptic
Coptic

2-3. Coptic, 'Gott möge Barmherzigkeit an ... vollbringen,' ed.pr.

1705. **Unknown provenance. Bilingual Greek-Coptic Christian epitaph of Hor and Ioannes, 7th/8th cent. A.D.** Rectangular limestone stele with incised decoration, three crosses between two orant male figures; inscribed above their heads in Coptic (A) and perpendicular in the left and right margins (B); now in Leipzig. Described by E.Blumenthal, in E.Ullmann (ed.), *Kunstschätze der Karl-Marx-Universität Leipzig* (Leipzig 1981) 19/20 (ph.). Ed.pr. T.S.Richter, in *Coptica* 128/129 no. 55 (ph.); cf. *CIEN* (2013) 3: A: Coptic B: [εἷς θεὸ]ς ὁ βοηθός· | ὁ ἅγιος Μιχαήλ

A. Coptic: 'Hor, Ioannes.' || B.1: commentary on the '*Heis-Theos*-Formel', ed.pr.; for a stele of the 6th/7th cent. A.D. possibly from Hermonthis, with only εἷς θεός in Greek and the rest of the text in Coptic, see Richter ibid. no. 57 with *CIEN* (2013) 5.

1706. **Unknown provenance. Christian epitaph of Ioannes, 7th/8th cent. A.D.** Rectangular sandstone stele, with incised decoration of aedicula and cross; inscribed below. Purchased at Luxor, now in Leipzig. Ed.pr. T.S.Richter, in *Coptica* 129/130 no. 56 (ph.); cf. *CIEN* (2013) 6.

cross εἷς θεὸς ὁ βει(θ)ῶν· | Ἰωάννη(ς)

1. ΒΕΙΘΩΝ, lapis, from ph., l. βοηθῶν, Delattre, Dijkstra, van der Vliet; ΒΟΗΘΩΝ, ed.pr.; commentary on the formula, ed.pr. | ΙΩΑΝΝΗΘ, lapis, from ph., Delattre, Dijkstra, van der Vliet; ΙΩΑΝΝΗΣ, ed.pr.

1707. **Unknown provenance. Christian bilingual Greek-Coptic ownership inscription? of Panisneu, archimandrite of the monastery of Jeremiah, Byzantine period.** Wood *tabula ansata* inscribed in Greek in the center and Coptic on the ears, perhaps 'attached to a chest or a box,' but not 'large enough for carrying an inscription that had to be attached to a wall.' Edd.pr. S.Torallas Tovar, K.A.Worp, *ZPE* 184 (2013) 258/259 no. 4 (ph.). Reprinted in É.Perrin-Saminadayar, *An.Ép.* (2013) [2016] no. 1730.

τόπου τοῦ ἁγί-
ου μοναστηρί-
ου ἀββᾶ Ἰερημίου
4 πρεσβ(υτέρου) καὶ ἀρχιμ(ανδρίτου)
ἄπα Πανισνηυ

Coptic: 'Father Michael' (left ear), 'Father Gabriel' (right ear) || 1. τόπου: probably refers to 'holy or sacred grounds related to worship', edd.pr. || 2/3. edd.pr. comment on possible identifications, most likely ■ foundation at Saqqara where a homonymous Apa Panisneu is attested three times || 4/5. 'Apa Panisneu is/was priest and archimandrite of the *topos*' etc., edd.pr. [more likely a marker of ownership (cf. our lemma no. 1708), the personal name having been added in much smaller letters in L. 5, Zellmann-Rohrer] || 4. ΠΡΕΣΒ, ΑΡΧΙΜ/ tablet.

1708. Unknown provenance. **Christian ownership inscription of ■ religious foundation, 7th/8th cent.** A.D. Wooden tabula ansata inscribed within a rectangular border; now in Vienna, Österreichische Nationalbibliothek. Ed.pr. U.Horak, in *Christliches mit Feder* 58 no. 48 (ph.); re-printed in *SB* XXVIII 16973:

cross Ἰ(ησοῦ)ς Χρ(ιστὸ)ς νικᾷ, Χρ(ιστὸ)ς θ(εο)ῦ δύναμις καὶ θ(εο)ῦ σωφία cross
χωρίων τοῦ ἁγίου ἀρχαγγέλου Μιχαὴλ
cross καὶ τῆς ἁγίας καὶ θεοτόκου // Μαρίας

1. ΙΣ ΧΣ, ΧΣ ΘΥ, ΘΥ tablet || καὶ θ(εοῦ), *SB* || 2. χωρίων for χωρίον, ed.pr.

1709. Unknown provenance. **Christian inscription on Menas ampulla, late 5th-mid-7th cent. A.D.** With orant saint on reverse; now in Leipzig. Ed.pr. F.Steinmann, in *Coptica* 214 no. 94 (ph.): εὐλο|γία τοῦ |ἁγίου Μ|ηνᾶ

NUBIA

1710. **Nubia (and Ethiopia). History and epigraphy.** J.van der Vliet, in J.van der Vliet, J.L.Hagen (edd.), *Qasr Ibrim, Between Egypt and Africa. Studies in Cultural Exchange (Nino Symposium, Leiden, 11-12 December 2009)* (Leuven 2013) 1-22, adduces a number of Greek inscriptions in an overview of historical developments in the lower Nubian vicinity of Qasr Ibrim, including: *FHN* II 168, III 309-313, 317 (cf. our lemma no. 1714), 319; *SEG* XVIII 724 (LII 1818*; *SB* VIII 10074). The bilingual Latin-Greek milestone *CIL* III 14148³, dated to the 290s A.D., disproves a weakening of Roman control over the region leading up to the reign of Diocletian. Contrary to the commentary of L.Török, the reference to pigs in *FHN* III 248 does not reflect 'appalling conditions' at the temple of Talmis, but ■ public demonstration of 'adherence to Egyptian standards of ritual propriety' and 'continuing orientation [towards] Roman Egypt culturally and ideologically' (8).

V. covers similar material in a briefer study in G.Gabra, H.N.Takla (edd.), *Christianity and Monasticism in Aswan and Nubia* (Cairo 2013) 63-77, with particular focus on the 'contested border' and cultural contact between Nubia and Egypt in the vicinity of Aswan in the light of Greek, Coptic, and Meroitic inscriptions, adding the bilingual Greek/Coptic epitaph of Ioseph, bishop of Aswan, from Dongola (*SEG* LXI 1543), as a testament to the turmoil that caused the bishop's flight from his see, as well ■ the foundation inscription for the κάστρον of Philae (*IThSy* 239) with a Christian prayer 'meant to avert one of the inherent dangers of any liminal zone: attacks not only by visible foes, but also by invisible ones'. Cf. also *CIEN* (2013) 21.

G.Hatke, *Aksum and Nubia. Warfare, Commerce, and Political Fictions in Ancient Northeast Africa* (New York 2013) makes central use of inscriptions, in Greek and local languages, in a study of relations between Nubia and Axum: in particular, the throne dedication at Adulis, *I.Éthiopie* 277 (cf. our lemma no. 1715 ter) at 37-66 for Axumite expansion; *I.Éthiopie* 286 (*FHN* III 285), 286A (*I.Khartoum* 78; *FHN* III 286), and *I.Éthiopie* 271 at 71-99 for Axumite invasions of Nubia; the letters of Silko at Talmis (*FHN* III 317; cf. our lemma no. 1714) and Phonen at Qasr Ibrim (*FHN* III 319) at 156/157 for territorial consolidation in the Nubian kingdoms; the title βασιλίσκος in the former is curious in place of the 'more grandiose' βασιλεύς, and may indicate 'some relationship with the Roman emperor' to whom alone Silko was answerable. The two states were 'aware of each other's existence but, apart from some small-scale trade, a few isolated incidents of armed conflict, and interregional travel by private individuals, never interacted much.'

1711. **Anibah (?). Christian epitaph of Tanastasia, 8th/9th cent. A.D.** *SB* III 7190; *SEG* VIII 864; XXVI 1716. T.S.Richter, in *Coptica* 147 no. 67 (ph.), re-edits this text (Coptic majuscules, Greek equivalents in app.cr.) with detailed commentary on onomastics and formulae. New readings: L. 7, μηνὶ for ed.pr. μην(ός); LL. 10/11, αὐτῇ(ς) (ΑΥΤΗ, lapis) for αὐτῆς. Cf. *CIEN* (2013) 35.

1712. **Dodekaschoinos (north). Christian epitaph of Epephanios, 6th-8th cent. A.D.** *SEG* XLIX 2348. T.S.Richter, in *Coptica* 131-133 no. 58 (ph.), re-edits this inscription on the basis of a newly-identified archival photograph, reading in L. 9 Ἰακώβ. Cf. *CIEN* (2013) 34, where the earlier dating is proposed (7th-9th cent., Richter) and the reading in L. 8 Ἰσὰκ for Ἰσ[ὰκ].

1713. **Qasr Ibrim (area of: Jabal Maktub). Christian rock graffiti, Byzantine period (?).** A.Łajtar, J.van der Vliet, in *Qasr Ibrim* -- (cf. our lemma no. 1710) 157-166, give a preliminary report on a full publication of the texts printed by H.Barth, *RhM* n.F. 7 (1850) 269/270, and pictured by J.M.Plumley, W.Y.Adams, *JEA* 60 (1974) 235 with pl. LI, along with many new inscriptions from the documentation of the E.E.S. explorations, in Greek and Coptic with elements of Old Nubian, the best-known of which thus far, *CIG* IV 8952 (re-edited by the authors in idd. [edd.], *Nubian Voices. Studies in Christian Nubian Culture* [Warsaw 2011] 141-148; cf. *SEG* LXI 1643 in fine), falls outside the chronological limits of *SEG*. No new texts within these limits are mentioned; as reported the texts date in the 10th/11th cent A.D. Cf. *CIEN* (2013) 47.

1714. **Talmis. Letter of Silko, 5th cent.** A.D. *OGIS* 201; *SB* V 8536; *I.Prose* 67; *FHN* III 317; *SEG* XXXVI 1459*; cf. XLVI 2183. J.H.F.Dijkstra, in *Qasr Ibrim* -- (cf. our lemma no. 1710) 114, urges that the date of this inscription should exclude it from discussions of the Christianization of Nubia in the 6th cent. A.D. (as e.g. *I.Prose* II p. 173); the θεός to whom Silko attributes his victory is more likely Μανδουλις, the god of the Talmis temple. For the text see also our lemma no. 1710.

1715. **Toshka (area of: Sakinya). Christian epitaph of Kyrikos, 7th cent. A.D.** Sandstone stele with geometric relief decoration, inscribed below. Ed.pr. T.Mina, *Inscriptions coptes et grecques de Nubie* (Cairo 1942) 72 no. 151 (ph.) (Coptic majuscules); mentioned by A.Naguib, in *Christianity and Monasticism* -- (cf. our lemma no. 1710) 234, who provides the dating, identifies the find-spot and the language as Greek, not Coptic, and reports that the stone has been transferred from the Coptic Museum, Cairo, to the Nubia Museum, Aswan [a second stele mentioned ibid. no. 2.1 ■ Greek, Mina *op.cit.* 92 no. 206, is in fact Coptic, Zellmann-Rohrer].

cross ὑπὲρ μνή-
μης καὶ ἀνα-
παύσεως τοῦ
μακαρίου Κυ-
ρίκου· ἐτελεύ-
τησεν μηνὶ
Μεχεὶρ ς' ἰνδ(ικτιῶνος)
ιγ' ϙθ' ϙθ' ϙθ'

1. ΥΠΕΡ, lapis || [4. ΜΑΚΑΡΙΟΥ·, lapis, from ph., Zellmann-Rohrer] || 7/8. ϛ ΙΝΔ ΙΓ ϙθ ϙθ ϙθ, lapis (with Coptic [illegible]
8. ϙθ': isopsephism for ἀμήν.

ETHIOPIA

1715 bis. **Adulis. Proclamation of Ptolemy III Euergetes, 246-244 B.C.** *I.Éthiopie* 276 (*OGIS* 54; *SB* V 8545 a; *I.Estremo Oriente* 451); *SEG* LIII 2016*. This inscription together with *I.Éthiopie* 277 (see our lemma no. 1715 ter), now lost, are central to the monograph of G.W.Bowersock, *The Throne of Adulis. Red Sea Wars on the Eve of Islam* (Oxford 2013). B. begins (7-33) with the report on the texts given by Kosmas Indikopleustes, particularly the circumstances under which the Axumite king Ella Asbeha commissioned their copying, eventually carried out by the merchant, on the eve of his planned invasion of Ḥimyar; Kosmas' visit to Adulis can be dated between 523 and 525 A.D.; with a reproduction of one of the manuscript illustrations of the assemblage, and a modern reconstruction. 34-43 (translation) are devoted to the stele of Ptolemy III: the king's claim of descent from Dionysos and Herakles may have inspired the later representation of two male divinities on the throne; the stele can be dated on internal grounds between late 246 and 244 B.C., and the 'highly tendentious' claims of the text were perhaps intended to 'fortify the Egyptian monarchy in the face of the uprising that forced Ptolemy to return to Egypt;' the use of basalt, probably local, suggests that Adulis was the original site of the dedication.

1715 ter. **Adulis. Res Gestae of ■ king of Axum (?), 2nd/3rd cent. A.D. (?)** *I.Éthiopie* 277 (*OGIS* 199; *SB* V 8545 b; *FHN* III 234); *SEG* LIX 1903*. G.W.Bowersock, *The Throne of Adulis* -- (see our lemma

no. 1715 bis) 44-62 (translation) argues that the throne was dedicated to Ares proves that the anonymous dedicant was the *negus* of Axum, inscribed thrones being also a traditional Ethiopian form of dedication; discussion of the catalogue of conquests, which center upon Axum and show a royal interest in the promotion of Red Sea commerce; contemporary references in Sabaic epigraphy to military activity in the region allow a dating in the late 2nd or early 3rd cent. A.D., as does the mention of the Arabian Κιναιδοκολπῖται. The dedicant is to be identified either as the Gadara known from Ethiopic and Arabian inscriptions, or as the Σεμβρουθης of a Greek inscription from Asmara (*SEG* XXIV 1247), and was also responsible for Greek dedications at Axum and Meroë (*I.Éthiopie* 269 and 286/286A).
See also the discussion of G.Hatke (cf. our lemma no. 1710), who proposes ■ date ca. 200-270 A.D. on the basis of parallel Ḥimyarite sources, and rejects the emendation of the toponym Σασου to Κασου proposed by E.Glaser, the former to be located most likely in the Fazogli region or elsewhere near the border between modern Sudan and Ethiopia.

1716. **Axum. Dedications of Aezanas, 4th/5th cent. A.D.** *I.Éthiopie* 270/271; *SEG* LXII 1780*. For a discussion of these texts, in particular the differences in expression of Christian faith in the Ethiopic and Greek versions, in the context of the development of Axumite royal epigraphy see G.W.Bowersock, *The Throne of Adulis. Red Sea Wars on the Eve of Islam* (Oxford 2013) 68-77 (cf. our lemmata nos. 1715 bis/ter).
For commentary on the toponyms in the dossier of Aezanas inscriptions, primarily on the basis of the Old Ethiopic and 'Pseudo-Sabaic' texts, see F.Breyer, in *Ägypten und sein Umfeld* -- (cf. our lemma no. 1690) 291-310.

KYRENAIKA

1717. **Kyrene (Northern Nekropolis). Epigraphic research: publication of the archives of R. Norton.** A.Santucci, J.Uhlenbrock, *Libyan Studies* 44 (2013) 9-55, present the results of their study on the archives of Richard Norton, who excavated the Northern Nekropolis of Kyrene in 1910-1911; these archives are housed at the Museum of Fine Arts in Boston. Their research has enabled them to recover information about forgotten tombs and lost finds, to identify the monuments explored by Norton and to re-contextualize the objects (App. I lists all artifacts in the photographs and App. II all the preserved documents, including the labels; bibliographical references). Documents in the Norton archive allow them to reconstruct the condition of the tombs at the start of exploration and to verify the find spots and the identifications of the inscriptions (e.g. *SEG* IX 194, metrical inscription for Πλαύτα, 'actually does not belong to the Child's Sarcophagus, but rather was found in front of the Fresco Tomb/N22/Tomb of the Ludi' [16]). All of the tombs except for the Second Sarcophagus had been disturbed or reused; old burials had been removed to provide space for new burials. It is in that context that S., U. interpret the formula πλήρης inscribed on the facades of tombs (e.g. *SEG* IX 232 [XVI 870]; 248 [14; ph.]; D.M.Robinson, *AJA* 17 [1913] 175 no. 42 [19/20; ph.]), namely

'as an impediment to the opening of a tomb and for the preservation of depositions, at least for a period of time' (35).

1718. Kyrene. **Inscriptions from the extramural sanctuary of Demeter and vicinity, late 5th/early 4th cent. B.C.-2nd/3rd cent. A.D.** *SEG* LX 1839, LXI 1553-1558. M.Luni, in *Epigrammata* 2 197-230, provides an overview of the sacred precinct of the extra-urban sanctuary of Demeter, based on results of the excavations and a survey of the find-spots of the inscriptions.

A.Inglese, *op.cit.* 231-251 (ph.; dr.), discusses the following inscriptions: **1)** *SEG* LXI 1555: dedications on rock-cut altars along the road outside the temenos (Hellenistic; 232-235); **2)** *SEG* LXI 1554: dedication to Ἀπόλλων, Ζεύς, and Ἀθηνᾶ Ἀποτρόπαιοι (altar; late 2nd cent. B.C.; 235); **3)** *SEG* LXI 1553: dedication of the cult statue of Demeter (2nd/1st cent. B.C.; 235); **4)** *SEG* LXI 1556: acclamation (?) in the theater (late 5th/early 4th cent. B.C.; 238/239); **5)** *SEG* LX 1839: dedication to the Nymphs (water basin with mosaic inscription; 2nd/3rd cent. A.D.; 239-242). The epigraphic material delineates two sections within the sacred space: a) the southern section, marked by the temple, the large limestone altar and the building where the altar to the Apotropaioi was found, and b) the western section, marked by the temple, the terrace with altars (for a new rock-cut altar from the terrace, see our lemma no. 1719), and the theater. Concerning the rock-cut altars along the road that leads to Barke (one of the processional routes; cf. M.Luni, *art.cit.* 225/226), the fact that the texts give the names of dedicants, but no names of deities, indicates that the use of these altars was not confined to the cult of Demeter; they attest 'la manifestazione di una volontà di auto-rappresentazione da parte di famiglie localmente prestigiose, che ... sono esito di quel "decentramento" politico e burocratico che sappiamo progressivamente attuato dai Tolomei nel loro regno' (249). For assembly marks from the sanctuary, see our lemma no. 1729.

1719. Kyrene. **Dedication on a rock-cut altar, end of the 5th-beginning of the 4th cent. B.C.** Rock-cut altar of parallelepiped shape moulded above; found during the excavations on the north slope of the extramural sanctuary of Demeter; ed.pr. A.Inglese, *op.cit.* (see our lemma no. 1718) 236-238 (ph.): Νίκαις

Either the nominative of the masculine personal name Νίκαις, attested in two epitaphs from Kyrene (*SEG* IX 501 and 526) or dative plural of νίκη ('un ringraziamento "per le vittorie" o una dedicca "alle *Nikai*"'; cf. *IG* V.1.652-654). If it is the personal name, then the altar can be compared to those found along the processional route leading from Kyrene to Barke (*SEG* LXI 1555; see our lemma no. 1718), ed.pr.

1720. Kyrene. **Corpus of mosaics, Hellenistic to Late Antiquity.** F.Venturini, *I mosaici di Cirene di età ellenistica e romana* (Rome 2013), publishes a catalogue of all mosaics found in Kyrene, a total of 121 pavements, 37 of which were previously unpublished. The richly illustrated corpus (plates, photos, house-plans) opens with a chronological survey of mosaic production in Kyrene from the Hellenistic period to Late Antiquity with focus on dating, typology, motifs and parallels (13-52). The catalogue is organized topographically, based on a division of the city into eight areas (Agora, Caesareum, road toward the sanctuary of Apollo, the sanctuary of Apollo, the sanctuary of Zeus, central districts, the area of the sanctuary of Demeter, the Northern Nekropolis); mosaic fragments and mosaics of unknown provenance are presented in a separate category. Concordances, with the mosaics organized by date and technique; two lists of attestations of the formulas Χρειστὲ βοήθει and Θεὸς βοηθός (4th to 7th cent. A.D.).

The catalogue contains the following mosaics with inscriptions (majuscules; ph.), some previously unpublished (for the new texts, see our lemmata nos. 1721-1726): 1) 61 no. 23 = *SEG* III; *SEG* LXI 1838 (Caesareum: Insula of Iason Magnus; end of the 2nd cent. A.D.); 2) 70 no. 54 = *SEG* XVII 814 (Caesareum: Basilica; 2nd/3rd cent. A.D.; [Θ]έμις); 3) 70/71 no. 58 = *SEG* XVIII 746 (h) (Caesareum: House of Hesychios; 5th cent. A.D.); 4) 71/72 no. 59 (a-b) = *SEG* XVIII 746 (a-b), XXX 1785 (a-b); cf. also *SEG* XXXVIII 1901 (Caesareum: House of Hesychios; beginning of the 5th cent. A.D.); 5) 72 no. 60 (1-6) = *SEG* XVIII 745 + 746 (c-g), XXX 1785 (c-e) (Caesareum: House of Hesychios; end of the 4th-early 5th cent. A.D.); 6) 86 no. 107 = *SEG* LVI 2031, LX 1839 (sanctuary of Demeter: 2nd/3rd cent. A.D.).

1721-1726. Kyrene. **Mosaic inscriptions, 2nd/3rd cent. A.D.** Six inscriptions on mosaic pavements and panels. (Re)published by F.Venturini, *I mosaici di Cirene* -- (cf. our lemma no. 1720) 63-85 majuscule texts).

1721: 63 no. 32 (ph.). **Benediction, 2nd cent. A.D.** Above a panel with Ariadne found in a peristylion of the House of Iason Magnus: Ἐπ' ἀγαθῷ

Cf. our lemma no. 1725.

1722: 72/73 no. 61 (ph.). **Name, 2nd cent. A.D.** White tesserae on a Hellenistic pavement; from the Baths of Paris: Πάρις Ϲαμπαίου

Personal name and patronymic CAMMAIOY, ed.pr.; ϹΑΜΠΑΙΟΥ or ϘΑΜΠΑΙΟΥ, C.Dobias-Lalou, *BE* (2014) no. 539

1723: 75/76 no. 75 (ph.). **Benediction, 3rd cent. A.D.** Large rectangular panel depicting Dionysos and his followers finding Ariadne sleeping; inscription above the scene; found in the triclinium of the 'House of the Dionysos mosaic'. Ed.pr. F.Venturini, in M.Luni (ed.), *Cirene 'Atene d'Africa'* (Rome 2005), 120/121 (ph.).

Εἰς αἰῶνα τὸ γένος Καμπανοῦ | τῇ ματρώνᾳ | Ἐπικρίτᾳ

2. ΜΑΤΡΩΩΝΑ, V. (2013) [per the ph. there is no omicron, only a stem with a flower between ματρώνᾳ and Ἐπικρίτᾳ, Stavrianopoulou]; M.T.Olszewski, in I.Bragantini (ed.), *Atti del X Congresso dell' AIRMA, Napoli 17-21 settembre 2007* (Naples 2010) 319, notes the similarity between this room and room R9 of the House of Leukaktios in Ptolemais, and proposes that this is the personal room of Epikrita (gynaikonitis).

1724: 79 no. 81 (ph.). **Acclamation, late 2nd cent. A.D.** Two large rectangular contiguous panels separated by a line, each with an inscription of black tesserae on a white background; found in the cella of the 'Temple of Iason Magnus'. Ed.pr. R.G.Goodchild, *QAL* 4 (1961) 85-87 (ph.); see J. and L.Robert, *BE* (1962) no. 366, whose text (A) we print.

A: Ἰς ἐῶνα | [τὸ κοι]νὸ[ν Ἐ]ξαπόλεως

V. prints only the end of text (A) and describes text (B) as badly preserved; text (B) refers to the priest of Apollo M(arcus) Aurelius Euphranor, V.

1725: 84/85 no. 103 (ph.). **Benediction, 3rd cent. A.D.** Found near the entrance of a large room of the 'edificio fortificato': Ἐπ' ἀγαθῷ

Cf. our lemma no. 1721.

1726: 85 no. 105 (ph.; dr.). **Building inscription, 3rd cent. A.D.** Mosaic in the form of a crescent with the inscription at its base; found in a fountain at the intersection of the road that leads toward the sanctuary of Apollo and the one that connects the area of Caesareum with the sanctuary of Zeus: Σωσίβιος Ῥοῦφος δεκ(ουρίων) ἐποίησεν

Sosibios: identified by ed.pr. with Σωσίβιος Ῥοῦφος νέος (*SEC* 110 = *SEG* XVIII 750; XXXV 1718), one of the priests of Apollo who receive acclamations; C.Dobias-Lalou, *BE* (2014) no. 539, points out that the addition of 'νέος' in *SEC* 110 may identify the priest Sosibios as the son or grandson of the decurio Sosibios.

1727. **Kyrene. Dipinti and graffiti on Lakonian vases, Archaic period.** O.Mei, *Cirene e la ceramica laconica* (Rome 2013), studies the Archaic Lakonian pottery from the recent excavations in the agora and the southern extra-urban zone in Kyrene, complemented by an overview of a broader range of Lakonian pottery from the site and from Kyrenaika in general (see also our lemmata nos. 1728 and 1730). The catalogue contains 77 ceramic sherds, most of them not previously published, each with excellent color ph. [Not included is the graffito *SEG* LVII 2026, Stavrianopoulou].

1728. **Kyrene. Graffito on a kylix, ca. 550 B.C.** Graffito on a fragmentary black-figure kylix found in the agora. Ed.pr. L.Gasperini in S.Stucchi (ed.), *L'Agorà di Cirene* I. *I lati nord ed est della platea inferior* (Rome 1965) 83 (ph.); cf. also C.Dobias-Lalou, *R.Ph.* 44 (1970) 16 no. 2. Republished by O.Mei, *Cirene e la ceramica laconica* (cf. our lemma no. 1727) 68/69 no. 60 (ph.; dr.). We print the text of ed.pr.: Ἀρχαῖος Α[---]

Theraean or Kyrenaean alphabet, ed.pr., D.-L. || ΑΡΚΑΙΟΣ, M.; in fine, ἀ[νέθηκεν] or patronymikon, D.-L.

1729. **Kyrene. Assembly marks, first quarter of the 5th cent. B.C.** A.Inglese, *op.cit.* (see our lemma no. 1718) 235/236 (ph.), mentions assembly marks found on blocks from the toichobate of the sanctuary of Demeter, six of the blocks in situ. M.Luni, *ibid.* 213, describes these as single letters [e.g. Δ, E, T] and groups of two or three letters, and remarks that the letter Λ is inscribed on all of the architrave blocks of the sanctuary. L. is preparing the publication of the assembly marks.

1730. **Taucheira. Graffito on a cup, beginning of the 6th cent. B.C.** Lakonian black-glazed cup; graffito incised on the exterior between the handles, below the rim; found in the sanctuary of Demeter and Kore. Edd.pr. J.Boardman, J.W.Hayes, *Excavations at Tocra 1963-1965. The Archaic Deposits* I (Oxford 1966) 94, 168/169 no. 998 (ph.; dr.). Mentioned by O.Mei, *Cirene e la ceramica laconica* (cf. our lemma no. 1727) 21 (ph.): ΡΩΚΙΟ

Either φōκιο (if Lakonian), or φōκιο or Ρōκιο (if not Lakonian), 'possibly a corrupt form of the genitive of a proper name with the stem Φωκ-', B., H.

UNKNOWN PROVENANCE

1731. **Unknown provenance (probably from southern Asia Minor). Dedication to Kakas(z)beus, 1st/2nd cent. A.D.** Limestone plaque with pointed top; in a recessed field a relief representing a rider wearing a helmet, a short chiton and a himation, holding a club in his right hand; inscription under the relief panel. Offered for sale first by Gorny & Mosch, Giessener Münzhandlung GmbH, Munich, in the auction catalogue no. 218, *Auktion Kunst der Antike, 18. Dezember 2013*, 137 no. 251 (ph.), and subsequently in TimeLine Auctions, online auction catalogue, 12 Feb. 2015, lot 574 (ph.); text read from the ph. by R.A.Tybout.

Ορομοας Ἀρτεί|μου Κακασζβῖ εὐ|χήν

2. Κακασζβῖ: the spelling -σζβ- (instead of the regular -σβ- or the variant -ζβ- [cf. *SEG* LVII 1483: Ἄστρῳ Κακαζβεῖ εὐχήν] is also found in *SEG* LIII 2074 (Κακάσζβῳ) and 2075 (Κακαζσβεῖ), both limestone relief plaques formally very similar to ours and bearing the same dedicatory formula; 2074 is dedicated by Ἡρακλέων Ἀρτείμου, and 2075 by Ἀρτείμας Ἑρμαίου; the latter may be Herakleon's and Oromoas' father. Additionally, the fact that 2074/2075 were also auctioned at Gorny & Mosch (twice in 2004) supports the assumption that the three reliefs belong to a single lot ('Aus amerikanischer Privatsammlung, 1980er Jahre') coming from the same sanctuary (Κακασβος is at home in southern Asia Minor, with most attestations coming from Lycia and Pisidia), Tybout].

1732. **Unknown provenance (probably from Asia Minor). Dedication to Theos Hypsistos, 2nd/3rd cent. A.D.** White marble statue of a nude boy (head and forearms now missing); at his right leg a support in the shape of a tree trunk; inscription on the front of the rectangular pedestal.

Offered for sale by Gorny & Mosch, Giessener Münzhandlung GmbH, Munich, in the auction catalogue no. 214, *Auktion Kunst der Antike, 19. Juni 2013*, 121 no. 226 B (color ph.; majuscule text). Read from the ph. by R.A.Tybout: Τατας θεῷ Ὑ|ψίστῳ εὐχήν

[Probably from Asia Minor in view of the 'Lallname' Τατας (especially frequent in Lycia and Phrygia) || for θεὸς Ὕψιστος see inter alia the references in *SEG* LII 1801 app.cr., Tybout.]

1733. **Unknown provenance. Epitaph of Glaukon, ca. 350-340 B.C.** Upper part of a white marble stele with an anthemion ('Bekrönung') of akanthos leaves from which vines rise up to end in half-palmettes; two sphinxes on top; now in Bignor Park (Sussex). Edd.pr. G.Petzl, H.von Hesberg, *art.cit.* (cf. our lemma no. 195) 183/184 (ph.): [Γ]λαύκ[ω]ν

Dated on stylistic grounds by v.H., who points out that the stele belongs to a series of similar stones from Athens, but also adds that, given the presence of objects from northern Greece in Bignor Park, a provenance from e.g. Amphipolis, which had close connections with Athens, is not to be excluded, and in the end, he concludes that 'die bisher bekannten Indizien dagegen sprechen'.

1734. **Unknown provenance. Epitaph of Euphrosyne, late 4th cent. B.C.** Funerary lekythos of Pentelic marble with relief representation of a seated woman engaged in spinning thread; a small dog in front of her feet; inscription above her head; confiscated from its owner; now in the Archaeological Museum of Kavala (inv. no. Λ1655). Ed.pr. D.Damaskos, *Κατάλογος γλυπτών τοῦ Ἀρχαιολογικοῦ Μουσείου Καβάλας* (Thessaloniki 2013) 147 no. 149 (ph.): Εὐφροσύνη

1735. **Unknown provenance. Epitaph of Lykios, ca. 4th cent. B.C.** Rectangular tapering stele; a relief in a recessed field representing a man seated on a stool shaking the hand of a veiled woman standing at right; both are clad in chiton and himation; inscription above the relief; on the top a large anthemion around a central ornament [cf. app.cr.]; traces of polychrome paint on the anthemion. From 'the property of a South German collector'; offered for sale by Christie's, New York, in the auction catalogue *Antiquities, Friday 13 December 2013*, 69 no. 88 (ph.), and subsequently twice in catalogues of Gorny & Mosch, Giessener Münzhandlung GmbH, Munich: no. 227 (*17. Dezember 2014*) 18/19 no. 3 A (ph.); and no. 231 (*17. Juni 2015*) 24/25 no. 11 (ph.). Read from the ph. by R.A.Tybout: Λύκιος | Ἀπολλᾶ

[Assigned to the Black Sea area in the catalogues of 2013 and 2015; the 2015 catalogue specifies that the central ornament consists of 'zwei stark stilisierten, gegenläufigen Pelten-Schilden ...; das Anthemion-Ornament mit den Pelten-Schilden lässt an eine Herkunft aus dem Schwarzmeer-Raum denken'; the ornament, however, looks far more like a bronze vase with two inwardly curled handles, Tybout.]

1736. **Unknown provenance. Epitaph of Dionysia, 4th/3rd cent. B.C.** White marble stele with a triangular pediment and stylized akroteria. Offered for sale in the auction catalogue Gorny & Mosch no. 214 (cf. our lemma no. 1732) 127 no. 237 (ph.). Read from the ph. by R.A.Tybout.

Διονυσία | Ἀντιοχίδος, | χαῖρε

1737. **Unknown provenance (Asia Minor). Epitaph of the naukleros Aurelius Theogeiton from Arados, probably after 212 A.D.** *SEG* LX 1856. Mentioned by M.Kemkes, *Caracalla - Kaiser, Tyrann, Feldherr* (Mainz 2013) 49/50 (ph.).

1738. **Unknown provenance. Incertum, 2nd cent. A.D.** *SEG* XLVII 2209. Republished with a revised text by C.Henriksén (ed.), *art. cit.*(cf. our lemma no. 1785) 75-77 no. 20 (ph.); the designations of text A and B are reversed from that in *SEG* XLVII 2209.

A: - - - - - | [- - -]σῃ++[- - - | - - -]σεν δεμε[- - - | - - -]+εχειν αλ+[- - - || - - -]+υ+αϊδ+[- - -]
B: - - - - - | [- - - - 2? -]λι+[- - - | - - -]+ρθεν[- - -] | - - - - -

A 5. A form of Ἀΐδης?, hence funerary?, H.; use of the trema yields 'the trisyllabic epic form Ἀΐδης, which indicates that this may have been a metrical inscription', H. || B 3. 'a form of παρθένος, or a name formed on this noun, such as Παρθένιος', H.

1739. **Unknown provenance. Inscribed bronze weight of Seleukeia Pieria, 3rd cent. B.C.** Square bronze weight; in a recessed field a relief representing an Indian elephant turned left and, at left, a countermark in the shape of an inverted anchor in a rectangular field; inscription above and below. Offered for sale in the auction catalogue Gorny & Mosch no. 218 (cf. our lemma no. 1731) 37 no. 30 (ph.; majuscule text): Σελευκεῖος | μνᾶ

Weight: 457 g [for a similar weight see *SEG* XLIV 1328, Tybout].

1740. **Unknown provenance. Inscribed bronze ring, 1st cent. B.C./1st cent. A.D. (?).** Bronze ring with inscription on the large bezel. Offered for sale in the auction catalogue Gorny & Mosch no. 214 (cf. our lemma no. 1732) 99 no. 166 (color ph.; majuscule text and flawed German translation). Read from the ph. by R.A.Tybout: Ἐγὼ δέ γε οὐ δ|ίδωμί σοι οὐδ|ὲ κόλλυβον

Translation: 'and I for one do not give you even a penny': a teasing inscription comparable to texts like ἦν φιλῖς μισῖ σε, πάσχις οὐκ εἶ εὔμορφος, τρώγε ἐροτόκρουστε and other invectives on silver spoons from Lampsakos (*SEG* XLII 1096); cf. also *SEG* XLI 1867 for similar formulas on gems, rings and necklaces. Such objects probably played a role in sympotic discourse, e.g. with the objects being exchanged and the inscriptions being read aloud and serving as food for conversation. In our sentence, apparently previously unattested, the two particles preceded by the emphatic ἐγώ suggest

that the speaker is entering into conversation; the ring may have been part of a set of rings with different teasing inscriptions. If not referring to a specific situation between two individuals which now eludes us, the message may have an erotic/obscene connotation; cf. Eupolis fr. 233 L. 3 in which the male speaker boasts that he used to 'fuck woman, young and old man for a kollybos' (γυναῖκ' ἐκίνουν κολλύβου καὶ παῖδα καὶ γέροντα), Tybout.]

1741. **Unknown provenance (now lost). Magical amulet against hemorrhage (?), 2nd cent. A.D.?** Chalcedony amulet. On the obverse, a representation of a male lion-headed god in a Roman-type cuirass (Chnoubis) in a standing position turned to the right. He holds three ears of corn in his left hand, a snake in his right hand, and near his legs stands a large, two-handled vessel with three branches growing out of it; two inscriptions clockwise: one to the left of the god (A) and the second around his right hand (B); on the reverse, a representation of Ouroboros running along the edge; inscription clockwise. Ed.pr. E.Zwierlein-Diehl, *Glaspasten im Martin-von-Wegner Museum der Universität Würzburg* (Munich 1986) no. 854 (text in majuscules), after a copy of the cast in possession of the Martin-von-Wegner Museum in Würzburg; republished on the basis of a cast made by P.D. Lippert (1702-1785), now kept in the collection of the Nieborów palace, by A.Łajtar, T.Płóciennik, J.van der Vliet, in V.Dobrowolski (ed.), *Et in Arcadia ego. Studia memoriae professoris Thomae Mikocki dicata* (Warsaw 2013) 371-380 (ph.; translation).

obverse: A: Χνοῦψε B: Χνοῦβις
reverse: ƶ ƶ ƶ | Λειμόδω|ρος λειμο|δώρῳ τάφο||ν ἔσπειρεν·| λύκος ἤμπρ|ευε ναὶ
θυ|ΐα κατέ|φαγεν

Date given by ed.pr. || reverse: ƶ ƶ ƶ | ΛCΙΜΘΔΩ | ϽΟCΕΟΛΕΙΜΘ | ΑΩΡΩΤΑΦΟ || ΑΥΚΟCΗΜΗΡ | ΕΥΕΝΑΙΒΥ | ΙΑΚΑΤΕ ΦΑΙΕΝ, ed.pr. || 1. probably a form of the so-called Chnoubis-sign: three letters, zeta crossed through by horizontal strokes; the Chnoubis-sign connects the reverse with the obverse of the amulet; hence the entire gem was a Chnoubis amulet, Ł.-P.-V. || 2-4. Λειμόδωρος: unattested personal name, Ł.-P.-V.; Ł.-P.-V. argue that it is not a real name, but invented for the purpose of the story inscribed on the gem, and to be understood as a personification of the plant name λειμόδωρον (broomrape), also called αἱμόδωρον, attested only in Thphr., CP V.15.5 (λειμόδωρον) and HP VIII.8.5 (αἱμόδωρον) || 6-7. λύκος: known in other magical contexts (cf. PGM XX), it is more likely Egyptian (Anubis, Wepwawet) than Greek; on the voraciousness of the wolf cf. the inscription on the gem published by C.Bonner, Studies in Magical Amulets Chiefly Graeco-Egyptian (Ann Arbor/London/Oxford 1950) 305 no. 315, Ł.-P.-V.; ἀμπρεύω: rare; attested only in literary (mainly poetic) works of the 5th-3rd cent. B.C.; the writer of this text was familiar with Classical Greek literature, Ł.-P.-V. || 7-8. θυΐον: attested once in Thphr. (HP V.2.1), in the meaning of 'resin', but 'because of the plural and the context, the meanings "saps" is probably more appropriate', Ł.-P.-V. || Ł.-P.-V. assign the text to the genre of magical historiolae: in Action 1, a tomb is (sacrilegiously?) sown with a parasite by the personification of that parasite (Mr. Broomrape); in Action 2, order is restored by the tomb's protector (Wolf) who uproots the plants and, in addition, swallows up the "saps". These are not mentioned in Action 1 but provide the actual focus of the spell' (6). Ł.-P.-V. propose to interpret the text as a 'spell against abnormal bleeding' [cf. SEG XLV 2200 and LVI 2141], referring to the association of broomrape with blood, presumably due to its color, and comparing the text to one on a bronze amulet from the British Museum (BM inv. no. 455; ed.pr. S.Michel, Die magischen Gemmen im Britischen Museum [London 2001] 282 no. 455; 6th-7th cent. A.D.); translation: 'Mr. Broomrape [Leimodoros] sowed the tomb with broomrape [leimodoron]. A wolf dragged out (the plants); it verily devoured the saps', Ł.-P.-V.

1742. **Unknown provenance. Curse formula on a gem, 2nd/3rd cent. A.D.?** Red jasper gem, now at the Museum of Fine Arts, Boston. Ed.pr. C.Bonner, *Hesperia* 23 (1954) 154-156 no. 42 (ph.). After autopsy, C.A.Faraone, *GRBS* 53 (2013) 327-332, reprints the text, which appears on the reverse opposite the head of Medusa, and argues for a new interpretation based on a new emendation in L. 7 and formulaic parallels in curse tablets and papyri: the curse is not a general attempt to thwart the words of the targets (Ἀχιλλεύς and Ἰούλις), but is instead intended for a specific scenario of erotic competition among them and the bearer of the gem for the affections of a third party, Ἀλέξιος. Not previously in *SEG*.

Γοργώ-
ν· Ἀχιλλ-
εὺς ὁ Ἀλί-
ο(υ) τοῦ Ταύρ-
ου, Ἰούλις, (ἐ)-
ὰν λαλῶ{ω}-
σιν Ἀλ(ε)ξίῳ,
μὴ (π)ιστευέ-
σθωσαν·
Χνοῦβι

1, 10. Γοργώ|ν ... Χνοῦβι: 'vocatives calling upon the demonic beings to whom the charm (in form a prayer) is addressed', ed.pr. || 3-5. Ἀλί|ο(υ) τοῦ Ταύρ|ου: Ταύρου either a patronymic, 'son of Alius, son of Taurus', or cognomen, ed.pr. || 4. στουταυρ, gem || 5/6. θ|αν, gem || 7 αλξιω, gem; ἀ{λ}ξιῶ, ed.pr. || 8 ΤΙΣΤΕΥΕ, gem.

1743. **Unknown provenance (Bulgaria?). Inscribed portable sundial, 2nd-3rd cent. A.D.** Bronze sundial from which only the disc survives. On the obverse a fan-shaped network of lines is inscribed with the names of the 12 months in the Julian calendar abbreviated in Greek (six on each scale) (A); the month names are separated by vertical dividers; the group of month names July–December reads from right to left. The reverse is divided into four quadrants by two lines intersecting at right angles; the names of 12 cities or regions (three in each quadrant) are inscribed (B), each name separated from the next by an underline. In a private collection; conjectured to have been found in Bulgaria with the use of a metal detector. Ed.pr. C.Hoët-van Cauwenberghe, *Archäologisches Korrespondenzblatt* 42 (2012) 555-571 (ph.). Republished by R.J.A.Talbert, *Roman Portable Sundials* (see our lemma no. 1833) 104-109 no. 16 (ph.; dr.).

A: Ἰα(νουάριος) Φε(βρουάριος) Μάρ(τιος) Ἀπρ(ίλιος) Μάι(ος) Ἰο(ύνιος) |
Δεκ(έμβριος) Νοέ(μβριος) Ὀκτ(ώβριος) Σεπ(τέμβριος) Αὔγ(ουστος) Ἰο(ύλιος)

B: Ἀλεξάνδρεια Ἀθῆναι Ῥώμη | Ῥόδος Σικελία Θράκη | Λιβύη Συρία Μυσία Ἄνω | Βαβυλὼν Ἀσία Μυσία Κά(τω)

Date: letter forms and the absence of Constantinople from the list of place names might indicate a date in the 2nd or 3rd cent. A.D., ed.pr. || B. referring to the lack of latitude figures, T. suggests that 'the names have been chosen in part because in each group the location of one city or region is reckoned to be approximately 5° from the next (perhaps around double that interval in the case of Libya to Syria; the former name is likely to signify Africa south of the provinces of Mauretania and Africa)' (105) || cf. also our lemmata nos. 702, 1745, 1833).

1744. **Unknown provenance. Inscribed gem, 3rd cent. A.D.** Gold ring with an inscribed gray-green agate set in the oval bezel of a gold ring. Offered for sale in the auction catalogue Gorny & Mosch no. 218 (cf. our lemma no. 1731) 122 no. 214 (c) (ph.; majuscule text): εὐτύχι

1745. **Unknown provenance. Inscribed portable sundial, 4th-7th cent. A.D.** Bronze sundial consisting of a suspension arm and ring as well as a disc. Disc inscribed radially on its reverse with a list of 36 place names and their latitudes, arranged by order of latitude; on the front face one quadrant is divided into latitude degrees (in 3-degree increments) and includes a calendrical scale in the Julian calendar; now in the British Museum. Mentioned prior to publication in *SEG* LV 708. Ed.pr. S.Ackermann in C.Entwistle (ed.), *Through A Glass Brightly. Studies in Byzantine and Medieval Art and Archaeology Presented to David Buckton* (Oxford 2003) 16-21. Republished with new readings after use of Reflectance Transformation Imaging (RTI) by G.Bevan, D.Lehoux, R.Talbert, *ZPE* 187 (2013) 221-229 (ph.). Cf. also R.J.A.Talbert, *op. cit.* (see our lemma no. 1833) 99-103 no. 15 (ph.; dr.). We print the text of B.-L.-T.:

	Μ̣ερόης	ιϛ´	9:00	Σπανίας	λη
	Σοήνης	κδ´		Ἀντιόχο	[λ]ε
	Θ̣ηβα<ΐ>δ̣(ος)	κδ´		Πελ[οπ]ṇρ(νήσου)	[..]
	Λ̣ιβύης	κδ´		Θεσσαλο(νίκης)	μ[.]
	Αἰγ<ύ>πτου	λα´	12:00	Κ̣απ̣π̣αδ(οκίας)	μγ
	Ἀλεξανδ(ρείας)	λα´		Ἰ̣τ̣αλίας	μγ´
	Παλαιστ(ίνης)	λβ´		Κωνστα(ντινοπόλεως)	μγ´
6:00	Πενταπ(όλεως)	λβ´		Γ̣αλλίας	μγ´
	Ἀφρικ̣ῆ(ς)	λδ´		Ἀσία(ς)	μγ´
	Κρήτης	λδ´		Ν[ε]οκαιṣọ	μδ´
	Κύπρου	λε´		Ἀρμ̣εν[ί]α(ς)	μδ´
	Κοίλης	λϛ´		Σα̣[ρ]μ[ατί]α(ς)	με´
	Σικελ[ί]α(ς)	λϛ´		Παννονί(ας)	με´
	Παμφυλ(ίας)	λϛ´	3:00	Μεδιολάν(ου)	μϛ´
	Ἀχαε̣ίας	λζ´		Βρ̣εταν(ίας)	ν[.]
	Ταρσοῦς	λζ´			

Date: between the 4th (because of the inclusion of Constantinople) and the 7th cent. A.D., ed.pr.; B.-L.-T. (226): 'it becomes increasingly unlikely that a list compiled sometime after that century would include Britain in particular. However, the names on a sundial made later than the fourth century could still be those of a list drawn up earlier, which - either deliberately or out of lack of concern - underwent little or no revision' || 1. [- - -]ΗΣ[-], ed.pr.; small superscripted ο in Μερόης, probably a correction, B.-L.-T. || 3. ΘΗΒΑ[ΙΔΟΣ], ed.pr.; Θ̣ΗΒΑΤΔ, disc per B.-L.-T. || 4. ΛΙΒΥ[ΗΣ], ed.pr. || 12. [ ]ΚΥΛΗ[ ]ΜΑ, ed.pr.; Κοῦλης for Κοίλης (Συρίας) is a hapax, B.-L.-T. || 13. ΣΙΚΕ[ΛΙΑΣ], ed.pr. || 14. ΠΑΜ[ΦΥΛΙΑ] [. .], ed.pr. || 16. ΤΑΡΣΟ[ΥΣ], ed.pr. || 17. ΣΠΑΝΙΑ[Σ], ed.pr. || 18. ΑΝ[ΤΙ]Ο[ΧΙΣ] ΛΘ, ed.pr.; Ἀντιόχο = Ἀντιοχ(είας/ίας), Pisidian Antiocheia, B.-L.-T. || 19. no reading by ed.pr. || 20. ΘΕ[ΣΣ]ΑΛΟ Μ[.], ed.pr. || 21. [ΡΩΜΑΣ], ed.pr. || 22. ΘΡΑΚΗ[Σ], ed.pr. || 26. [ ]ΙΙΡ[.]Δ, ed.pr. || 27. Ι[ΤΑΛ]ΑΣ, ed.pr. || 28. [ ]Α[- - -], ed.pr. || 30. Σ[.]Α[- - -], ed.pr. || 31. [- - -]ΑΓΙΣΟ[ ], ed.pr.; Νεοκαισο = Νεοκαισ(αρείας) in Asia Minor (the metropolis of Pontus Polemoniacus or the unlocated Neokaisareia between Daskyleion and Hadrianoi), B.-L.-T. || 32. ΑΤΙΚΑ[- - -], ed.pr. || 33. ΣΠ[- - -], ed.pr. || 35. ΜΕΔ[- - -], ed.pr. || 36. ΒΕ[- - -] [. .], ed.pr. || Four of the place names/region names appear for the first time on any known portable sundial: Koile (L. 12), Mediolanum (L. 35), Neokaisareia (L. 31), and Peloponnesos (L. 19). Peloponnese, which is included in addition to Achaia (L. 15), and Pentapolis (L. 8) stand out as the only two regions within the Roman empire 'whose names reflect a sense of geography rather than awareness of Roman province names', B.-L.-T. (225); The inclusion of Abydos, 'evidently in preference to any of the great cities of western Asia Minor such as appear on the Samos sundial' [cf. our lemma no. 702], reflects also a sense of geography, since Abydos was best known as a crossing point from Asia to Europe, B.-L.T.; cf. also our lemma no. 1743.

1746. **Magical amulets, Imperial period.** Two metal amulets with magical symbols and inscriptions. Ed.pr. S.Altınoluk in E.Konyar, M.H.Sayar, O.Tekin (edd.), *Tarhan armağanı. M. Taner Tarhan'a Sunulan Makaleler. Essays in Honour of M. Taner Tarhan* (Istanbul 2013) 13-18 (ph.). 1) Circular lead amulet, now in the museum of Ödemiş; on the obverse, Abrasax with a rooster's head, a human body and two legs in the form of snakes (anguipedes), wearing the armor of a Roman soldier; on the reverse, an 8-pointed star surmounting a crescent moon and the legend ΙΑΩ (lunate omega). 2) Oval bronze object, originally mounted on a ring?; probably from western Asia Minor; now in a private collection; on the obverse, Abrasax (depicted in a similar manner as in no. 1) holding a whip in his raised right hand; the figure is encompassed by the Ouroboros snake; on the reverse, the inscription Ἀβρα|σαξ; between L. 1 and L. 2, a horizontal line that reminds ed.pr. of a characteristic of Jewish seals (cf. S.Michel, *Die magischen Gemmen im Britischen Museum* (London 2001) 145).

1747. **Unknown provenance. Magical gem, Imperial period.** Dark green jasper gem, now at the Museum of Fine Arts, Boston. Ed.pr. C.A.Faraone, *GRBS* 53 (2013) 332-334 (ph.; text in majuscules: B), with commentary on formulaic and iconographic parallels (see also our lemma no. 1748); on the beveled obverse is a 'snake-footed figure with the head of a rooster, who wears the cuirass of a Roman soldier and holds an Egyptian flail in one hand and a small round shield in the other.' The gem seems to have been 'recycled' for the use of a second individual, Πτολεμαῖος (L. 4), by erasure of the name of the original commissioner (whose name will have begun in Ἀμ-). Faraone

mentions but does not print the 'various letters' disposed around the figure on the obverse (A), which are legible from the good color ph. in the MFA's online catalogue [see app.cr.].

B:

ΒΡΖ*>
Ιαω Σαβαω Αβρ-
ασαξ ἡ χάρις Ἀμ-
⟦- - - ca. 12 - - -⟧
ρὸς πάντε-
vacat ς.

[A. ΙΑΩ, ΕΕΙ, ΙΑΩ, ΑΙΩ, ΕΗΙ, ΤΤ, Τ, Zellmann-Rohrer] || B 1. omitted by ed.pr.; five magical signs [we read from ph., Zellmann-Rohrer] || 2/3. ΑΒΡΑCΑC, ed.pr. [ΑΒΡΑCΑΞ, Zellmann-Rohrer] || 3/4. ed.pr. offers several possible supplements in comm.; over the rasura in L. 4, Πτολεμαίῳ π- has been added || 5/6. ΠΑΝΤΕC ed.pr. (omitting the line-break) [πάντε|ν ς, Zellmann-Rohrer].

1748. Unknown provenance. Inscription on a gem, Imperial period. Green jasper gem, now at the British Museum, London. Ed.pr. S.Michel, *Die magischen Gemmen im Britischen Museum* (London 2001) 50/51 no. 75 (ph.); republished by C.A.Faraone, *GRBS* 53 (2013) 334/335, who offers a new interpretation and reading of the text, as belonging to a request for χάρις for a woman (Ποσειδωνία) whose name the engraver has botched [for another formula of this type, see our lemma no. 1747]. Not previously in *SEG*. Our text combines the readings of ed.pr. and F.

Ποσ(ε-)
(ιδ)ωνίᾳ
ἡ χάρι-
vac. ς

1/2. ΠΟCΙ|ΕΩΝΙΑ, gem; πόσι ἑωνία (πόσει αἰωνία), 'dem Ehegatten die ewige Liebe', ed.pr.

1749. Unknown provenance. Prayer on a gem, Imperial period. Red jasper gem, in the Southesk Collection; on the obverse is a representation of Phosphoros, Helios, and his chariot. Ed.pr. H.Carnegie, *Catalogue of the Collection of Antique Gems Formed by James, Ninth Earl of Southesk* I (London 1908) 173 no. N51 (ph.). C.A.Faraone, *GRBS* 53 (2013) 336-338, analyzes the inscriptions on this gem as two distinct prayers, one for ageless χάρις (on the reverse, A) and another for quick and easy childbirth (on the bevel, B). The two texts were perhaps combined because 'the stone was originally used successfully for quick-births by the woman who owned it and at a later time she had added the prayer on the back, which asks Helios to preserve her unaging' (Faraone); on the obverse, a representation of Phosphoros, Helios, and his chariot.

A:

Λαχαρμαρ
Μαραφβα ν συν-

τήρησόν ν με ἀ-
γήρατον κεχα-
ριτωμένην

B:

αὔξον(τ)ι ἐπὶ πόδια

A. [We read the line-breaks from the ph. of ed.pr., Zellmann-Rohrer] || 4/5. κεχα|ριτωμένην: 'because I have been favored (i.e. by you after previous prayers)', F. [cf. also the present-perfect sense 'favored' as famously applied to Mary (Luke 1:28), and so perhaps simply 'in a state of (agelessness and) favor', Zellmann-Rohrer] || B. ΑΥΞΟΝΙ, gem; αὔξον(τ)ι, F., construing with ἐπὶ πόδια, 'Feetwards for the growing baby!' with reference to A.Hansen's interpretation of the same phrase on another gem amulet (*SEG* LIV 1769; ἐπὶ πόδια, 'onto your little feet').

1750. Unknown provenance. Erotic curse formula on a gem, Imperial period. A dark-green gem with light-green flecks, formerly in the Sossidi Collection; now at the Harvard University Art Museums. Ed.pr. S.Michel, *Die magischen Gemmen. Zu Bildern und Zauberformeln auf geschnittenen Steinen der Antike und Neuzeit* (Berlin 2004) (cf. *SEG* LIV 1847) 223 no. 1170 (ph.). C.A.Faraone, *GRBS* 53 (2013) 338-341, re-interprets the iconography of this gem (no change in the text): on the obverse, a bound female figure, her belly being pecked by a large bird; erotic curse inscribed on the reverse; the letters ΙΣΗ to the right of the victim's head are perhaps a monogram for the name of the target.

Βλαρθα-
ρ εἰμὶ Αραχ-
θα· τὴν συν-
γεινομένην πυρὶ φλέ-
ξατε ὡς Αρβαθαιρας

[We read the line-breaks from the ph. of ed.pr., Zellmann-Rohrer] || 1-3. 'a version of the ἐγώ εἰμί formula, whereby a magician claims to be a powerful god in order to gain authority over those he addresses', F. || 5. Αρβαθαιρας: 'a variant of the well-known name Αρβαθ-Ιαω', 'as would four-fold Iaô', F., a reference to the desired torment of the target and connecting the 'eagle, lion, archer, and mace' on the obverse with the fourfold-ness of this divinity.

1751. Unknown provenance. Prayer and magical formulae on a gem, Imperial period. Chalcedony gem, now at the Harvard University Art Museums. Ed.pr. S.Michel, *Die magischen Gemmen. Zu Bildern und Zauberformeln auf geschnittenen Steinen der Antike und Neuzeit* (Berlin 2004) (cf. *SEG* LIV 1847) 145 (ph.) (majuscules). C.A.Faraone, *GRBS* 53 (2013) 341-349 (ph.), reprints the text with improved readings and urges against ed.pr. that it is an authentic ancient creation and not a modern imitation; F. cites a catalogue of six similar objects, whose antiquity F. also asserts, arguing that their material, dimensions, and texts are not unusual enough to attract suspicion. Tracing repetitions, errors, and corrections, F. stresses the role of copying in producing the odd textual composite.

A: 11 lines of magical signs and letters
signs δια-
signs (φυ)λάξατε θῖαι δυ-
νάμις ἔντιμον ἔν-
δοξον

B: γανοχαλ λαλαχος
αλλαχαρ ⟦χ⟧αλλαμενευς·
Γαβριὴλ αλλαλαχος αλληχαρ
αλλιμενευς ακρεθων ψικρα
θα θαλακρα ακλασαρ μιλωθ
σαωθ σαβαωθ θωθ κοπιορ
ναυσοιμημαψι⟦- ca. 4 -⟧χιαυψη
σαπιευηρσφαδ κνουφι αχηλ
γαμαεφνεωθ· κύριοι θεοὶ
ἄγγελοι διαφυλάξατε
τὸν φοροῦντα τὴν ἱε-
ρὰν ταύτην στήλην
ἀπὸ πάσης ἐπιβου-
λίας καὶ παντὸς
φαρμάκου καὶ
νόσου

14/15. perhaps personal name(s): Ἔντιμον, Ἔνδοξον; Ἔντιμον Ἐνδόξο(υ); or Ἔντιμον ἔνδοξον, F. || B 1/2. within a rectangular border, preceded by 4 lines of magical signs || 2. αλλαμενευς: 'corruption' of Δαμναμενευς, F. [cf. e.g. SEG XXXVIII 1926, Zellmann-Rohrer]; F. notes L. 4 αλλιμενευς || 7. ⟦- ca. 4 -⟧: from the ph., αχασ has been added over a now-illegible erased text, Zellmann-Rohrer; F. reads the added text beginning earlier in the line as μημαψιαχ.

1752. **Unknown provenance. Inscribed bronze stamp, 6th-8th cent. A.D.** Flat bronze stamp in the shape of a dolphin; inscription in high relief. Offered for sale in the auction catalogue Gorny & Mosch no. 218 (cf. our lemma no. 1731) 225 no. 495 (ph.; majuscule text): Διός ivy leaf

[Cf. καρποὶ Διός on the early Byzantine metal stamp *SEG* LVI 2063 (4), Tybout].

1753. **Unknown provenance. Inscribed gold ring, mid-6th cent. A.D.** Gold ring; on the flat circular bezel, a cross standing atop two steps ('Stufenkreuz'); an inscription around the cross; all inlaid in niello. Offered for sale in the auction catalogue Gorny & Mosch no. 218 (cf. our lemma no. 1731) 114 no. 182 (ph.; majuscule text): Ὁμόνοια

VARIA

1754. **Administration. The governors of Achaia, 230-337 A.D.** C.Davenport, *ZPE* 184 (2013) 225-234, provides a concise overview of changes in Roman administration of the province of Achaia under Diocletian and Constantine, largely building upon the arguments put forth by E.Groag, *Die Reichsbeamten von Achaia in spätrömischer Zeit* (Budapest 1946). He notes that the governorship was originally held by a λαμπρότατος ἀνθύπατος (*vir clarissimus proconsul*), generally a senator of praetorian rank, before it was transferred to an equestrian *praeses* in ca. 293 A.D. as part of Diocletian's administrative reforms. The office of *praeses* is mentioned in two fragmentary Latin inscriptions (*Corinth* VIII.2 no. 23 and *ABSA* 29 [1927/1928] 53 no. 80 [*SEG* XI 887; Sparta]) and D. also associates it with the Greek term διασημ(ότατος) ἡγεμών in *I.Cret.* IV 282. In ca. 317-319 A.D. Achaia began to be governed by a *vir clarissimus consularis*, part of a larger trend of Constantine to upgrade provinces from the equestrian to the senatorial rank. On 234, a chronological table of the names and titles of the attested governors of Achaia from 230-337 A.D.

1755. **Administration. The κολλητίωνες, Imperial period (ca. 150-250 A.D.).** On the basis of *TAM* V.3.1417/1418 (cf. our lemmata nos. 998/999), S.Urano, *ZPE* 176 (2011) 186-188, argues that the Greek term κολλητίωνες should have the same meaning in inscriptions from Asia Minor as in papyri (see also below) and that it is derived from the Roman military term (as suggested by M.P.Speidel, *ZPE* 57 [1984] 188) 'numerus collectus regionariorum' (abbreviated 'n.c.r.'), which later became 'a regular auxiliary unit, styled "cohors III Collecta"'.

R.Haensch, in C.Wolff, *Le métier de soldat dans le monde romain. Actes du cinquième Congrès de Lyon (23-25 septembre 2010)* (Paris 2012) 503-507, analyzes the four inscriptions (*TAM* V.1.419 = Hauken, *Petition and Response* 162-168; *TAM* V.1.611 = Hauken 247-250; *TAM* V.3.1417 = Hauken 58-73; *TAM* V.3.1418 = Hauken 35-57) and three papyri, that mention κολλητίωνες, and concludes that they were civil assistants to soldiers who had duties to perform in rural areas.

1756. **Ambassadors.** After a survey of earlier research on the achievement of ambassadors and their constitutional position in the Greek cities, A.Magnetto, in *Parole in Movimento* 223-241, examines epigraphic and literary evidence for ambassadors αὐτοκράτορες, ἔχοντες κυριείαν and τέλος ἔχοντες, between the 5th and 2nd cent. B.C. On 225/226, a list of ambassadors who were αὐτοκράτορες (20 examples), κυριείαν ἔχοντες (1), or τέλος ἔχοντες (3). M. concludes that ambassadors were actively involved in the negotiation of the terms of treaties; their decisions had an immediate impact on the life of their communities (240). [Cf. also various contributions in B.Grass, G.Stouder (edd.), *La diplomatie romaine sous la République: Réflexions sur une pratique* (Besançon 2015), Stavrianopoulou.]

L.Rubinstein in C.Kremmydas, K.Tempest (edd.), *Hellenistic Oratory: Continuity and Change* (Oxford 2013) 165-199 examines the epigraphic evidence for oral performances by envoys on diplomatic missions. R. adduces two kinds of inscriptions (all with translations): a) inscriptions recording speeches which delimit the oratorical task set before the ambassadors and the boundaries of their diplomatic brief (A.S.Arvanitopoulos, *AE* [1917] 10 no. 304; *IG* XII.4.1.177; *I.Cret.* I.v.52;

II.xxiii.3; *Milet* I.3.146 [*Staatsverträge* III 539]), and b) inscriptions recording the response to the oral performance by the ambassadors of the community they visited (*IG* XII.6.150; 7.228; *I.Magnesia* 97 [*SEG* LV 1284]; *Milet* I.3.138; *SEG* XXVI 677 [XLVII 743]). R. argues that the ambassadors' oral performances were of an indispensable aspect of diplomatic convention and thus of crucial importance to the establishment and perpetuation of a reciprocal relationship of gratitude between two communities (*IG* XII.2.509+658 [*IG* XII Suppl. p. 31]; *I.Kaunos* 17, 19; *Milet* I.3.142; *F.Delphes* III.3.146).

1757. **Amphora stamps.** J.Remesal Rodríguez, V.Porcheddu, M.García Sánchez, *Epigraphica* 75 (2013) 309-335, stress the importance of Greek amphora stamps for the study of Greek economy and society and argue that a computerized corpus of Greek amphora stamps is needed.

1758. **Arabs in the Aegean, early Hellenistic.** Under this title, D.F.Graf, *Studies in the History and Archaeology of Jordan* 11 (2013) 197-210, argues for an important role for Arabs in maritime commerce centered on the port of Gaza, particularly by adducing epigraphic evidence for their presence abroad. Inscriptions cited include the epitaph of Δημήτριος Ἄραψ at Athens (*IG* II² 8361), Θεύδοτος Ἄραψ on Rhodes (G.Pugliese Carratelli, V.Arangio-Ruiz, *ASAA* n.s. 1/2 [1939/1940] 156-165 no. 18 B, L. 2 [the reference to P.Fraser, *ABSA* 65 (1970) 31 is an error]), Ζαιδος Ναβαταῖος at Rhenia (*EAD* XXX 418.18), and Ἡρακλείδας Ἄραψ ἀπὸ τᾶς Σμυρνοφόρου at Rhodes (*SEG* XXXVIII 789); the honorary decree for Σαλαμενης Ναβαταῖος on Tenos (*IG* XII Suppl. 307); the dedications on Delos by Χαυαν Ἄραψ (*I.Délos* 2321) and Τημαλλατος Γερραῖος (*I.Délos* 1442 A 1.82 et alia) and on Kos by Κασμαιος (*IG* XII.4.549, on which see now our lemma no. 665, as well as the bilingual Greek-Minaean dedication *I.Délos* 2320 and the possible reference to an association of Ξουσαριασταί on Chalke (*IG* XII.1.963, accepting the conjecture of Wilamowitz). ΑΝΑΤΡΑΜ- in the dedication *I.Délos* 2314 more likely contains the name of the Phoenician goddess Αναт than a Greek equivalent of Hadramawt.

1759. **Archives.** Cf. M.Faraguna (ed.), *Archives and archival documents in ancient societies: Legal documents in ancient societies IV, Trieste 30 September - 1 October 2011* (Trieste 2013), for a collection of eighteen contributions all dealing with the study of archives and archival records and their interplay with the workings of administrative and political systems from the Ancient Near East, Classical Greece, the Persian Empire and the Hellenistic world, and the Roman Empire. We single out the following papers.

K.Harter-Uibopuu, *ibid.* 273-306, notes a reorganization of the structure of archives and of the publication of documents that were registered in archives beginning in the 2nd cent. B.C.: cities showed increasing interest in securing private legal transactions by their consent, and archives served not only as depositories for documents, but also as notaries. At the same time, the registration and conservation of documents gained for the polis a means of verifying the conformity of legal transactions to existing regulations. H.-U. presents the following 3 case studies: 1) 274-280: two fragmentary decrees of Cos (*IG* XII.4.1.84 [1st cent. B.C.] and 85 [1st cent. B.C./1st cent. A.D.]) which contain information regarding the registration (χρηματίζειν/καταχρηματίζειν) of private documents; 2) 281-294; beginning in the 2nd cent. B.C., manumission documents from Delphi provide evidence of changes in their conservation: the documents refer to the publication of manumissions in the sanctuary of Delphi and in the 2nd cent. B.C. to the deposit of copies (ἀντίγραφον; cf. also the term ὠνανθεσία [*F.Delphes* III.6.133]) of the registered and archived purchase deeds (ὠνὰ ἀναγεγραμμένα) with a private person (*SGDI* 1764 LL. 8-10; 1913 LL. 14-19); in the 1st cent. B.C. the manumission documents refer to the δαμόσιον γραμματοφυλάκιον (*F.Delphes* III.6.20 LL. 11-14) or to the δαμόσια γράμματα (*F.Delphes* III.6.15 LL. 13-18; 43 LL. 12/13;). H.-U. argues on the basis of her analysis of *F.Delphes* III.6.20 that the manumission documents of the 1st cent. B.C. were not merely copies of the purchase deeds ('Kaufurkunde'; συγγραφή, χειρόγραφον), but copies of a newly created, revised and certified version of these deeds ('Freilassungsurkunden'), which contained not only the sales contract, but also the attested declarations of the guarantors; 3) 294-302; grave regulations from Imperial Asia Minor (*IG* XII Suppl. 347 III; *I.Ephesos* 2121 [*SEG* IV 544]; *Milet* VI.2.613 [*SEG* XXX 1352]; *TAM* II.63.1028) attest the archiving of private acts of acquisition (διὰ τῶν ἀρχείων, ἀπετέθη εἰς τὸ ἀρχεῖον; cf. also *SEG* LX 1949).

L.Boffo, *ibid.* 201-244, illustrates how the complex relationship between Hellenistic kings and cities affected and even contributed to the administrative development of the procedures of registration and conservation in civic archives. B. investigates diverse categories of records generated by the royal administration along with the related internal files and focuses on the chain of administration: royal letters and orders; city records of royal taxation and fiscal exemption; the documentary consequences of the appearance of kings in civic religious life (ruler cult, donations and endowments of kings and queens, calendar correspondence) and changes in civic life brought about by the introduction of new tribes. In a final point, B. discusses the fate of archived documents in the Imperial period by adducing the originally Attalid endowment for banquets (βασιλικὰ δεῖπνα; *SEG* XXXIX 1244) in Kolophon and the originally Attalid astynomoi law of Pergamon (*OGIS* 483; *SEG* XIII 521, LVIII 1386, LXII 949) that was re-inscribed verbatim in the 2nd cent. A.D. ('Il collegio, che doveva continuare ad avere un proprio ἀρχεῖον – ufficio e archivio – poteva ancora disporre di una copia (di cui si manteneva l'ortografia) di un regolamento che conteneva gli ambiti d'intervento e rappresentava la continuità delle funzioni della magistratura' [233]).

1760. **Army. Roman veterans.** On the basis of a catalogue of 153 inscriptions (on 335-346), O.Stoll, in *Salutationes* - - - (cf. our lemma no. 1222) 313-340, studies the role of veterans as intermediaries between their families and the native provincial population, and also their integration into provincial society. Epitaphs, dedications, and building inscriptions are predominantly in Greek (ca. 90% vs. ca. 10% in Latin). In honorary inscriptions – a very small group of 13 texts among the 153 collected by S. – the relation is inverse (ca. 75% Latin vs. ca. 15% Greek). Whereas Latin is used in inscriptions pertaining to military and administrative activities of military units, of officers, and of Roman magistrates, Greek was the language of the Hellenized local notables and of the veterans who as honestiores were themselves local notables [for Latin as 'Sprache der Herrschaft' cf. *SEG* L 1466 in fine and LIX 1547, Pleket]. Veterans (οὐετρανοί; their families are called οὐετρανικοί) record their military unit in one third of the inscriptions (on 317/318 a tabular survey of the military units, in most cases legions). Veterans chose where to settle on the basis of economic (potential of the area) rather than strategic motives, often in areas in which they originated or

served as active soldiers. On 325/326, ■ list of inscriptions testifying to relations between active soldiers and veterans, between civilians and veterans, and attesting their wives and children. On 328-331, lists of functions held by veterans (βουλευταί, ἐπίσκοποι, πιστοί, προνοηταί), foundations and other gifts (altars, buildings) provided by veterans, and landed property of veterans.

In a papyrus, a veteran and a soldier are styled ἄνδρας ἀξιοχρέους; they belonged to the village elite; on 332 a list of veterans' ages at death. Conclusion: 'Das Leben "post missionem" was 'ehrenwert, finanziell gesichert und geschätzt' (333). [See now also O.Stoll, *Ehrenwerte Männer: Veteranen im römischen Nahen Osten der Kaiserzeit. Eine Studie zur Wirtschafts-, Sozial- und Kulturgeschichte der nahöstlichen Provinzen anhand papyrologischer und epigraphischer Zeugnisse* (Berlin 2015), Pleket].

1761. **Artisanal production and nuisance activities in the Greek cities.** G.M.Sanidas, in P.Darcque, R.Étienne, A.-M.Guimer-Sorbets (edd.), *Proasteion. Recherches sur le périurbain dans le monde grec* (Paris 2013) 13-27, discusses on the basis of archaeological and epigraphic evidence the locations for artisanal production (within and outside urban zones) in connection with the problem of the factories' nuisance activities (material hazard, fire hazard, water pollution, organic wastes). References especially to *IG* I³ 4 (*SEG* LX 62*), 257, 435 (*SEG* LX 101*) (Athens); *IG* V.2.3 (*IPArk* 2; *SEG* LX 464*; Tegea); *IG* XII.5.126 (Paros); *IG* XII.7.1 (= *LSCG* 100; Arkesine); *IG* XIV 352 (*IGDS* 196; *SEG* LIX 1098*; Halaisa); *I.Cret.* IV 73A (*SEG* XLV 1285*; Gortyn); *SEG* XLII 785, LV 970 (Thasos).

1762. **Associations. Neighborhood groups.** In ■ Appendix on 152-156, A.-V.Pont, in *Groupes et Associations* 129-156, collects the Greek inscriptions from western Asia Minor (and a few literary sources) from the Imperial period attesting (a) κατοικοῦντες in a quarter or section of a city and (b) groups of people who carry the name of a specific urban area, call themselves a 'neighborhood' (γειτονία, γειτοσύνη, γειτνία or γειτ(ο)νίασις; cf. also the συνγείτονες in *I.Kios* 12 = *IGR* III 21), or are inhabitants of an ἄμφοδον or πλατεῖα. P. excludes groups which carry both a topographical and a professional name (e.g. ■ πλατεῖα of linen-weavers or shoe-makers; cf. *SEG* LXII 1854) or are inhabitants of villages or temples.

Neighborhood groups are not so much administrative subdivisions of the city but rather groups of people who lived in the same surroundings and came together voluntarily (cf. on 136: 'l'absence d'organisation institutionelle, systématique et hiérarchisée, du tissu urbain'; P. rejects a comparison with the *vici*/*regiones* in Rome and Roman colonies). Members of the urban elite played an important role. Inscriptions record powerful aristocrats supported by and promoting the interests of urban quarters, e.g. the inhabitants of the ἀκρόπολις in Pergamon, of Κορησός, and the Ἔμβολον in Ephesos (the Ἐμβολεῖται in *I.Ephesos* 3059).

Comment on the functionaries of these groups (especially the treasurers), their tasks (inter alia maintenance of public roads and refuse-disposal, but also the pursuit of lofty ideals like the strengthening of social contacts and concord), and on the γερουσία of some groups, especially in Side (γερουσία τῶν Τετραπωλειτῶν, τῶν Μεγαλοπυλειτῶν, τοῦ Μεγάλου Συνεργίου: *I.Side* 105, 108-112 [for these γερουσίαι in Side cf. also T.Corsten in J.Fischer, E.Trinkl (edd.), *Der Beitrag Kleinasiens zur Kultur- und Geistesgeschichte der griechisch-römischen Antike. Akten des Internationalen Kolloquiums Wien, 3.-5. November 2010* (*ETAM* 27; Vienna 2014) 28/29, Corsten]). Conclusion: neighborhood groups are 'véritables groupes

d'influence politique, servant les ambitions d'un notable', more than associations of 'simples gens de métier' (150). [For more studies on associations see V.Gabrielsen, C.A.Thomsen (edd.), *Private associations and the public sphere. Proceedings of a Symposium held at the Royal Danish Academy of Sciences and Letters, 9-11 September 2010* (Copenhagen 2015), Pleket].

1763. **Building: assembly marks.** U.Weber, *Versatzmarken im antiken griechischen Bauwesen* (Wiesbaden 2013), provides the first large-scale study on assembly marks on monuments in Greece and Asia Minor; more than half of the book is dedicated to comparative studies on individual monuments with marks. The author discusses the significance of the marks during new construction, reconstruction, and restoration of buildings. Most assembly marks are engraved on stone (the only known exception being the marks on the column drums of the Propylaia of Mnesikles and the Parthenon that were painted in red) and represented numbers expressed by letters. According to W. they were not engraved in the quarries but at the building site. Cf. also the summary of M.Sève, *BE* (2014) no. 25. See also U.Weber, in J.des Courtils (ed.), *L'architecture monumentale grecque au IIIe siècle a.C.* (Bordeaux 2015) 305-316 (cf. M.Sève, *BE* (2016) no. 120); id., in J.-Ch.Moretti (ed.), *Le sanctuaire de Claros et son oracle. Actes du Coll. Intern. de Lyon, 13-14 Janvier 2012* (Lyon 2014) 75-84 (cf. M.Sève, *BE* (2015) no. 42), and id., in A.Patay-Horváth (ed.), *New Approaches to the Temple of Zeus at Olympia. Proceedings of the First Olympia-Seminar, 8th-10th May 2014* (Cambridge 2015) 39-55.

1764. **Athletics. Εἰσέλασις and ἀγῶνες εἰσελαστικοί.** W.Slater, in *Epigraphical Approaches* 139-163, questions the received opinion that athletic victors enjoyed the privilege of entering their hometown on a chariot in a solemn procession. For the Hellenistic period, we have only *SEG* XLI 1003 C/D (LVII 1133*) LL. 46-50 (Teos; ca. 200 B.C.). S. suggests that the εἰσέλασις granted to all those who had won the stephanitic games, and beginning at the city gate, did not take place on a chariot [though εἰσελαύνω, translated by S. as 'drive into' (the city), clearly suggests that the athletes did not *walk*, Pleket]. He further argues that the Greek expression ὅσοι δ' ἂν νικήσαντες τοὺς στεφανίτας ἀγῶνας εἰσελαύνωσιν εἰς τὴν πόλιν refers to the collective group of the numerous victors in Teos, members of the Dionysiac Artists of Asia who had their headquarters in Teos and are likely to have generated many sacred/stephanitic victors (contra, P.Fröhlich, *REA* 116 [2014] 756/757). A Hellenistic eiselasis 'consisted primarily in a formal entrance, presumably with friends and supporters of a gymnasium or guild ... proceeding to a shrine where a garland was laid and a proclamation was made'. The usual way to describe this ceremony was by the term 'bring in the crown' (εἰσάγειν τὸν στέφανον, equivalent of 'crowning/glorifying the city'), not 'driving in' (145). [I do not see how εἰσάγειν τὸν στέφανον can have become the equivalent of εἰσελαύνειν εἰς τὴν πόλιν. It may have been part of the eiselasis-ceremony, but not its substitute. Moreover, from *P.Oxy.* 79 (2014) 125-138 no. 5202 (cf. *BE* [2015] no. 731) it now appears that in the 1st cent. A.D. the poet Apion - δὶς περιοδονείκης – is described as εἰσελάσαντα ἐπὶ λεύκῳ ἅρματι τεθρίππῳ; admittedly he was the first poet who enjoyed this privilege but this does not mean that the privilege itself was for the first time granted in the 1st cent. A.D. S.'s suggestion that such an eiselasis may have been influenced by Nero's predilection for triumphal entries is improbable. Nero had walls and gates knocked down and claimed that this was normal for stephanitic victors in agones. Entry on a chariot apparently was not part of the revival of an old tradition; the concept of eiselasis did not become

important because of the creation of agones eiselastikoi; the Teian and Oxyrhynchos texts show that there was an uninterrupted habit for victors in periodos and periodos-like agōnes to enter their city in a solemn procession. The concept of 'eiselastic agon' was introduced to limit the number of hieronikai entitled to allowances to be paid by their home-cities, Pleket.]

Subsequently S. discusses the category of the εἰσελαστικοὶ ἀγῶνες (in App. I he lists the 11 inscriptions recording such games; in App. II he lists 7 inscriptions recording an upgrade of a hieros agon to eiselastic status). S. points out that in the first centuries B.C. and A.D. many new sacred stephanitic games were created and that as a result 'a need for a systematized method of rewarding victors' (146) became 'manifest'. Discussion of the rewards for eiselastic victors [συντάξεις; obsonia, called 'lifetime pensions' by S.; but see *SEG* LVI 1359 app.cr. ad LL. 10, 21-25 and 49-51] and of the birth of the category of eiselastic games (Pliny, *Ep.* 10.118; *SEG* LVI 1359 LL. 49/50). [Slater appears to believe that in the Imperial period there were two categories of games: eiselastic (= hieros) and thematic (money-games [151]); but cf. S.Remijsen, *ZPE* 177 (2011) 108 [= *SEG* LXI 1586]: 'division into normal ἀγῶνες ἱεροί and sacred games which gave the right to a festive entry: ἀγῶνες ἱεροί (καὶ) εἰσελαστικοί'. The proliferation of ἱεροὶ ἀγῶνες with the simultaneous increase in the number of ἱερονῖκαι may have resulted in increasing pressure on urban budgets. Hellenistic ἱερονῖκαι enjoyed lifelong σιτηρέσια; the emperors restricted the number of expensive ἱερονῖκαι by limiting the number of ἱεροὶ ἀγῶνες that generated so many expensive hieronikai; but see now W.Slater, *Phoenix* 69 (2015) 147-169, Pleket.]

1765. **City. Athletics.** O.M.van Nijf, in *Shifting social imaginaries* 313-338, emphasizes the importance for the city's identity of the gymnasion (discussion and translation of *I.Sestos* 1 [*OGIS* 339; *SEG* XLVI 876*; military training of the ephebes; athletic training and literary-rhetorical ἀκροάσεις] and *SEG* XXXIX 1243 [LV 1247] from Kolophon [links between elite and gymnasion]), of theaters and stadia (linked with a theatrical or spectacular turn in political culture), of public rituals and festivals (ἀγῶνες included) (discussion of *LSAM* 81 [cf. our lemma no. 1860], *I.Magnesia* 98 [*Syll.*³ 589; *LSAM* 32; *SEG* LIX 1331*; translation], *SEG* XXXII 1243 [Kyme; cf. *SEG* XLIV 980]), of hierarchizing tendencies in theaters and stadia (seating arrangements based on hierarchical principles) and of festivals and agōnes meant for wider Panhellenic participation (*I.Magnesia* 16 [*Syll.*³ 557; *SEG* LX 1253*] and 61 [*OGIS* 233; *SEG* XXXII 1148; XLIX 1247; translation of LL. 47-60]). 'The rise of the theatre and the gymnasia was not a sign of de-politicization, but of the continuation of politics by other means' (330).

1766. **Cities and rulers in the Greek East, Hellenistic.** C.Feyel, in id., J.Fournier, L.Graslin-Thomé, F.Kirbihler (edd.), *Communautés locales et pouvoir central dans l'Orient hellénistique et romain* (Nancy 2012) 11-30, analyzes the relations between Greek cities and Hellenistic rulers, mainly on the basis of inscriptions (sometimes collected in 'dossiers') from Teos (P.Herrmann, *Anadolu* 9 [1965] 29-259), Labraunda (*I.Labraunda* 1-12), Iasos (G.Pugliese Caratelli, *ASAA* 45-46 [1969] 437-486; *OGIS* 237), Herakleia under Latmos (*SEG* XXXVII 859), and Sardis (P.Gauthier, *Nouvelles inscriptions de Sardes* II [Geneva 1989]). On this basis, he suggests several axes of further research: examination of the relations between the Ptolemies and their dependent cities in Asia Minor [cf. *SEG* LXII 1852, Corsten]; the choice of the cities' ambassadors, in particular the question of who among the elite members would be willing to assume such a task; the rulers' interest in expending energy to control the cities, and the cities' interest in and possibilities of resisting the kings; differences between the attitude of the Hellenistic kings and that of the smaller dynasts in Asia Minor, the Delian League and the Roman Empire toward the cities.

Cf. also L.Capdetrey, *ibid.* 31-63, who examines, on the basis of literary and epigraphic evidence, the relationship between the different types of cities in Asia Minor and the Hellenistic rulers from the death of Alexander to the Peace of Apameia.

1767. **City. Civic subdivisions: ἑκατοστύς.** F.Ferraioli, *L'hekatostys: analisi della documentazione* (Tivoli 2012), collects and examines the literary and epigraphic evidence for ἑκατοστύες in Greek cities, especially in Megara (13-33, 122/123; *IG* IV².1.42 [*SEG* XI 394, XXXI 327], possibly *F.Delphes* III.1.177), Herakleia Pontike (35-52), Byzantion (53-73; cf. *I.Byzantion* 1-3, 30, 43, 248, 315c, 318-320, 378; ineditum mentioning the hekatostys Λευκοπολῖτις), Kalchedon (75-84; cf. *I.Kalchedon* 6/7), Samos (85-102; cf. *IG* XII.6.24, 56; on 149-162, collection of citizenship decrees that mention hekatostyes), and Lampsakos (103-116; *I.Lampsakos* 6 [*SEG* XXXVI 1113], 9 [*SEG* LIX 1412]). It is not certain whether an association with hekatostyes can be identified in inscriptions from Chersonesos in Tauris (117-119; *SEG* XLIX 1031 [3]), Kallatis (119/120; *I.Kallatis* 51-55: use of multiples of 100 and 120 in a delimitation; *I.Kallatis* 30 [*IGR* I 656]: κεντορίαι), and Selinous (120-122; Arena I² 25 bis [*IGDS* II 23], 69 [*IGDS* I 36; *LSAG*² 277 no. 38; *SEG* XVI 571, LVI 1079; Bettarini, *Defixiones* (cf. *SEG* LV 1018) 24]). F. gives an overview of the names of hekatostyes (131-133), their geographical and chronological distribution (135-140), their military function and importance for citizenship (141-145), and their cults (145).

1768. **City. Democracy in the Hellenistic period.** G.Bugh, in *Belonging and Isolation* 111-127, addresses the question of the survival of democratic institutions in the Hellenistic world by comparing the city of Athens and the Greek colonies of the Black Sea (Chersonesos, Olbia, Histria). B. argues that Athens retained its essential democratic institutions (Council of 600 [cf. our lemma no. 4] and dikasteria; only the magistracies of the Hoplite General and the Herald of the Areopagos stand out in this regard) until the eve of the First Mithridatic War; the Greek cities of the Black Sea (Chersonesos: *IOSPE* I² 401 [*Syll.*³ 360, *SEG* LX 807*; citizen oath; translation]; Histria: *I.Histriae* 15 [*ISE* II 131; *SEG* LV 792*; decree for Agathokles]; 64+34 [*IGBulg* I² 388 bis; *SEG* LVII 651]; and Olbia: *IOSPE* I² 32 [*Syll.*³ 495; decree for Protogenes]) followed a similar course because of their own geographical settings and the constant military threats which may have 'generated a broader sense of communal "belonging" amongst their citizens' (126).

1769. **City. Euergetism and buildings.** A.Zuiderhoek, in *op.cit.* (cf. our lemma no. 908) 173-192, argues that public architecture was '(partly) paid for by the civic treasury and that the role of private fortunes of euergetai has been overestimated' (cf. already *SEG* LIX 1986); in addition, he argues that the demos 'was ... as heavily involved in decisions regarding public construction as the ... elite' (178). Analysis of *I.Ephesos* 1491 (*Syll.*³ 850), for which see also *SEG* LXII 874.

1770. City. Institutions: The Deka- and Eikosaprotoi. C.Samitz, *Chiron* 43 (2013) 1-61, investigates the beginning and the development of the δεκάπρωτοι/εἰκοσάπρωτοι, their appointment and responsibilities. The article is largely based on epigraphic evidence, collected in a catalogue on 37-58 (136 inscriptions). According to S., it is in Lycia – either after 43 A.D., when Lycia became a province, or after 70 A.D. (creation of the province of Lycia-Pamphylia) – that the dekaproteia was created under Roman pressure. It was changed into the eikosaproteia in the Hadrianic period (before 124 A.D.). Responsibility for the collecting of taxes due to Rome, and personal guarantee for the collecting, were the main characteristics of the function. In other provinces, the function was probably introduced somewhat later. The transformation of δεκάπρωτοι into εἰκοσάπρωτοι occurred only in Lycia and is possibly related to the relatively small size of the urban population in Lycia. Additional duties (e.g. responsibility for the administration of the capital of a foundation) were a matter of local initiatives. Formally dekaprotoi were not the 'first ten of the council' but held a liturgy; they are likely to have been selected from among the richest citizens and, since the richest citizens often were also members of the council, the dekaprotoi in practice often were rich councillors. In big cities such as Ephesos and Smyrna the dekaproteia was probably less prestigious because more people were capable of holding the function in these cities than in the smaller Lycian cities.

1771. City. Kings and their friends: φίλοι and φιλία. P.Paschidis, in *Parole in Movimento* 283-298, focuses on the meaning ('semantic width') of φιλία on two levels: (1) the relation between kings and their philoi and (2) the φιλία between kings and πόλεις.

Ad (1): In spite of their many military, diplomatic and administrative functions their initial titulature (at least until ca. 200 B.C.) simply denoted a close personal and non-hierarchical bond with the king (φίλος; διατρίβων παρὰ τῷ βασιλεῖ; συνήθης; οἰκεῖος; ἐν πίστει). P. underlines the connotation of equality in these terms (proportional equality rather than simple arithmetic equality), rejects the idea that we have 'a hypocritical *formule de politesse*' and prefers to regard the φιλία as a mechanism for creating 'the initial centripetal tendency of monarchical rule' (288). Inclusion of civic leaders in the group of royal φίλοι was 'the chief instrument by which the kings attached the *poleis* to their rule' (290).

Ad (2): P. begins by adducing documents in which cities mentioned their φιλία toward kings without the kings reciprocating the φιλία: *I.Smyrna* 573 (*I.Magnesia am Sipylos* 1; *SEG* LVII 1131*: sympoliteia between Smyrna and Magnesia ad Sipylum; other examples on 292/293 note 39; *I.Eleusis* 211 (*IG* II² 1304; cf. *SEG* LX 45) is [redacted] exception: see 294 note 42); in official treaties of peace/alliance and friendship the kings' φιλία toward the polis is duly noted (examples on 293/294 note 41). The Attalids and lesser Hellenistic dynasties are the only kings posing as a philos of a polis.

On the other hand, φιλία between Greek poleis continued to be recorded 'in hundreds of documents' (295); the same applies to relationships between foreigners (royal φίλοι included!) and a polis (epigraphic testimonia on 295 note 50). Two examples of royal φίλοι described [redacted] φίλοι of a city are singled out: *I.Ephesos* 1453 and *SEG* XXIX 1216 (the king's φιλία is conspicuously absent here). In the end 'the reciprocity of euergetism and ruler cult prevailed over the mutuality of *philia*' (298).

1772. City. Politics: the ἐκκλησιασταί. A.La Rocca, in *Parole in Movimento* 207-219, collects the inscriptions mentioning οἱ ἐκκλησιασταί: *IGR* III 409 (*SEG* LIV 1375; Pisidian Pogla), 800-802 (*SEG* XLIV 1144*; Pamphylian Sillyon), *I.Selge* 17 (*SEG* XLIV 1377b; Pisidian Selge) and *SEG* XLVIII 1770 [A] (an ekklesiastes of Pamphylian Side) and gives an overview of previous interpretations of the term: census criterion; age criterion; professional criterion (artisans, shopkeepers); geographical criterion (living *in* the city), to which La R. adds a possibility of his own: (descendants of) old citizens (versus immigrants and other new citizens). La R. suggests that the term and its implication may have been typical of a limited region (Pisidia; Pamphylia [cf. H.Fernoux's similar proposition in *SEG* LXI 1639 on p. 570, Pleket]). The large amounts of money they received during euergetistic distributions show that they held an elevated social position. They received almost the same as bouleutai and considerably more than the πολῖται.

As to the political function of the citizens in assemblies outside Pisidia and Pamphylia during the Hellenistic and Roman period, La R. adduces a passage of the pseudo-Aristotelian treatise Περὶ κόσμου and its Latin version in Apuleius' *De Mundo* and infers from the passage that the citizens-visitors of the assembly in the Hellenistic and Roman period retained the right of isegoria and of initiative (γνώμην εἰπεῖν).

1773. City. Poor citizens. Cf. *SEG* XLIV 1732 quater. C.Brélaz, *Ktèma* 38 (2013) 67-87, points out that, whereas in literary sources urban societies were described as being divided into the two groups of the 'rich' (πλούσιοι, εὔποροι, πρῶτοι) and the 'poor' (πένητες, ἄποροι, πολλοί), this dichotomy '[redacted] trouve pas de traduction institutionelle' and 'ne fut jamais formalisée' (85) [cf. now also L.Cecchet, *Poverty in Athenian Public Discourse: From the Eve of the Peloponnesian War to the Rise of Macedonia* (Stuttgart 2015) and E.Helmer, *Richesse et pauvreté chez les philosophes de l'antiquité* ((Paris 2016)]. The 'poor' were never a distinct group defined on the basis of a census-criterion. On the contrary, in the inscriptions the idea prevailed that it is the demos which allowed the notabilities to exercise power: 'le corps civique conserve ... son homogénéité théorique'.

In the process B. analyzes various inscriptions in which what we would call 'poor people' appear: *SEG* XXXIII 520 (cf. LVI 708 bis A) (οἱ [εὐσχημονέ]στατοι καὶ πρῶτοι and οἱ μετριώτεροι τῶν πολειτῶν); both categories contributed to the construction of an ὑδραγώγιον; comment on μετριότης and μέτριος ('modeste'). B. suggests that the μετριώτεροι were the equivalent of the humiliores/tenuiores in Roman sources [but since they were able to pay for the aqueduct, it seems wiser to identify them with the upper layer of the δημόται: those who were 'wealthy' enough to belong, together with the βουλευταί, to the σειτομετρούμενοι mentioned in Lycian cities) or to the γερουσία and to hold δημοτικαὶ ἀρχαί but not wealthy (and respectable) enough to become a member of the boule: a sort of 'upper middle class' like the plebs media in Roman cities (for the latter see now E.E.Mayer, *JRA* 29 [2016] 655-657; for the meaning of μέτριος as qualification of settlements cf. I.Savalli-Lestrade, *Topoi* 18 [2013] 118/119: 'moyen', 'complétée par l'évocation de facteurs positifs'). For a stimulating study of income distribution in the 2nd cent. A.D. see W.Scheidel, S.J.Friesen, 'The size of the economy and the distribution of income in the Roman empire', *JRS* 99 (2009) 60-91, who between the small elite and the very large group of the poor posit [redacted] 'middling' category of ca. 10-15% and try to pin-point the income of those three categories (cf. also R.Couzin, *JRA* 27 [2014] 287/288); see also M.Kantirea, in *Vir Doctus Anatolicus* 480-487, Pleket]. Other inscriptions record the gifts of wealthy benefactors to the πενόμενοι (*SEG* XXX 1535; cf. LVII 2087), οἱ ἀσθενοῦντες πολῖται (*I.Iasos* 4; *SEG* LXI 864 [where the ἀσθενοῦντες are interpreted by S.Vacante not so much [redacted] 'poveri' (so *SEG* LXI 864, in commentary on

Vacante) but as 'the sick', victims of ■ famine or epidemic, Pleket]), οἱ δεόμενοι (*IG* IV².2.750; *SEG* LX 282), οἱ ἄποροι (*MAMA* VI 114 = *La Carie* II 177 no. 70), ὁ ἀσθενέστατος and ὁ δημοτικώτατος (*IG* IV².2.749; cf. also *MDAI(A)* 32 [1907] 247 no. 10: τοὺς πανὺ δημοτικούς: 'les gens tout à fait humbles' (Brélaz) [but see Brélaz p. 75: the δημοτικοί are those who are not rich enough to have access to the boule; they have 'un niveau de fortune peu élevé' but the term 'évite ... les notions de pauvreté'; cf. *Groupes et associations* 26: 'petites et moyennes gens' Pleket]). Most texts which refer to help for the πενόμενοι have to be interpreted against the background of emergencies (earthquakes; famines, epidemics).

1774. City. **Public funerals.** Cf. *SEG* LIV 1879; LV 2023; LVIII 1879; LX 1937, 1940. P.Fröhlich, in M.-C.Ferriès, M.P.Castiglioni, F.Létoublon (edd.), *Forgerons, élites et voyageurs d'Homère à nos jours* (Grenoble 2013) 227-309, begins by distinguishing between a public funeral and burial intra-muros. As to the public funeral, he lists various variants: the simple grant of a wreath by the polis, to be placed on the honorand's tomb; a public funeral cortège (ἐκφορά), consisting of various groups of youngsters and citizens; financing of the funeral by the city ((ἐν)ταφὴ δημοσία; can but need not imply gift of a tomb); financing of the cortège and a tomb (the formula ὁ δῆμος ἔθαψεν; ἐκφορὰ and ταφὴ δημοσία: see *I.Keramos* 7; *SEG* LXII 796, with ἔδωκεν ἐνταφήν; *I.Kaunos* 30: ταφὴ δημοσία, not in the gymnasium, as proposed by the city but rejected by next of kin). In all these variants, the tomb is not intra-muros but in one of the urban necropoleis. In some cases the city gives permission for a tomb πρὸ τῆς πύλης (*I.Metropolis* I A L. 42, with the additional formula ἐν τοῖς ἰδίοις; cf. also *I.Aphr.* 12.1015 and *I.Ephesos* 2121 [*SEG* IV 544]). A distinction should be made between burial intra-muros and the award of cultic honors: there are cases of people having a tomb intra-muros without a cult and of people enjoying cultic honors without having an intra-muros tomb. An intra-muros tomb cannot be presumed on the evidence of cultic honors, if no separate monuments (altars vel sim.) have been found (discussion of the inscription in our lemma no. 990 [Asklepides was not buried in the gymnasion but probably in his home town Pergamon] and of L.Robert, *OMS* II 1309-1316 [Barkaios from Kyrene]).

Focusing next on tombs intra-muros (238-), F. discusses the cases of Brasidas, Euphron, Timoleon, the Mantinean Podares and the Ephesian Heropythos (5th/4th cent. B.C.; literary sources) – all buried intra-muros, honored as 'new founders' of the cities concerned and in most cases object of a cult – and then turns to archaeological and epigraphic sources for the Hellenistic period: *I.Estremo Oriente* 382 (tomb and temenos of the founder Kineas in Aï-Khanoum; for the date cf. *SEG* LIV 1567).

In the early Hellenistic period in addition to intra-mural tombs for kings or their agents (e.g. the Maussolleion), we have epigraphical evidence for famous citizens, honored as 'new founders' and buried in intra-mural tombs. Discussion of *IG* V.2.432 (*Syll.*³ 624; *SEG* LVII 385*; Philopoimen: Megalopolis). For the later Hellenistic period there is an increasing number of people honored as 'new founders' and buried intra-muros: Diodoros Pasparos (*IGR* IV 292; cf. *SEG* LXI 1037; text and French translation of LL. 40-55), Parasitas from Knidos (*I.Knidos* 606; *SEG* LIV 1083, 1879; text and French translation of LL. 8-22), Artemidoros from Knidos (*I.Knidos* 59; cf. *SEG* LIII 1223; text and French translation of LL. 8-11), Asklepiades from Kyzikos (*IGR* IV 159; *SEG* LV 1329; text and French translation of LL. 8-28), Kallikrates from Aphrodisias (*Aphrodisias and Rome* nos. 28-32; ph. of nos. 29 and 30), Hermogenes from Aphrodisias (*SEG* LIV 1020; κτίστης may not refer to Kallikrates'

activities as builder of specific buildings but rather to the acquisition of privileges for the city in the final part of the 1st cent. B.C.; contra Chaniotis (cf. *SEG*) who proposes ■ date ca. 50 A.D.), Diopeithes from Antiochia on the Maeander (*SEG* XXXI 899), C. Iulius Xenon from Thyateira (*TAM* V.2.1098). F. argues that nearly all these people were active in the (post)-Mithridatic period of the 1st cent. B.C. and acquired important political privileges for their cities (i.a. liberty).

The Hellenistic period also witnessed new developments in intra-mural burials, especially an increase of local benefactors buried in the gymnasion: *I.Didyma* 259 LL. 25-31 (*Milet* I.3 pp. 145, 326; *SEG* LV 2023; text and French translation; possibly a case of a Milesian notability buried in a gymnasion in the first half of the 3rd cent. B.C.?); *SEG* LVIII 387-393 (Messene; first example ca. 200 B.C.; for *IG* V.1.1427 cf. our lemma no. 291). In general, it is not until the 1st cent. B.C. that burial in the gymnasion, granted to benefactors other than 'new founders', begins to play an important role in the sources.

After a review of 'neutral/non-committal' texts (*Philippi* II 327; *Milet* VI.2.421 and 735; *I.Cret.* IV 259), F. discusses *IGBulg* I² 320 (*SEG* L 687 bis; ταφὴ ἐν πόλει); *I.Kyme* 13 (*SEG* XXXIII 1035, 1039 [LX 1307*] LL. 49/50 ταφὴν οὐ καὶ οἱ λοιποὶ τῆς πόλεως εἰσιν εὐεργέται τεθαμμένοι: 'un enclos des bienfaiteurs'); *IG* V.1.1427; *I.Kyme* 19 (burial in the gymnasion; the honorand rejects the epithet 'ktistes' but not the honor of burial in the gymnasion); *I.Assos* 27; *SEG* XXVIII 953 (Kyzikos; ἐνταφὴν ἐν τοῖς προγονικοῖς τοῦ ἀνδρὸς αὐτῆς μνήμασιν τοῖς οὖσιν ἐπὶ τοῦ μεγάλου λίμενος; the 'Great Harbor' was 'certainement situé en ville'; we have a 'lignée de très grands bienfaiteurs, qui ne sont pas pour autant des "nouveaux fondateurs" [289]). It is in the Imperial period that burial of great benefactors intra-muros expanded beyond the group of 'new founders'. F. adduces quite a few inscriptions in passing, which we do not list; he also discusses anepigraphic intra-mural tombs which have been related arbitrarily to notabilities in the cities concerned [cf. now also C.Dickenson, *AncSoc* 46 (2016) 95-164; cf. also H.Schörner, 'Revival of the intraurban burial in Greek poleis during the Roman Imperium as a creation of identity', in B.Alroth, C.Scheffer (edd.), *Attitudes towards the Past in Antiquity. Creating Identities: Proceedings of an International Conference held at Stockholm University 15-17 May 2009* (Stockholm 2014) 151-162, Pleket].

1775. City. **Soldiers in the city.** D.Motta, in *Parole in Movimento* 317-336, examines inscriptions recording the presence of foreign troops (especially in garrisons) in Greek cities and shedding light on the problems caused by that presence, with special reference to the terminology used. Commanders were praised for their efforts for the φυλακή and ἐλευθερία of the city, in which the garrison was housed. Key words include εὐταξία (of their troops), ἀνέγκλητος (characterizing the commander's behavior), ἀνεπιβάρητος (words which at the same time presuppose misbehavior of the military); other important words are ἀδίκημα (especially during παραχειμασία: 'billeting' [also ἐπισταθμεία]), (παρ)ενοχλέω, and θλίβειν. Ἀνεπισταθμεία ('exemption from billeting') was a great benefit. Among the inscriptions cited are royal letters, in which Hellenistic kings condemned abuses by soldiers and guaranteed ἀνεπισταθμεία, and civic decrees from the beginning of Roman imperialism in Asia (Aristonikos' rebellion).

Cf. also D.Motta in D.Bonanno, R.Marino, D.Motta (edd.), *Truppe e comandanti nel mondo antico. Tra politica società cultura. Giornate di studio, Palermo 16-17 novembre 2009* (= *Hormos* 2 [2010] 114-127).

1776. Economy. Hellenistic networks. G.Reger, in *Belonging and Isolation*, 143-154, discusses the potential contribution of the network theory in approaching the Hellenistic economy. He emphasizes especially the focus of network analysis on individuals in connection with institutions, citing the Athenian decree for the Sidonian king Straton (*IG* II² 141; *SEG* LV 136*) and the decrees of the associations of Ποσειδωνιασταί (*I.Délos* 1520, 1778, 1782) and Ἡρακλεισταί (*I.Délos* 1519) in Delos (cf. *SEG* LVII 751). As an example of the use of local networks R. refers to the series of inscriptions from Miletos listing new citizens where in seven cases out of ten in which the ethnics of both spouses are preserved, the spouses originated from neighboring cities (*Milet* I.3.41 II LL. 1-2; 45 I LL. 8-9; 46 LL. 3-4; 57 LL. 6-8; 74 LL. 2-4; cf. *SEG* XLVIII 2138): 'We know nothing about the interconnections that brought into marriage any of these men and women, but it is fair to suppose that pre-existing local networks – previously intertwined families, business partnerships – must have served to help their families find each other' (151).

1777. Ecomomy. Exploitation of maritime resources, Imperial period. A.Marzano, *Harvesting the Sea. The Exploitation of Marine Research in the Roman Mediterranean* (Oxford 2013) presents a broad overview of recent research into the Roman economic exploitation of maritime resources (fishing, large-scale fishing, the fish salting industry, fishing techniques, maritime aquaculture, oyster and shellfish farming, social background and organization of fishermen, analysis of demand, prices and distribution, fishing and Roman law) adducing literary, epigraphic, iconographic, archaeological and legal evidence as well as comparative evidence from medieval and modern Europe. M. discusses the following inscriptions at length: *CCCA* 283 (Michel, *Recueil* 1225) (Kyzikos; dedication to Poseidon and Aphrodite Pontia by a business association of fishermen, 1st cent. B.C.); *I.Ephesos* 20 (*SEG* XXXIX 1211, LXII 871; customs house and fish tax, 54-59 A.D.); *IG* II² 1103 (*SEG* XXI 502, LVII 115*; Hadrian's letter concerning fish prices, 117-138 A.D.); *IG* XII 4.1.148 (*Syll.*³ 1000 LL. 9-11, 18-20 = *LSCG* 168 = *SEG* LIII 865*; ca. 125-100 B.C.; discussion of the renting of σκοπά for fishing; cf. also E.Lytle, *AC* 31 (2012) 25/26); *I.Parion* 5 (*IGR* I 817; *SEG* XLV 1659; dedication to Priapus by an association of fishermen, Imperial period); *I.Parion* 6; *SEG* XXXII 450, LX 495* (Akraiphia; list of prices for fish, early 2nd cent. B.C.); XXXIX 1180, LVII 1115 (Ephesos; Customs Law of Asia, 62 A.D.); XLVIII 995 (Hermonassa; 478/479 A.D.; see our lemma no. 576); XLVIII 1363 (Ephesos; epitaph of Euarestos and his family, probably member of an association of χυρτευταί, 'fishermen who used fish traps built out of reeds or more complex fish traps like the weirs'; 2nd cent. A.D.); on fisheries on Delos see E.Lytle, in S.Ager, R.Faber (edd.), *Belonging and Isolation in the Hellenistic World* (Toronto 2013)295-315. Cf. also *SEG* LVIII 1882.

1778. Economy. Office of the κομμερκιάριος. F.Montinaro, in C.Zuckerman (ed.), *Constructing the Seventh Century* (Paris 2013) 382-395, presents a catalogue of non-sigillographic attestations of κομμερκιάριοι in the early Byzantine period, including the following inscriptions: 382/383 no. 1: *SEG* XXXII 1554 (in A L. 5 Montinaro prefers the restoration [γε] to [τε]; the 15th indiction dates this copy to 491/2 or 506/7 A.D.), with another copy in *IGLS* XIII.1.9046; 384 no. 4: *SEG* LX 1877; 384 no. 5: *IGLS* IV 1473; 384/385 no. 6: *CIIP* I.2.978 (Montinaro suggests [Π]α[ῦ]λ[ος] for the name of the κομμερκιάριος instead of Αἴλ[ιος] (*CIIP*), and prefers the supplement of *CIIP* Αρεοβι[νδου | ἐκ τ]ῶν ἀπὸ ὑπά[ρχ]ων to ed.pr. Αρεοβι[νδου | τ]ῶν ὑπά[ρχ]ων, defended by D.Feissel, *Chroniques d'épigraphie byzantine: 1987-2004* [Paris 2006] 235 no. 755; this Παῦλος could belong to the same family as the man on the lead sealing P2 in the catalogue, 516/517; see below).

In the same study Montinaro provides a catalogue of 202 lead seal-impressions bearing titles of κομμερκιάριοι, primarily in Greek with a few in Latin, dating up to 730 A.D., as the basis for a prosopography of these officials; ph., text, and notes; frequent revision of dating, occasional new readings, and the following inedita: 453 no. 26 (Gorny & Mosch, sale 212, 5/6 March 2013 no. 3342, of the κομμερκιάριος Θεόδωρος [4], name of ἀποθήκη lost; 675/6 A.D.); 463 no. 50 (Gorny & Mosch, sale 200, 10-12 October 2011 no. 3171, of the κομμερκιάριος Ἰουλιανός [2], ἀποθήκη of Λυκία; 689/90 A.D.), 476 no. 80 (collection Kophopoulos no. 220, the consular Γεώργιος [1] in charge of τὰ ἀνδράποδα, 694/5 A.D. [the localization Καπατ[ιαν]ῆς is presumably an error for Πακατ[ιαν]ῆς; no ph., Zellmann-Rohrer]).

1779. Economy: Security inscriptions (ὅροι). See our lemma no. 6.

1780. Emperor. The voyage of Marcus Aurelius and Faustina in the east. M.Christol, T.Drew-Bear, in A.Hostein, S.Lalanne (edd.), *Les voyages des empereurs dans l'Orient romain. Époque antonine et sévérienne* (Arles 2012) 135-153, analyze the routes taken by the emperor and his wife on their voyage in response to the revolt of Avidius Cassius, in the context of which the empress Faustina, when returning to Rome on a different route from that of the emperor, died in a village (Halala in the Taurus) which was subsequently called Faustinopolis. On her way, she may have passed (the region of) Hierapolis Kastabala (cf. the honorary inscription for Faustina, *SEG* XXXIX 1497); since she is there identified as Νέα Ἥρα, she must have still been alive. Several inscriptions are likely to have been set up in cities that the emperor himself visited or came near, and C. and D.-B. reconstruct his route on that assumption, in combination with the assumption that Marcus Aurelius did not travel on the 'Southern Highway' via Apameia Kibotos and along the Maeander to Ephesos, but headed for Smyrna (where he is attested through Aristides' discourse XIX) and therefore took the so-called 'Royal Road': *IGR* III 288 (Isaura; Greek text; ph.); C.H.E. Haspels, *The Highlands of Phrygia* (Princeton 1971) App. III 93 (*BE* [1972] no. 462; Meiros; Greek text; ph.); ibid. App. III 51 (Malenoi; Greek text); *SEG* XLIII 865 (Sardis). In contrast, an inscription from Halikarnassos (see our lemma no. 866) cannot be connected with an Imperial visit since the city was not on Marcus Aurelius' route.

1781. Emperor. The voyage of Caracalla to the east. M.Christol, in *op.cit.* (see our lemma no. 1780) 155-167, starts from a re-edition of the commentarii fratrum Arvalium by J.Scheid, who demonstrated that *CIL* VI 2013 a and b join without lacuna and have to be placed close to *CIL* VI 2086, which entails that Caracalla had arrived in Nikomedeia in December 213 A.D., and re-interprets several details concerning the emperor's journey. In the honorary inscription for an Ephesian advocate (*I.Ephesos* 802), C. proposes to identify the sanctuary of Γράνιος Ἀπόλλων in L. 14 not with the one in Upper Germany (at Aachen), but with one in Raetia, and hence places this embassy of the unknown advocate (undertaken διὰ τὴν πατρ[ίδα]) before Caracalla's German campaign; the

embassies to Sirmium and Nikomedeia (L. 15; διὰ συνδικίας: L. 18) are to be placed after the campaign, i.e. in late 213 A.D. This reconstruction of events implies a direct and swift march to Nikomedeia which does not leave enough time for the emperor's activities in the Balkans and for a prolonged stay in the province of Asia as reported in Herodian IV.8.1-3, D.C. LXXVII 16, and *Hist.Aug. Carac.* 5.1. On that basis, C. proposes that Caracalla left Nikomedeia early in 214 A.D. again for the Balkans, returned to Nikomedeia on a different route and stayed in the city in the winter of 214/215 A.D. It is in this context that C. places *IGR* III 1147 and 1187 (Thyateira) and *I.Ephesos* 3053.

1782. **Emperor. Germanicus' popularity and voyage in the east.** C.Höet-van Cauwenberghe, M.Kantiréa, *CCG* 24 (2013) 135-156, argue that the popularity of Germanicus in the cities of the Eastern provinces was based mainly on the popularity of Tiberius and to a lesser extent on Germanicus' descent from M.Antonius. Even before Germanicus' ascension to the throne, dedicatory inscriptions from central sanctuaries such as Olympia (*IvO* 369 [*SEG* XL 389, LVII 407*: with his brother Drusus], *IvO* 370-371) and Epidauros (*IG* IV².1.596-597) indicate Tiberius' special relationship with Greek cities as member of the gens Claudia and their patron (cf. *SEG* LVII 308); Tiberius' adoption into the domus Augusta followed by Germanicus' cooptation in the same family and his subsequent imperial rule are responded to by the erecting of dynastic statuary ensembles in Greek cities (Athens [*IG* II/III² 3253-3256], Apameia, Ephesos, Bouthrotos, Patrai, Eumeneia in Phrygia). This global appreciation for the domus Augusta and for each of its members, including Germanicus, is also reflected in the festival days for each of them, established in the cult for Tiberius in Sparta (*SEG* XI 923; cf. LX 281). The dedication of M.Antonius Pisanus, whose family may have been granted citizenship by M.Antonius (contra S.Zoumbaki, *Elis und Olympia in der Kaiserzeit* [Athens 2006; cf. *SEG* LI 521] 99, who assigns the grant to an action of Antonia Minor), for Germanicus in Olympia (*IvO* 221 = *Syll.*³ 792 = *SEG* XL 390, LVI 498) on the occasion of his victory in the games indicates a second element which contributed to the popularity of Germanicus, namely his descent from M. Antonius. A third element in the popularity of Germanicus is his institutional role as the emperor's heir which he mastered during his journey in the east (17/18 A.D.). See also our lemmata nos. 32 and 652.

C.Blonce, A.Gangloff, *ibid.* 113-134, analyze the concrete traces of the memory of Germanicus' journey in Greece (Athens: *IG* II² 3258-3259 [*SEG* XXXIV 178], 3260 [*SEG* XXXIV 179]; the ephebic festival of Γερμανίκεια, attested until the 2nd cent. A.D. [*IG* II² 1969, 2119-2120; cf. *SEG* LVII 38]; Lesbos: *IG* XII.2.212-213, 540 [*IGR* IV 11; *SEG* LII 774]; cf. also the dedications for Agrippina I and II [*IG* XII.2.207-208, 210 [*SEG* LII 784*], 211, 258, 262; XII Suppl. 134; cf. *SEG* LII 783]) and the Orient (Palmyra: *OGIS* 629 [*IGR* III 1056; *CIS* 3913; *SEG* LI 1972*] LL. 154-159; *An.Ép.* (1933) no. 204; Kommagene: foundation of Germanikeia).

Both articles come to the conclusion that the honors bestowed on Germanicus during his lifetime and post mortem merged with the Augustan and Tiberian policies, and moreover contributed to the construction and prolongation of a genuine policy of memory of the domus Augusta. Cf. also K.Low, *CQ* 66 (2016) 222-238.

1783. **Epigrams. Developments in Late Antiquity.** *SEG* LXII 1872. G.Agosti, in F.Garambois-Vasquez, D.Vallat (edd.), *Le lierre et la statue. La nature et son espace littéraire dans l'épigramme greco-latine tardive* (Saint-Étienne 2013) 237-250, discusses the bucolic imaginary in the poetry of Late Antiquity, less common than its counterpart in the visual arts. Although gardens as *loci amoeni* is a frequent motif of the literature of Late Antiquity including epigrams, few of these epigrams can be characterized as bucolic (mentions of Nymphs in epigrams for fountains and baths do not count as such): the epigram of Marianus Scholasticus for a garden near Amaseia (Merkelbach-Stauber, *SGO* II 11/07/01-06; Italian translation), the grave epigrams for a farmer from Teichioussa (*SGO* I 01/18/05; *GV* 1144; *SEG* XVIII 460; Italian translation), and the grave epigram for Ἰουλιανή (assimilated to Ἠχώ) and for her husband (assimilated to Πᾶν) from Gerasa (*SGO* IV 21/23/02 LL. 7/8; *GV* 794; cf. *SEG* LVIII 1743; Italian translation). In the epigram-elogium for Ampelios (*IG* IV 53; Aigina) the bucolic imaginary is combined with the display of παιδεία, perhaps as an active declaration 'dichiarazione di paganesimo' (249).

C.Greco, *ibid.* 251-262, argues that Greek epigrams of Late Antiquity were influenced by the philosophical and religious idea of their time that 'la matière doit être dominée pour être ameliorée selon l'ordre voulu par l'esprit créateur' (253). This conception lies behind those epigrams which through a use of rhetorical tools succeed in describing and celebrating works of art and architectural creations as well as their creators and commissioners. G. adduces the following epigrams: *SGO* II 09/07/03, 09/07/04, 09/07/06 (= *AP* IX 664, 820/821; Justinian's palace of Heraion at Chalcedon; French translation), *SGO* IV 21/23/05 (Gerasa; French translation), *IG* XII.6.494 (= Kaibel, *EG* 1073 = *SEG* XV 529; Samos; 4th/5th cent. A.D.), *CIG* 4440 (= Kaibel, *EG* 1078 = *SEG* VI 785; Adana; end of the 4th cent. A.D.).

G.Agosti, in R.Lizzi Testa (ed.), *The Strange Death of Pagan Rome. Reflections on a Historiographical Controversy* (Turnout 2013) 123-140, discusses the relationship between παιδεία and religion, one of the issues of A.Cameron's study on *Last Pagans of Rome* (Oxford 2011). A. accepts in general Cameron's idea that classical paideia had a cultural and social rather than religious value in Late Antiquity. He cautions that the addressee's point of view must also be taken into consideration, however, since, 'if the employ of mythology and paideia by a Christian writer does not imply paganism – or cryptopaganism –, it is not necessarily true that the reception of this employ was always anodyne from a religious point of view' (134). As an example, he adduces the epitaph of the physician Διόσκορος (*GV* 1907; *SEG* XXXIV 1003; Samama, *Médecins* no. 495; end of the 4th/beginning of the 5th cent. A.D.), found under the floor of the church of SS. Apostoli in Milan. A. underlines the fact that contemporary readers were not assured of Dioscorus' faith by the content of the text nor by mention of the term παράδισος (L. 6), not an exclusively Christian term, but by the physical context of the inscription and the monument. Cf. *SEG* LX 1927 [1].

1784. **Epigraphy. Acrostic verse inscriptions.** Cf. *SEG* LIX 1747 and LXI 1542. V.Garulli, in J.Kwapisz, D.Petrain, M.Szymanski (edd.), *The Muse at Play. Riddles and Wordplay in Greek and Latin Poetry* (Berlin 2013) 246-278, republishes 14 non-Christian acrostic verse inscriptions (ph.). For each of these, G. provides a Greek text, app.cr., and also a description of the monument and text.

None of the poems can be dated before the 3rd cent. B.C.; the majority of the texts belong to the first centuries of the imperial period (1st-4th cent. A.D.). Provenance: of the 14 texts, 7 come from the

Near or Far Greek East, 6 from Egypt, 1 from an Aegean island. As many [redacted] 7 of the 14 texts are epitaphs and 6 are concerned with worship (1 hymn, 2 dedicatory epigrams and 3 proskynemata almost all of the 6 from Egypt). The acrostics may be divided into two categories: a) name only in the nominative (nos. 1, 7, 13) or in the genitive (nos. 3, 5, 11), and b) short sentences or phrases (nos. 2, 4, 6, 8-10, 12, 14). Their geographical distribution reflects the derivation of acrostics from epigraphic traditions practiced originally in Egypt and Mesopotamia. Their use in religious and funerary contexts, according to G., represents 'Greek application of a non-Greek tradition' (272), since 'in the relationship with gods the acrostich functions as a seal of the identity of the dedicator, which is very important within a religion based on some sort of "exchange relationship" between deities and humans' (272). In funerary contexts, the acrostics serve the deceased's memory and his/her name and discourage reuse and plagiarism 'since the acrostich functions as a strong connexion between that text and only one name, which cannot be replaced by any other name without modifying the whole text' (273).

The cited texts and acrostics (Greek texts) are as follows: **no. 1:** Kaibel, *EG* 149; *GV* 662; *SEG* XXX 999, XXXIV 790; cf. also XL 1667 and LIX 1971 (Rheneia/Delos, 2nd/1st cent. B.C.; acrostic: Σαραπίων); **no. 2:** *SEG* VII 14, LX 2013 [3]; Merkelbach-Stauber, *SGO* III 12/03/01; *Jenseits des Euphrat* 402; *I.Estremo Oriente* 221 (Susa, 1st cent. B.C./1st cent. A.D.; acrostic: Ἡρόδ[ω]ρος [Ἀρ]τέμωνος [Σελε]υκεὺς τῶν π[ρὸς τῶι Εὐλαίωι ... νικητὴς γέ]γονε τ[-]); **no. 3:** *I.Philae* 143; *SEG* XI 1542 [3] (Philae, 7 B.C.; acrostic: Κατιλίου τοῦ καὶ Νικάνορος); **no. 4:** *SEG* LIV 1568; *Jenseits des Euphrat* 105 (Alexandria in Arachosia, 1st cent. B.C./1st cent. A.D.; acrostic: διὰ Σωφύτου τοῦ Ναράτου [cf. now V.Garulli in M.A.Harder R.F.Regtuit, G.C.Wakker (edd.), *Hellenistic Poetry in Context* (Leuven-Paris-Walpole 2014) 132-137; J.Lougovaya in P.Sänger (ed.), *Minderheiten und Migration in der griechisch-römischen Welt: Politische, rechtliche, religiöse und kulturelle Aspekte* (Padeborn 2016) 185-201, Stavrianopoulou]); **no. 5:** *TAM* II.1.203; *GV* 261; *SGO* IV 17/08/04 (Sidyma, 1st/2nd cent. A.D.; acrostic: Ἀριστοδήμου); **no. 6:** *I.Kyzikos* 494; *GV* 1610; *SGO* II 08/01/34 (Kyzikos, 1st/2nd cent. A.D.; acrostic: Ἀπολλωνίδη, χαῖρε); **no. 7:** Bernand, *Inscr.métriques* 169; *SEG* XXIV 1244, LXI 1542* [1/2] (Talmis, early Imperial period; acrostic: Πάκκιος); **no. 8:** Bernand, *Inscr.métriques* 168; *IGR* I 1331; *SEG* VIII 814, LXI 1542* [1/2] (Talmis, 1st-3rd cent. A.D.; acrostic: Μάξιμος δεκουρίων ἔγραψα); **no. 9:** *I.Stratonikeia* 1044; Kaibel, *EG* 1096; *SGO* II 02/06/20; cf. *SEG* XL 1667 (Stratonikeia, middle Imperial period; acrostic: Μένιππος εὗρε); **no. 10:** Bernand, *Inscr.métriques* 75; *GV* 1198; *SEG* LIX 1747 (Thebes?, 2nd cent. A.D.; acrostic: Ὡριγένης Δημήτρηος (for Δημήτριος) πατρὴ (for πατρὶ) καὶ μητρὶ εὐθημε[ί]ην); **no. 11:** Bernand, *Inscr.métriques* 108 V (Sakha, Egypt, end of the 2nd cent. A.D.; acrostic: Μοσχίωνος); **no. 12:** *GV* 1185; *SGO* IV 21/11/01; *SEG* XIV 847, LIII 1836 [3] (Gophna, 22/23-150 A.D.; acrostic: Ῥοῦφος ἔκτισε); **no. 13:** Kaibel, *EG* 226; *SGO* I 03/06/02 (Teos, 3rd/4th cent. A.D.; acrostic: Ἀλέ[ξανδ]ρο[ς]); **no. 14:** Bernand, *Inscr.métriques* 130; Kaibel, *EG* 1016; *SEG* XLIII 1118 (Memphis/Gizeh, 3rd cent. A.D.; acrostic: Ἡ Σφίγξ [ἥδ]ε).

R.Mairs, *ibid.* 279-306, discusses Garulli's nos. 3, 4, 7 and 8 (all with translations). M. argues that the use in these inscriptions of literary devices (obscure vocabulary, Homeric or Vergilian allusions, references to Apollo and the Muses) and word-play aims at demonstrating the education, social position and connection to the literary culture of the Greek and Roman world of their authors or commissioners. The acrostics are signposted, 'whether by direct or indirect references in the text of the inscription itself, or by graphic techniques such as letter alignment, or repetition of the acrostich in a separate column'. Cf. also M.'s article summarized in *SEG* LXI 1542.

1785. **Epigraphy. Corpus.** *SEG* XLVII 2270. C.Henriksén (ed.), *Sylloge inscriptionum Graecarum et Latinarum Upsaliensis* (Stockholm 2013), contains the collection of the Greek (6) and Latin (18) inscriptions of the University of Uppsala. Twenty-one are epitaphs: the three exceptions are nos. 22 (list of officials of a collegium funeraticum; Latin), 23 (synodal decree from Ptolemaic Egypt; *SEG* XVIII 628, XLII 1555) and 24 (dedication to Apollo; *IGR* I 1320). Introductory sections on the character of the inscriptions and their dating (11-15); the provenance of the inscriptions and the history of the collections (15-21). Description; bibliography; commentary; translation. All inscriptions are illustrated by excellent color photographs. Indices and Concordance.

The six Greek fragmentary inscriptions (nos. 9, 19, 20/21, 23/24) have been previously published; revisions are minor. H. dates no. 9 (*SEG* XLVII 2208: Christian epitaph for Τερεντία; unknown provenance) to the beginning of the 3rd cent. A.D. and explains the use of the nomen gentilicium instead of the more popular cognomen as probably an effort to emphasize the social status of the deceased woman; the inscription is 'entirely Roman in appearance and probably comes from the city itself' (19). The epitaph of Αὐρήλιος Δάφνος and his family members (no. 19; *SEG* XLVII 2206; see our lemma no. 245) can now be attributed to the island of Plateia off the coast of Tolo (Argolis). The fragmentary no. 21 (*SEG* XLVII 2210) might be metrical on the evidence of L. 2 [Π]ερσεφ[όνη] and L. 3 Κούρη in the Ionic/epic form. For the fragmentary no. 20 (*SEG* XLVII 2209; epitaph?), see our lemma no. 1738.

1786. **Epigraphy and emotions.** A.Chaniotis, in *Parole in Movimento* 339-352, points to the 'striking difference between Hellenistic decrees and decrees of preceding periods as regards the use of emotional language' (340). In a decree's narratio words and phrases are used to arouse emotions. C. discusses in some detail *IOSPE* I² 32 (*Syll.*³ 495; *SEG* LXI 631*): keywords are ὀργή (chief of a barbarian tribe), περίφ[οβος] and διαγωνιάζω (the demos of Olbia). After a discussion of such emotional language in Polybian speeches, with special reference to emotional words used in such speeches but also in Hellenistic inscriptions (ἀντοφθαλμέω versus ἀντιβλέπω in *SEG* XVIII 570, LX 1534 LL. 25-27 ['to look someone straight into the face'] and ἀκληρέω versus ἀκληρήματα ['misfortune'] in *SEG* XXXVIII 1476 A [cf. LX 1914] LL. 42-44) he returns to Hellenistic decrees: *IG* XII.2.526 (*OGIS* 8; Tod, *GHI* 191; *SEG* LIII 828*; cf. our lemma no. 654); *I.Mylasa* 602; *SEG* XXXVIII 1476 (imagery concerning plundering, stealing, burning vel sim. used to arouse pity or indignation; special comment on περιοράω ['to remain indifferent'] in 1476 LL. 14-17; in note 36 references to other inscriptions containing this word); *I.Mylasa* 861 (τολμάω; ἀναιδὴς ἀμφιζβήτησις [also in *I.Priene* 17 L. 12: τῆς εἰς τὸ θ[εῖ]ον ἀναιδ[εί]ας]; μοχθηρός [also in four other inscriptions]). In some texts the ὠμότης of attackers is emphasized (e.g. *I.Priene* 17 LL. 8 and 29). The earliest decree recording a public display of emotion is *IG* II² 457 (honorary decree for Lycurgus; 307/306 B.C.).

C. finds an explanation for the emergence of emotions in public decrees in (a) the latter's function as 'memorials' (cf. also id., in P.Dally, T.Hölscher, S.Muth, R.Schneider (edd.), *Medien der Geschichte. Antikes Griechenland und Rom* (Berlin 2013) 143-169) and (b) 'the transformation of the assembly into a stage of *display*, including the *display* of emotions' (351; italics added; cf. also A.Chaniotis, *MedAnt* 16 (2013) 745-760, and id., in C.Kremmydas, K.Tempest (edd.), *Hellenistic oratory. Continuity and Change* (Oxford 2013) 201-216). Cf. also *SEG* LXII 1930 and our lemma no. 1841.

See also A.Chaniotis, 'Displaying emotional community: the epigraphic evidence' in E.Sanders, M.Johncock (edd.), *Emotion and persuasion in classical antiquity* (Stuttgart 2016) 93-111.

1787. **Epigraphy. Funerary verse inscriptions and eschatological beliefs.** M.Obryk, *Unsterblichkeitsglaube in den griechischen Versinschriften* (Berlin 2012) offers a systematical study of various aspects of immortality in Greek inscribed epitaphs. The book is divided into two parts. Part I (13-152) deals with a corpus of 64 inscribed epitaphs (all with German translations and ample commentary) mainly from the Hellenistic and Imperial periods. The inscriptions are classified into six groups: 1) the dual nature of humans (13-37; nos. A1-A11); 2) mythical images as vehicles of the belief in immortality (38-77; nos. B1-B20); 3) conditional immortality (78-93; nos. C1-C9); 4) catasterism and the sky vault as a place of retreat (94-115; nos. D1-D10); 5) influence of cult and philosophy (116-146; nos. E1-E12); and 6) denial of immortality (147-152; nos. F1-F3). In Part II (155-210), O. explores three key aspects of immortality – mediators, places and preoccupations in the afterworld –, each of them displaying in her opinion a double categorization, since it is connecting both to this and the other world. Typical examples of this structural principle are the soul as 'Lebensprinzip' and metaphysical entity (mediator), the grave as the place of eternal sleep or the participation of the deceased in divine festivities (place), the continuation of life in the underworld where the deceased's relatives will be singing his/her piety (preoccupation). Indices and concordances of the inscriptions.

The study contains the following inscriptions:

A1 = Kaibel, *EG* 21; *GV* 20; *IG* I^3 1179; **A2** = Kaibel, *EG* 243; *GV* 2040; Merkelbach-Stauber, *SGO* I 06/03/02; **A3** = Kaibel, *EG* 225; *GV* 1760; *SGO* I 03/02/71; **A4** = *SGO* IV 21/15/01; **A5** = Kaibel, *EG* 652; *GV* 1768; *IGUR* 1280; **A6** = Kaibel, *EG* 156; *GV* 1759; *IG* II^2 12599; cf. *SEG* LIX 8; **A7** = *GV* 1978; *IG* IX.1.4.1024; **A8** = Kaibel, *EG* 225; *GV* 1760; *SGO* I 03/02/71; **A9** = *GV* 643; Bernand, *Inscr.métriques* 42; **A10** = *GV* 1773; **A11**= *SGO* I 03/02/67;

B1 = Kaibel, *EG* 380; *GV* 1318; *SGO* III 16/23/06; **B2** = Kaibel, *EG* 312; *GV* 1765; *SGO* I 05/01/64; **B3** = *GV* 924; *IG* V.1. 960; **B4** = *GV* 718; *SGO* II 08/05/05; **B5** = *GV* 1767; **B6** = Kaibel, *EG* 570; *GV* 1595; *IG* XIV 2040; *IGUR* 1344; **B7** = *GV* 1897; Bernand, *Inscr.métriques* 87; **B8** = *GV* 1486; *SGO* II 11/03/02; **B9** = Kaibel, *EG* 340; *GV* 961; *SGO* II 08/06/09; **B10** = *GV* 2003; *IG* V.1.1186; **B11** = *GV* 1002; Bernand, *Inscr.métriques* 11; **B12** = *GV* 1990; Bernand, *Inscr.métriques* 38; **B13** = Kaibel, *EG* 338; *GV* 1764; *SGO* II 08/01/50; **B14** = Kaibel, *EG* 560; *GV* 1925; **B15** = Bernand, *Inscr.métriques* 32; **B16** = *GV* 1471; **B17** = Kaibel, *EG* 218; *GV* 1871; *IG* XII.5.310; **B18** = Kaibel, *EG* 649; *GV* 1830; *IG* XIV 1973; *IGUR* 1148; **B19** = Kaibel, *EG* 547a; *GV* 2005; *IG* XIV 607e; **B20** = Kaibel, *EG* 569; *GV* 1970; *IG* XIV 1362; *IGUR* 1146;

C1 = *GV* 33; *SGO* I 01/20/08; **C2** = Kaibel, *EG* 768; *GV* 16; *SGO* IV 17/10/01; **C3** = *GV* 476; *SGO* II 08/05/06; **C4** = *SGO* I 02/09/28; **C5** = Kaibel, *EG* 516; *GV* 1772; **C6** = *GV* 99; *IG* IX.2.429; **C7** = Kaibel, *EG* 559; *GV* 647; *IG* XIV 1957; *IGUR* 1310; **C8** = Kaibel, *EG* 433; *GV* 1484; *SGO* IV 22/36/03; **C9** = *GV* 1876; *SGO* IV 18/01/26;

D1 = Kaibel, *EG* 223; *GV* 1485; *SGO* I 01/20/26; **D2** = *GV* 1829; *SGO* I 01/20/29; **D3** = *GV* 1097; *IG* XII.7.123; **D4** = Kaibel, *EG* 324; *GV* 1776; *IG* XII.8.609; **D5** = Kaibel, *EG* 320; *GV* 1993; *SGO* I 04/05/07; **D6** = *SGO* I 02/09/06; *I.Aphr.* 11.69; **D7** = *SGO* I 02/09/12; *I.Aphr.* 13.125; **D8** = *IG* II/III^3 13451; **D9** = *GV* 1487; *SGO* III 16/31/10; **D10** = *GV* 1163; *IG* V.2.472;

E1 = *SGO* II 09/14/01; **E2** = *IGUR* 836; **E3** = *GV* 1556; Bernand, *Inscr.métriques* 52; **E4** = *GV* 1544; Bernand, *Inscr.métriques* 20; **E5** = Kaibel, *EG* 414; *GV* 1090; Bernand, *Inscr.métriques* 73; **E6** = Kaibel, *EG* 204; *GV* 1874; *SGO* I 01/01/07; **E7** = *GV* 1344; *SGO* I 01/20/21; **E8** = *SGO* I 04/19/02; **E9** = Kaibel, *EG* 651; *GV* 1763; *IG* XIV 2241; **E10** = *GV* 1283; *IG* XIV 1424; *IGUR* 1163; **E11** = Kaibel, *EG* 304; *GV* 1133; *SGO* I 05/01/63; **E12** = *IG* II^2 13451; *SEG* LVIII 248*

F1 = Kaibel, *EG* 646; *GV* 1906; *IG* XIV 1746; *IGUR* 1245; **F2** = Kaibel, *EG* 298; *GV* 2006; *SGO* I 03/06/04; **F3** = *GV* 1185; *SGO* IV 21/11/0.

A.Wypustek, *Images of Eternal Beauty in Funerary Verse Inscriptions of the Hellenistic and Greco-Roman Periods* (Leiden-Boston 2013), studies Greek funerary verse inscriptions that express positive concepts of the afterlife and their possible correlation with eschatological beliefs about the posthumous destiny of the deceased. On the question of whether these epitaphs may possibly be associated with mystery cults and similar organized sets of beliefs, W. argues that most of these epitaphs do not reflect specific doctrines. Descriptions of deceased persons as ascending to the stars or kidnapped by a god are basically poetic metaphors aiming at 'beautifying' and thus 'eternalizing' the deceased in a way that may or may not reflect eschatological beliefs, but which certainly represented a means of consolation for the survivors. Chapter 2 (29-64) is devoted to possible cases of direct apotheosis of the dead and to indirect forms, such as ascension to the ether and catasterism. The focus of chapter 3 (65-96) lies in the heroization of dead persons and the meaning of ἥρως: W. argues that this practice, which became common in inscriptions from the Hellenistic period on, should be understood as a symbolic and conventional marker of prestige rather than a a reflection of a cult practice and belief. Discussion of the question of what the designation of a dead person as ἥρως might imply about the beliefs of those who erected the monument. Chapter 4 (97-124) deals with premature death described as symbolic marriage with the gods of the underworld, occasionally preceded by abduction. He concludes that the topos of the 'bride of Hades', although it might have been used in association with Orphic themes and Eleusinian mysteries, mostly served to emphasize the beauty of the deceased. Chapter 5 (125-156) analyzes epitaphs where the dead are represented as abducted by the gods to become their lovers. Particular attention is paid to the myth of Ganymede as an allegory of premature death, which W. interprets through the association of the topos with the theme of deaths caused by the thunder of Zeus. Chapter 6 (157-176) focuses on the theme of the abduction of the deceased as a new Hylas, by nymphs, for which W. sees no evidence for any direct connection to a particular set of religious afterlife beliefs.

The following inscriptions (all with translations) are adduced: *GV* 20 (Kaibel, *EG* 21); 68 (Kaibel, *EG* 6); 156 (Kaibel, *EG* 261; *SGO* IV 17/08/04); 357 (Kaibel, *EG* 634; *IGUR* 1358); 438a; 616 (*SGO* I 01/12/21); 634 (*SGO* IV 19/05/03); 746 (Kaibel, *EG* 169); 768 (*SGO* I 05/02/02); 861 (ph.; *SEG* XIV 12); 881 (Kaibel, *EG* 175); 952 (Kaibel, *EG* 571; *IGUR* 1350); 961 (Kaibel, *EG* 340; *SGO* II 08/06/09; *I.Kyz.* 498); 984 (Kaibel, *EG* 162); 988; 1031 (*SGO* III 16/22/03); 1097; 1126; 1128 (Kaibel, *EG* 189); 1157; 1159 (*SGO* I 03/05/04; *SEG* LIII 1306); 1162 (Kaibel, *EG* 151); 1166 (Kaibel, *EG* 314; *IGUR* 1702); 1264 (*SGO* I 01/09/42); 1282 (Kaibel, *EG* 174); 1318 (Kaibel, *EG* 380; *SGO* III 16/23/06); 1329 (Kaibel, *EG* 650; *SGO* II 09/05/14); 1363; 1437 (*SGO* III 16/32/09); 1484 (Kaibel, *EG* 433; *SGO* IV 22/36/03); 1486 (*SGO* II 11/03/02); 1525; 1551 (*SGO* I 03/06/07); 1595 (Kaibel, *EG* 570; *IGUR* 1344); 1612 (Kaibel, *EG* 711); 1637; 1646 (*IGUR* 1382); 1732; 1738; 1755 (Kaibel, *EG* 41); 1759 (Kaibel, *EG* 35); 1762 (*SGO* I 03/06/03); 1763 (Kaibel, *EG* 651); 1764 (Kaibel, *EG* 338; *SGO* II 08/01/50; *I.Kyzikos* 524); 1765 (Kaibel, *EG* 312; *SGO* I 05/01/64; *I.Smyrna* 539);

1823 (Bernand, *Inscr.métriques* 67); 1829 (*SGO* I 01/20/29); 1830 (Kaibel, *EG* 649; *IGUR* 1146); 1897 (Bernand, *Inscr.métriques* 86); 1906 (Kaibel, *EG* 646; *IGUR* 1245); 1941; 1943 (Kaibel, *EG* 511); 1959 (Kaibel, *EG* 1117; *IGUR* 1398); 1993 (Kaibel, *EG* 320; *SGO* I 04/05/07; *TAM* V.2.1108); 2040 (Kaibel, *EG* 243a; *SGO* I 06/02/32); *I.Cret.* II.iii.44; *IG* VII 117 (cf. *SEG* LVIII 1028); *IG* X.2.2.178; *IGLS* XIII.2.9764; *I.Ephesos* 2104 (*SGO* I 03/02/67; *SEG* XXXVII 905); *I.Knidos* 131 (Kaibel, *EG* 785; *SGO* I 01/01/06 = *SGO* V 24/01; *SEG* LIII 1225, LX 1999); *I.Side* 226 (*SGO* IV 18/15/13; *SEG* XXXV 1427, XXXVIII 1438); *MAMA* IV 362 (cf. *SEG* LXI 1142); VII 359 (*SGO* III 16/46/01); VIII 487 (*SGO* I 02/09/06); *SEG* XXVIII 528 (LII 567); XLV 1502 (L 1097); XLVI 286; L 1099 (*SGO* I 02/09/33 = *SGO* V 24/06); LI 1769 (*SGO* III 16/34/33).

1788. **Epigraphy. Inscriptions and Greek and Latin literature.** Cf. P.Liddell, P.Low (edd.), *Inscriptions and their uses in Greek and Latin literature* (Oxford 2013), publish sixteen contributions devoted to various aspects of the relation between inscriptions and literary sources. We single out the following papers.

A.Hartmann (33-64) analyzes primarily on the basis of literary evidence how ancient scholars perceived and used non-textual criteria in their handling of inscriptional evidence. H. argues that inscriptions were appreciated as an especially valuable class of evidence because of their character [redacted] primary sources, i.e., as relics of the past, and that this perception of their ancientness was dependent not [redacted] much on their textual content, but above all on their material appearance ('ancient' letters or the bad state of an inscription [e.g. Hdt. 5.59-61; Theopomp., *FGrHist* 115 F 154; *F.Delphes* III.4.294 = *Syll.*³ 827E]).

E.Kosmetatou (65-77) examines Herodotus' use of Delphic and Delian inventory lists. She focuses on Croesus' dedications in Delphi and argues that Herodotus' description of these was based on inventory lists; some of his expressions resemble those in later inventories from Delos (*I.Délos* 104 LL. 39-45; *IG* XI.2.161 B L. 36; translation). In Delphi, he is likely to have consulted the contemporary inventories, which no longer survive. Cf. *SEG* XXXVII 240, XXXIX 1789, LXI 1674.

M.Haake (79-124) investigates the ψηφίσματα presented in the Hellenistic biographies of philosophers. The biographies use three kinds of epigraphic evidence: original, revised and invented inscriptions. Four psephismata transmitted by the biographers are analyzed: the honorary decree for Antigonos Gonatas moved by Menedemos of Eretria (authentic; D.L. 2.142); two Athenian decrees for Aristotle (fabricated; Arist. III, p. 37 §17-21 Gigon) and Zeno of Citium (see below); an Athenian decree authorizing bigamy for Athenian men in order to increase the population (invented: Ath. *Deipnosophistae* 13.555d-6b; D.L. 2.26). The Athenian decree for Zeno (D.L. 7.10-12) is authentic, but H. argues that it has been 'revised' in order to defend Zenon's memory; the passage about Zenon living in accordance with the principles of his own philosophy has no epigraphical parallel.

Y.Tzifopoulos (149-165) discusses Pausanias' compositional technique and the way inscriptions on objects, some of them read by Pausanias, trigger stories and tales that constitute what Pausanias calls the exêgêsis of statues and dedications. T. presents two case-studies: 1) (156/157) dedicatory epigram for the politician and athlete Ἐργοτέλης from Knossos (*CEG* 393 [cf. *SEG* XLII 396 and LX 1923, 1925], after 464 B.C.; ph.; dr.; translation; cf. Paus. 6.4.11); 2) (158-160) dedicatory epigram for the sophist Γοργίας from Leontinoi (*IvO* 293 = *CEG* 830; *SEG* XLIX 479*; post 393 or 375 and ante 350 B.C.; ph.; dr.; translation; cf. Paus. 6.17.7-9).

J.Day (217-230) deals with the reception in epinician poetry of epigrams inscribed on dedications in Archaic and 5th-cent. Greece. D. argues that epinician poetry contains passages that [redacted] poet would not compose and that an audience could not appreciate without 'epigraphic literacy', i.e., familiarity with inscriptions, their physical contexts, language, genres, social impact, and religious efficacy. 'Inscription and ode' were perceived as 're-enactments ... in words and in emotional responses' of celebrations and commemorations of special events and ritual acts. The epigrams discussed include: *CEG* 205 (*IG* I³ 647; *SEG* XV 38; Athens, Acropolis, ca. 510-500 B.C.), 230 (*IG* I³ 766; cf. *SEG* LX 110; Athens, Acropolis, ca. 500-490 B.C.), 317 (*IG* I³ 953; *SEG* XXXVII 46; Athens, ca. 450 B.C.), 366 (Nemea, ca. 525 B.C.), 381 (*IvO* 147 and 148; *SEG* XXIII 258; Olympia, 472 B.C.), 402 (*I.Délos* 3; *LSAG*² p. 304 no. 9; *SEG* XIX 508, XXIX 736; Delos, ca. 600 B.C.), 425 (*I.Délos* 9; *SEG* XIX 510, XXXIII 633; Delos, ca. 550-530 B.C.).

P.LeVen (271-287) studies the parallels between Aristotle's *Hymn to Virtue* (*PMG* 842; also cited in Ath. *Deipnosophistae* 15.696a-697b) and funerary inscriptions by focusing on the relationship between sung, inscribed, and visual modes of memorialization of the deceased, the relationship between context and lyric genre, and the use of 'epigraphic literacy' (cf. the article of Day above) at the end of the Classical period. L. argues that Aristotle's use of 'epitaphic echoes' is more 'than verbal or poetic mannerisms or reliance on topoi: the echoes serve as building blocks marking the situation of communication and performance of an epitaph, and contribute to recreating the ritual force of funerary inscriptions' (278).

1789. **Epigraphy. Scholars: G.Pugliese Carratelli.** The *Antiquorum Philosophia. In ricordo di Giovanni Pugliese Carratelli. Atti del Convegno, Roma, Accademia Nazionale dei Lincei, 28-29 novembre 2011* (Rome 2013) (= *ACL* 274) is entirely devoted to the work of the Italian epigraphist G.Pugliese Carratelli. Contributions of relevance to Greek epigraphists are M.L.Lazzarini, 'Giovanni Pugliese Carratelli e l'epigrafia' (179-186) and R.Fabiani, 'Giovanni Pugliese Carratelli e le iscrizioni di Iasos' (187-196).

1790. **Epigraphy. Selection of Hellenistic Inscriptions.** F.Guizzi, *MedAnt* 16 (2013) 181-188, summarizes the content of the notes made by Luigi Moretti in preparation third volume of *ISE*. G. quotes Moretti's Italian translations of the following texts: *SEG* II 579 (decree of Teos); *Tit.Cam.* 110 (honorary decree of Philokrates of Paros); *IG* XII.6.11 (honorary decree for Boulagoras of Samos); *IG* XII.1.40 (honorary inscription and epigram for Xenophantos).

1791. **Epigraphy. Study of pottery and tile stamps in the Russian Empire and the USSR.** A.G.Avdeev, N.V.Jefremov, *Voprosy epigrafiki* VI (Moscow 2012) 537-575 (in Russian), provide an annotated bibliography of Russian and Soviet publications on Greek pottery and tile stamps down to 1991.

1792. **Epigraphy in the Hellenistic western Mediterranean.** J.R.W.Prag, in J.R.W.Prag, J.C.Quinn (edd.), *The Hellenistic West. Rethinking the Ancient Mediterranean* (Cambridge 2013) 320-347, undertakes a survey of the epigraphic cultures in the western Mediterranean over approximately the last four centuries B.C. with the aim of exploring the value and significance of the concept of 'Hellenistic' in relation to the western and the wider Mediterranean (P. refers to Greek and Latin epigraphic cultures and also to Oscan and Etruscan, to Gallo-Greek, Iberian and Celtiberian, and to Phoenician-Punic and Libyco-Berber). P. argues that although development and/or transformation and expansion of a wide range of epigraphic cultures during this period seem to justify the significance of the Hellenistic period for the western Mediterranean from an epigraphic perspective, this observation tends also to obscure other lines of thought which touch upon the conditions that generated that material culture. Alongside an increasing epigraphic activity, P. notes that an 'increasing commercial interaction, human movement, social complexity and concern with collective and personal representation are constant themes of the Hellenistic period, all of which find one obvious outlet (among many) in epigraphic practice' (345); see also P.'s discussion (334-338) of the rise of the phenomenon of the tesserae hospitales in the western Mediterranean (e.g. *IG* XIV 279 = *SEG* XXVI 1079; 2432 (*IGF* 1; *SEG* XXXV 1067, LI 813 [4f]); *SEG* XLII 843) and its coincidence with the appearance of a broad range of epigraphic practice. Latin epigraphy is itself one of the outcomes of a wider set of developments; the spread of Latin epigraphy is very scarce before 50 B.C. Cf. also our lemmata nos. 751 and 816.

1793. **Epitaphs as sources for hagiography.** A.Busine, *Journal of Late Antiquity* 6 (2013) 339-343, discusses the following cases in which hagiographers drew on epigraphic documents: the *Life of Porphyry* and the lost epitaph of a bishop of Gaza dated to 420 A.D. (on the era of Gaza); the 2nd cent. A.D. epitaph of an Aberkios of Hierapolis (*IGR* IV 696; *SEG* LIX 1489*; P.J.Thonemann, in B.Dignas, R.R.R.Smith [edd.], *Historical and Religious Memory in the Ancient World* [Oxford 2012] 257-282), used for the *Life of Aberkios*; the Greek-Syriac inscription Lefebvre, *Recueil* 222 (with M.de Fenoyl, *BSAC* 17 [1963/1964] 57-61) in the *Miracles* of St. Kolluthos; the summary of a decree from the 2nd cent. A.D. in the *Life* of Ariadne of Prymnessos (L.Robert, in *A travers l'Asie Mineure. Poètes et prosateurs, monnaies grecques, voyageurs et géographie* [Athens 1980] 250-255).

1794. **Euergetism. Παράπρασις.** A.Zuiderhoek, *HSCP* 107 (2013) 297-321, discusses the phenomenon of παράπρασις (παραπιπράσκειν, ἐπευωνισμός, παραπωλεῖν), i.e. the purchase of grain by wealthy citizens and its sale at prices lower than the market price. The practice is attested from the 4th cent. B.C. on (Dem. 34.39; *IOSPE* I² 32 [*Syll.*³ 495; *SEG* LXI 631*]; *I.Didyma* 248 [*SEG* XLVII 1614], 391 A1/B1, 404, 416; *I.Priene* 108 [= *I.Priene* (2014) 63; cf. *SEG* LX 1281]), becoming very common in the Imperial period and took place often, but not exclusively, during shortages (e.g. *IG* X.2.2.53; *I.Didyma* 296; *I.Ephesos* 3419 [cf. *SEG* LXI 901]; *SEG* XVII 315, XLVI 732; *SEG* XXXV 1365; W.Vollgraff, *BCH* 28 (1904) 427/428 no. 10 [Argos; here, however, the text concerns oil, not grain, Richardson]; A.M.Woodward, *ABSA* 27 (1925/26) 227-234 no. F3) and at times of high market prices. Elites were expected to intervene and adopted this measure as one of its strategies of protecting citizens from the effects of

price volatility. Occurring alongside instances of elite speculation, these interventions had ideological significance within the context of intra-elite competition.

1795. **Family. Adoption in the Greek East.** *SEG* LVII 2016. S.R.Huebner, in J.Evans Grubbs, T.G.Parkin (edd.), *The Oxford Handbook of Childhood and Education in the Classical World* (Oxford 2013) 510-531, discusses the practice of adoption and fosterage in the Eastern Mediterranean from the Classical Greek times up to Late Antiquity by comparing the legal backgrounds on the basis of literary, epigraphic, and papyrological evidence. Inscriptions include *I.Cret.* IV 15, 20/21, 72 col. X 33-XI 23 (*SEG* XL 882, LII 857) (Gortyn); *RECAM* II 303 (Galatia); *TAM* II.1.148 (Lycia); *MAMA* I 232 (Lykaonia); *SEG* VI 137 (Phrygia); for adoption in Athens cf. *SEG* XLI 254; on Rhodes cf. *SEG* XXXVIII 780, XLIII 522 and XLIX 1061. Cf. also *SEG* LIX 1937.

1796. **Filiation in Asia Minor, Imperial period.** On the basis of epigraphic evidence (mainly honorary inscriptions, manumissions and epitaphs), M.Paz de Hoz, in P. de Navascués Benlloch, M.Crespo Losada, A.Sáez Gutérrez (edd.), *Filiación* III. *Cultura pagana, religión de Israel, orígenes del cristianismo* (Madrid 2011) 85-105, discusses the specifications of filiation in Imperial Asia Minor. She notes that the use of different terms indicating non-natural parentage (such [redacted] τρογεῖς, τροφεῖς, θρέψαντες, and σύντροφοι) is not juridical, but colloquial and thus does not give any information about the legal status of the respective relationship. She connects this observation with the Celtic practice of raising orphaned children within the local community. Discussion of the role of parentage in honorific expressions for male and female elite members and suggestion of an analogy between the Roman imperial cult and the Μήτηρ-cults in Asia Minor regarding the aspect of parentage within the syntagmata πατὴρ πατρίδος and Μήτηρ Θεῶν.

1797. **Finance. Fiscal privileges.** A.Raggi, in *Parole in Movimento* 163-173, studies the use by the Romans of Greek such as ἀλειτουργησία, ἀνεισφορία and ἀτέλεια in the awarding of fiscal privileges to individuals. After a survey of the privileges given by the Greeks from the 2nd cent. B.C. to Roman individuals, especially to merchants and businessmen, R. focuses on fiscal privileges given by the Senate to Greek individuals: cf. the senatus consultum concerning Ἀσκληπιάδης from 78 B.C. (*IG* XII.2.35; *SEG* LI 1427) and the dossier concerning Seleukos of Rhosos (*IGLS* 718; *RDGE* 58; *SEG* LIV 1625, LVIII 1733); analysis of the fiscal terms used by the Senate: immunitas is rendered by ἀνεισφορία, not by ἀτέλεια ('Entrambi i termini diventarono ... equivalenti al latino *immunitas*' (173)). Initially the Senate awarded *immunitas* to communities, later to individuals. Cf. C.Feyel, *BE* (2014) no. 115

1798. **Finance. Private subscriptions.** L.Migeotte, in *Groupes et associations* 113-127, deals with private subscriptions not included in his study of 1992 (*SEG* XLII 1762; for his articles on women's subscriptions and public and private subscriptions in Kos, see *SEG* XLVIII 1090). Excluded are lists of donors that lack further details, and some fragmentary inscriptions, especially those with lost

headings. The inscriptions are dated in the Hellenistic period. There was a proliferation of associations during the three Hellenistic centuries, although subscriptions certainly took place in private groups as early as the Classical period, or even earlier, because it was a relatively simple way of financing. The private subscription preceded the public subscription in time and served as a model for it. Most of the subscriptions concerned building, restoration or embellishment works which took place in sanctuaries (Delos, Kallatis, Rhamnous), synagogues (Berenike) and other sacred places (sacred cave at Istros) as well as in necropoleis (Rhodes). The modest amount of the contributions indicates that the funds were a supplement to other sources of funding.

Four decrees of private subscriptions can be compared to public decrees: *IG* II² 1322 (Pouilloux, *Rhamnonte* no. 34; Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 167; *SEG* LI 111*; Rhamnous, after 229 B.C., decree of the Ἀμφιεραϊσταί); *I.Kallatis* 35 (late 3rd cent. B.C.; cf. *SEG* LII 715, LVII 674; decree of a Dionysiac association); *I.Dor.Ins.* 88 (*SEG* LIII 834 bis; subscription of the χοινὸν τῶν Φρυγῶν for the ἐλευθερία τᾶς οἰκίας; Astypalaia, 3rd cent. B.C.); *IG* XII Suppl. 116 (*SEG* III 710; Lesbos, ca. 129 B.C.; epidosis of the νέοι; M. restores after autopsy the total of the money in L.19 as XXḤHH (2300 staters)). Further private subscriptions discussed are the following: *IG* XII.3.327 (Thera, 164/3-160/159 B.C.; epidosis of the soldiers of the Ptolemaic garrison); *IG* XII.1.9 (*SGDI* 3760; *Syll.*³ 1116; cf. *SEG* XLIV 683 bis; Rhodes, 227 or 199/198 B.C.; subscription of the association of ἐρανισταί); *SEG* LIII 822 (Rhodes, ca. 195 B.C.; subscription of an association); *SEG* XXXIX 737 (Rhodes, 185 B.C.; dedication by Ktesiphon and list of contributors to the purchase of a piece of land for tombs of an association). Seventeen subscriptions are attested on Delos between the end of the 2nd and the beginning of the 1st cent. B.C., all of them fragmentary and mostly without heading: 12 of them (*I.Délos* 2614-2625) were found in Sarapieion C, 4 (*I.Délos* 2611, 2627; 2628 (*SEG* XXXV 887); *SEG* LII 761) in the sanctuary of Hagne Thea; and a subscription for the construction of the Agora of the Italians, after 87 B.C. (*I.Délos* 2612; *SEG* XLII 740, XLV 1048). The evidence for private subscriptions becomes rare in the 1st cent. B.C. and the Imperial period, but it does not disappear (*SEG* XVII 823 [XX 773; cf. LVIII 1943; subscription for the construction of a synagogue; Berenike, 55/56 A.D.]; XXVII 369 [*I.Histriae* 137; subscription for the building of a ἱερὸν σπήλεον to Helios Mithras; Histria, 2nd cent. A.D. (159-160 A.D.)]; XXX 1103 [subscription of a koinon of metics in Bargylia, 1st cent. B.C.]; XLIX 1522 [LVIII 1340; subscription for the gymnasium of the πρεσβύτεροι; Metropolis, beginning of the 1st cent. A.D.]).

1799. **Funerary fines: Corpus.** J.Iluk, *Amendes sépulcrales dans les épitaphes de l'époque de l'Empire romain* (Gdansk 2013), presents a study of 1860 Latin and Greek epitaphs from Italy and the Eastern Roman provinces which preserve attestations of funerary fines. Ch. I (21-52) provides a general overview of the evidence (formulas, chronological order, geographical distribution, 'fondateurs des inscriptions'); ch. II (55-72): funerary law and desecration of cemeteries (pre-Christian and Christian tradition); ch. III (75-98): factors that influenced the amount of fines (rights of the founders/owners of the funerary monuments; the relation between the fines and the erection costs; fines in Christian epitaphs); ch. IV (101-116): coinage and the receivers of fines (the collectors of the fines [fiscus, aerarium, deities, municipal authorities/professional associations]); and ch. V (119-143): coinage types attested in the epitaphs of the Imperial and Christian period (copper coins were only a currency for accounting; cf. also *SEG* XXVII 1749 and XLIX 1785) and clauses against violations in the epitaphs of Asia Minor (legal penalties; receivers of the fines [tables: chronological and geographical]; amount of the fines in relation to the types of graves [I. makes the point that the founders of the graves in establishing a fine took into consideration the erection costs, with the fines on the average exceeding fourfold the price of a tomb or a tombstone]). Conclusion and summaries in Polish and English; two appendices on funerary law and on the epigrams of Gregory of Nazianzus (French translation); selected illustrations of funerary monuments. On pp. 165-313 summary tables index of the Latin inscriptions with funerary fines; the funerary fines in the Greek epitaphs; geographical distribution of the epigraphic evidence).

1800. **Funerary stelai from western Asia Minor and the islands, Hellenistic and early Imperial period.** M.Puddu, *Cittadini a confronto: i rilievi funerari con figure di politai nell'Asia Minore ellenistica e romana* (Rome 2013), examines the Hellenistic and early Imperial funerary stelai of Rhodes, Samos, Ephesos, Chios, Smyrna, Lesbos, Kyzikos and Byzantion that depict citizens and assesses them in the context of the socio-historical developments of these poleis. By analyzing the iconography, the inscriptions, their quantitative relation to the other funerary monuments of these cities and their position in the topography of the local necropoleis, P. aims to delineate aspects of these poleis that are manifested in 'valori condivisi e la committenza' of these stelai. Brief analysis of the structure and content of the inscribed texts (177-180; references to Pfuhl-Möbius). For a review cf. H.W.Pleket, *BABesch* 90 (2015) 271/272.

1801. **Gymnasia in the Greek mainland and the Cyclades, 6th-1st cent. B.C.** C.Trombetti, *Il ginnasio Greco: Genesi, topografia e culti dei luoghi della paideia* (Oxford 2013), studies the gymnasia of the cities of the Greek mainland and the Cyclades from the 6th cent. to the 1st cent. B.C. The first part (6-148) contains a catalogue of all attested gymnasia arranged by sites (Attica with Aegina [Academy, Lyceum, Kynosarges, Ptolemaion, the complex of the western buildings in the Agora]; Megaris [Megara, Pagai]; Peloponnesos [Corinth, Sikyon, Argos, Troizen, Sparta, Akriai, Asopos, Las, Kythera, Messene, Elis, Aigion, Pellene, Mantinea, Megalopolis, Phigaleia, Stymphalos]; Euboia [Chalkis, Eretria]; Boiotia [Thebes, Tanagra, Histiaea-Oreos, Anthedon, Akraiphnia, Chaironeia, Thespiai, Thisbe, Haliartos]; Eastern Lokris [Opous]; Phokis [Antikyra]; Thessaly [Larissa, Pharsalos, Pherai, Iolkos, Hypata, Demetrias, Herakleia Trachinia]; Cyclades [Thera, Koresia (Keos), Andros, Amorgos, Seriphos, Peparethos, Melos, Paros]; in separate lemmata the archaeological, literary and epigraphic evidence for each gymnasion. In the second part (149-171), an evaluation and interpretation of the material. In the context of the gymnasium as part of the urban space (149-153), T. traces the development of the gymnasion from a peripheral position along arterial roads, necropoleis, and rivers in the late Archaic and Classical periods to becoming a center within the polis and even competing with the agora and - for Athens - the Acropolis [cf. also B. Sielhorst, *Hellenistische Agorai. Gestaltung, Rezeption und Semantik eines urbanen Raumes* (Berlin/Munich/Boston 2015), Pleket]. On 153-159, with particular attention to Athens, T. focuses on the religious aspects of the Greek gymnasia, considering the interplay of public space, ritual and community as a social formation process. Discussion of the role of the cult of the dead (location of gymnasia next to necropoleis as liminal points between the inside and the outside of the polis) and of the hero cult (graves in gymnasia). T. notes changes during the Hellenistic period: the development of the gymnasion from

an extra-urban institution to a multifunctional public space (160-163), the institutionalization of the gymnasion deities Hermes and Heracles (163-165), and the appropriation of the gymnasion by kings, euergetai, and wealthy citizens (165-169; cf. now N.Kazakidi, *Εἰκόνες ἐν γυμνασίῳ. Ἔργα γλυπτικῆς στὰ ελληνιστικά γυμνάσια* [Thessaloniki 2015], Pleket). The final phase of the gymnasion witnessed its transformation to 'uno spazio civico esclusivo' (171). General index, English summary and tables; maps and photos.

1802. **Inscriptions. Inscribing costs for public documents.** *SEG* XLIV 257 and XLVIII 25. I.Berti, *Historiká* 5 (2013) 11-46 (http://dx.doi.org/10.13135/2039-4985/758) discusses the epigraphic evidence (mainly from Athens, Delos and Kos) on the costs for the publication of public documents and the economic mechanisms behind those costs (direct acquisition of the material, payment of specialized workers, organization of workshops). B. argues that at Athens between the middle of the 5th and the beginning of the 4th cent. B.C., and at Kos between the 4th and the 1st cent. B.C., the prices of public inscriptions were determined by the market. The preparing of a stele (preparation of the surface, cutting of the letters, creation of a relief or ornamentation) was contracted by the best bidder, after a sort of auction organized by the poletai (e.g. *IG* I³ 78a (Athens); cf. Kos, where the practice of public auction can be observed from the 4th to the 1st cent. B.C. [*IG* XII 4.1.75, 95, 98, 99, 109], Sparta [*IG* V.1.5 LL. 11-13: τὸν δὲ ἐχ[δο]τῆρα ἐκδόμεν μεθ' ὧν ὁ νόμος κελεύει στάλαν λιθίναν] and Syros [*IG* XII.5.653 LL. 59-61]). At the beginning of the 4th cent. B.C. the market for inscriptions at Athens was flourishing, but due to changing public finances the rules for the concession of publishing on stone stelai changed: the poletai – and with them the auctions – disappeared and the polis established fixed piecework prices inclusive of all costs, probably working now with a circle of 'approved' workshops specialized in this kind of work. This observation corresponds to the conclusions of S.V.Tracy (cf. *SEG* XLV 221), who identifies a group of letter cutters which appears to monopolize the public writing between the 4th and the middle of the 3rd cent. B.C. Moreover, around 376 B.C. there is a special fund κατὰ ψηφίσματα (e.g. *IG* II² 120), perhaps the same fund as the δέκα ταλάντων-fund attested in decrees of 386-376 B.C. (e.g. *IG* II² 43 LL. 66-69: τὸ δὲ ἀρ[γύ]ριον δοναι εἰς τὴν ἀναγραφὴν τῆς στ[ήλη]ς ἑξήκοντα δραχμὰς ἐκ τῶν δέκα ταλ[άν]των τὸς ταμίας τῆς θεῶ), whose existence can be followed until 302 B.C. Afterwards there is no mention of a fund specifically for publication costs. A new change can be recognized after the middle of the 3rd cent. B.C., when the fixed prices disappear in favor of the specification to pay τὸ γενόμενον ἀνάλωμα. This also seems to correspond to Tracy's observation (cf. *SEG* XL 295) that after 229 B.C. it is difficult to find workshops controlling the Athenian market and that a large number of cutters can be recognized, a change that is consistent with the phenomenon of itinerant letter-cutters as well as with an increasing specialization. In that context, it is possible that the modality of costs changed again and that Athenian letter-cutters began to be paid like their colleagues in Delos, namely by a count of the engraved letters (*IG* XI.2.145 LL. 42-43; 147 A L. 20; 148 LL. 68/69; 159 A LL. 66/67; 161 LL. 117-119; 165 LL. 31/32; 287 A L. 197; *I.Délos* 290 LL. 136/137).

1803. **Inscriptions on gems. Catalogue of impressions.** E.Zwierlein-Diehl, *KJ* 46 (2013) 200-333 (ph.), publishes a catalogue of a collection of casts taken from the gem collection of Sibylle Mertens-Schaaffhausen (1797-1857) before its dispersal, with detailed commentary on the gems; the casts are now in the Historische Archiv der Stadt Köln. The three with Greek inscriptions are: 265 no. 32, a carnelian gem found in Rome, now in New York, Metropolitan Museum of Art (cf. G.M.A.Richter, *Catalogue of Engraved Gems, Metropolitan Museum of Art* [Rome 1956] no. 289), a seated figure of Hermes and the inscription ἑπτάχρυσος [to the commentary of Z.-D. on this word add *SEG* XXXVIII 595, Zellmann-Rohrer]; and two magical gems, both now in the British Museum, at 283-285 no. 63 (S.Michel, *Die magischen Gemmen im Britischen Museum* [London 2001] no. 133: obverse Αρωριφ|ρασις, reverse Ιαω Α|βρασαξ) and 285-287 no. 65 (S.Michel, *Die magischen Gemmen im Britischen Museum* [London 2001] no. 301: ΤΑΥΑΓΕ).

1804. **Inscriptions on gilded glass, late Imperial period.** L.Vattuone, in *Acta XV Congressus intern. archaeologiae christianae* (*Toleti 2008*). *Episcopus, civitas, territorium* (Vatican City 2013) 2: 1241-1250, studies gold-glass vessels, many of which are inscribed. The majority that bear inscribed text are in Latin, sometimes with transliterated Greek, e.g. the common ζήσης (or ζήσαις) and similar e.g. C.R.Morey, G.Ferrari, *The Gold-Glass Collection of the Vatican Library* [Vatican City 1959] 9 no. 35 Vattuone p. 1244]). Vattuone finds in the objects an 'espressione della ... vita personale' of the elite individuals for whom they were produced, 'informazioni riguardanti l'umano e il trascendente: *in primis*, il messagio cristiano'. We single out two Greek examples, both found at Rome: οἶκος ἰρή(νη)ς λαβε εὐλογία(ν) σῶ(ν) πάντων (1244; ph.) (Morey, Ferrari, 27 no. 116), accompanied by a relatively rare instance of Jewish iconography, the temple of Jerusalem; and the enigmatic ΓΛΥΚΙ|ΤΑΥΤΑ|ΤΑΤΕ (1247) (Morey, Ferrari, 38 no. 202) [reprinted without line-divisions by V.; perhaps γλυκῖτατε for γλυκύτατε, surrounding ταῦτα (sc. e.g. λάβε), which is executed with larger letters, Zellmann-Rohrer].

1805. **Honorary decrees: ethical content.** B.D.Gray, in *Epigraphical Approaches* 233-253, argues that in Hellenistic decrees there is an 'overlap between ... civic language and that of fourth-century thought in relation to questions of virtue, self-interest, and the *polis*' (235). As to 4th-cent. thought, G. underlines the importance of the Aristotelian philosophy of education and discerns an Aristotelian approach 'in some decrees' analyses of the psychological processes involved in ethical education and the contribution of the *polis* to those processes' (238). By repeating virtuous actions the soul is to be habituated into a state of virtue.

The following inscriptions are discussed in some detail (text and translation): *I.Sestos* 1 (*OGIS* 339; *SEG* XLVI 876*) LL. 70-72 (ἄσκησις and φιλοπονία, through which the ψυχαί, competing in courage, καλῶς ἄγονται τοῖς ἤθεσιν πρὸς ἀρετήν) and LL. 86-92; *I.Iasos* 98 (*MAMA* VIII 477; cf. *SEG* LIX 2075) LL. 1-22 (honorary decree for the ephebarch Melanion; special comment on προκοπή in L. 16); *I.Priene* 112 (*I.Priene* (2014) 68] LL. 73-76 (honorary decree for Zosimos; πάθος ἀνθρώπινον = 'human [or 'humane'] emotional disposition' [or 'human condition']; comment on the Aristotelian approach toward πάθος: a virtuous agent necessarily has moderate emotions'). Further discussion on the relation between πόλις and παιδεία: use of the verbs προτρέπεσθαι and παρορμάω in praise for honorands, who urge and inspire the young toward virtue; similar use in 4th-cent. B.C. philosophical authors; more in general it was the function of πόλις institutions 'to imbue citizens with virtuous characters and aspirations' (250); comment on the concept of ἦθος of both a πόλις and an individual honorand.

Id., 'The polis becomes humane? Φιλανθρωπία as a cardinal civic virtue in later Hellenistic epigraphy and historiography', in *Parole in Movimento* 137-162, argues that 'in the course of the Hellenistic period some citizens of Greek poleis attempted to reconcile φιλανθρωπία ["concern for fellow humans as fellow members of humanity" rather than for one's own citizens] with ideals of civic virtue', as appears from 'the public honorific language of Hellenistic poleis' (137). In the early Hellenistic period only foreigners were praised for their φιλανθρωπία; from ca. 150 B.C. even 'home citizens' were 'praised for showing φιλανθρωπία in their social and political relationships, including their relationships with fellow citizens' (137). G. relates this change to 'social and political developments and mainstream Hellenistic reflections about ethics and politics' (138).

In classical Athenian decrees φιλανθρωπία is 'strikingly absent' (139). The cardinal virtues of honorands were ἀρετή, εὔνοια, φιλία and φιλοτιμία. In *IG* II² 1186 (4th cent. B.C.; deme decree of Eleusis) it is a *foreign* teacher (from Thebes) who is praised for behaving φιλανθρώπως toward all inhabitants of the deme. From the 3rd cent. B.C. 'abstract ethical usage of φιλανθρωπία, φιλάνθρωπος and φιλανθρώπως ... became much more common', especially but not solely in texts of Asia Minor (143). Philanthropia became an 'attribute, in relations with foreigners, of a king or monarchical or Roman official, of a non-monarchical foreign benefactor; or of a whole polis' (144; in notes 40-42 G. lists numerous inscriptions in support of this statement). After 150 B.C. 'a significant new usage' came into existence (see above; in notes 48-55, G. mentions several inscriptions attesting φιλανθρωπία toward one's fellow citizens). This virtue included a certain kindness/gentleness to those in need (*IG* V.2.446; *SEG* XXXIX 1243 [LV 1246*] Col. III LL. 35-46 [debtors]) but it was not identical with it; in the end, it denoted more in general 'positive attempts to soften or enliven the lives of fellow citizens' (148; examples in notes 66-68 concern hospitality and provision of education).

In an attempt to explain this development G., on the one hand, adduces 'the dilution of the traditional ideals of citizenship' (150): the rise of a narrow elite of 'great benefactors' who replaced 'kings-benefactors' and themselves became 'king-citizens', whose benefactions were conceptualized 'as acts of largely apolitical kindness and generosity' (151). On the other hand, G. discerns the paradox of this new φιλανθρωπία as being at the same time 'a reflection of citizens' attempts to preserve and reassert the importance and political effectiveness of the small-scale, participatory polis in a new world' (150). Cosmopolitanism in a way facilitated the inclusion of foreigners and non-citizens as objects of philanthropia. In both cases barriers between insiders and outsiders were broken through (cf. *I.Priene* 113 [*I.Priene* (2014) 69] LL. 54-56: the φιλανθρωπία of a breakfast (ἀκρατισμός) extended πᾶσιν ἐπ' ἴσον, including ξένοι and slaves [cf. *SEG* LXII 1847]).

In a final section, G. discusses φιλανθρωπία [redacted] a means of softening the strict functioning of law, procedures and contracts and as a solution to problems of στάσις: it could alleviate 'the effects of sharp inequalities' (159). G. finds it plausible that such a solution, recommended by Hellenistic historians, was also 'at the back of decree drafters' minds' (161)

1806. **Kings. Hellenistic kings: royal correspondence.** B.Virgilio, in *Parole in Movimento* 226-243 (reprinted in: B.Virgilio, *Studi sull'Asia Minore e sulla regalità ellenistica: Scelta di scritti* [Studi ellenistici Suppl. 2; Pisa 2014] 197-215) examines the specificity of the Attalid documents in comparison with the royal correspondence of other Hellenistic kingdoms, especially the Seleucids. After an analysis of the similarities and differences between the decrees and the letters (*Amyzon* 9 [*RC* 38; *SEG* XXXI 897, LIII 1191], 18; *SEG* XXXIX 1285; the dossier of Teos serves as an example of the intersection between these two types [*SEG* XLI 1003]), V. focuses on the language of the letters. He observes that besides the typically performative tone, the use of the unusual optative and emotionally charged formulae in some of the letters reveals the difficulties kings might have had in implementing their power; for this, V. adduces letters in the dossiers of Amlada (*OGIS* 751 = *RC* 54) and Olbasa (*SEG* XLIV 1108, XLVII 1759; Italian translation of LL. 23-30), the letter to Toriaion (*I.Sultan Dağı* I 393 = *SEG* XLVII 1745), the letter to the Ionian koinon (*Milet* I.9.306 = *SEG* XXXVI 1049; *RC* 52), the letter to the sanctuary of Pessinous (*RC* 61) and the letter of Eumenes II to the Καρδάκοι (M.Segre, *Clara Rhodos* 9 (1938) 190-208 no. 9 LL. 1-7; Italian translation). He proposes that this exceptional language is due in part to the progressive decline of the hegemony of Pergamon after Pydna and in part to the Attalids' more direct pattern of communication between king and the cities achieved by avoiding the mediation of officials, a channel of communication well known from the other Hellenistic dynasties. He concludes by analyzing the rare and problematic use of the term πρόσταγμα within the Attalid epistolary: with the exception of the letters of the last Attalid, Attalos III, to Kyzikos and to Pergamon (*I.Pergamon* 248 = *RC* 66; *OGIS* 331) in which the term is used in its common meaning, its use in the rest of the evidence can be interpreted as 'cordiali e dirette' (261) (*I.Pergamon* 163 [*RC* 53; *SEG* LIII 1386*]; *IG* IV 1 [*OGIS* 329; *SEG* XLVI 329*]; *SEG* LVII 1150, LXI 982 [B. suggests restoring in A13 [δοκιμάζ]ειν instead of [φροντίζ]ειν (Thonemann in *SEG* LXI 982) on the basis of *RC* 10 LL. 21-25], thus corresponding to B.'s thesis on the tendency of the Attalid kings to establish a more direct relationship between themselves and their subjects. Cf. also *SEG* LX 1946.

1807. **Late Antique honorary statues from the province of Achaia, 300-600 A.D.** G.Deligiannakis, in *Themelion* 107-133 (ph.), provides a general overview of this topic with the focus primarily on Athens (our lemma no. 34), Corinth (our lemma no. 230) and Sparta (our lemma no. 277). Although his main interest remains sculptural style, iconography, attributes, physiognomy, etc., the author does take up many of the inscriptions associated with these statues, particularly those on the bases. In addition to texts from the three sites indicated, he briefly cites the following: Megara: *IG* VII 93 (*SEG* XLVI 518), 96 (*SEG* XIII 299); Olympia: *IvO* 481 (*SEG* XI 1199); Elis: *SEG* LVIII 408, LX 471.

1808. **Law. Amnesty. Archaic and Classical period.** M.Dreher, in *Amnestie in der Antike* 71-94, discusses amnesty in the Archaic and Classical polis, using both literary and epigraphic sources, starting with Homer (*Od.* 24.412-548). Tracing the development of the terminology, he notes that the noun ἀμνηστία is first attested between 196 and 180 B.C. (71; *Milet* I.3.148; cf. VI.1 pp. 182-184 [*Syll.*³ 588; *SEG* LIV 1200*]; *Milet* I.3.150 [*Syll.*³ 633; *Staatsverträge* 308; *SEG* XXXVIII 1209*]; cf. also our lemma no. 1809); He also surveys prohibitions that use the verb μνησικακέω (esp. μὴ μνησικακεῖν) in early instances of amnesty [for further discussion of the terminology and a survey of recent discussions see B.Gray, *Stasis and Stability: Exile, the Polis, and Political Thought, c. 404-146 B.C.* (Oxford 2015) 48 note 18, Kantor]. In his discussion of the definition of 'amnesty' he points to two cases where the authority behind the amnesty did not belong to the polis: the mythological case in *Od.* 24.412-548, and the arbitration documents of the γένος of the Salaminioi (*Agora* XIX L4a-b [Rhodes-Osborne, *GHI* no. 37; *SEG* XXI 527, LXI 136*]; 363/2

B.C.). Comments on the consequences of amnesty for private law, especially the restitution of property. The key functions of amnesty were to achieve reconciliation and to provide a new basis for coexistence (77). On 82-85 he proposes new categorizations of both internal and inter-state amnesties (checklist on 92/93), which he distinguishes as one-sided or two-sided; self-mediated or externally mediated; and self-imposed or externally imposed. On 86-92 a list, including sources, of 32 instances of amnesty attested between 594 B.C. (Solon's amnesty in Athens) and 338 B.C. (Philip II's restoration of exiles in Thebes), most of them attested epigraphically.

1809. **Law. Amnesty. Hellenistic period.** L.Rubinstein, in *Amnestie in der Antike* 127-161, discusses the epigraphic and literary evidence for amnesties in the period ca. 323-150 B.C., classifying several instances according to M.Dreher's categorizations (our lemma no. 1808). She is particularly concerned with the 'retroactive dimension' of amnesty and the potential for reigniting conflicts and violence through the reversal and cancellation of past legal decisions. Detailed discussion of *Milet* I.3.150 (*Syll.*³ 633; *Staatsverträge* 308; *SEG* XXXVIII 1209*; *IG* V.2.344 (*IPArk* 16; *Syll.*³ 490; *Staatsverträge* 499; *SEG* XI 1102, XXXIII 318); *I.Smyrna* 573 (*OGIS* 229; *I.Magnesia am Sipylos* 1; *SEG* LVII 1131); *SEG* XXV 447, LIII 410 (*IPArk* 24), illustrating 'future-oriented' and retrospective amnesties. As an example of an amnesty that achieved lasting success, R. cites an instance where exiles did not demand restitution of property, that of Herakleia Pontike in 281/280 B.C. (159; Memnon, *FGrHist* 434 F 7.3-4). [For the evidence of Memnon, see now B.Gray, *Stasis and Stability: Exile, the Polis, and Political Thought c. 404-146 B.C.* (Oxford 2015) 300 note 48, Kantor].

1810. **Law and bilingualism. Greek terms and Roman law.** U.Laffi, *In greco per i Greci. Ricerche sul lessico greco del processo civile e criminale romano nelle attestazioni di fonti documentarie romane* (Pavia 2013) offers a study on Greek equivalents for the Latin terms used to describe civil and criminal procedure (cf. *SEG* LXI 1617). Apart from a short introduction (1-5) and conclusion (88-97), the main part of the book (5-87) contains 25 papyrological and epigraphical texts: enactments and constitutions of various kinds (nos. 2.1-2.13; in chronological order with the exception of 2.1.) and documents related to the appeals process (nos. 2.14.1-2.14.12). Extracts of the relevant passages, occasionally complete texts; each lemma with Latin translation and commentary. In an addendum (98-99), discussion of three lines of the senatus consultum of ca. 140 B.C. concerning the territorial dispute between Magnesia on the Maeander and Priene (*RDGE* 7). Full indices. L. argues that in contrast to the vocabulary of criminal law, for which translators had little difficulty in finding suitable correspondences, the translation of the vocabulary of the procedural law was noticeably demanding. In addition to literal translations (e.g. θανατηφόρος for 'capitalis'; ὄνομα καταφέρειν, προσφονεῖν for 'nomen deferre'; κριτήριον λαμβάνειν for 'iudicium accipere', but also for 'litis contestation'), there was also a use of loan translations (e.g. κεφαλικός for 'capitalis') and mechanical translations (e.g. πρόκριμα ἄδικον for 'praevaricatio'). A stereotyped vocabulary which corresponded to the Greek usages was developed only under the chancelleries of the Imperial period. See the reviews of C.P.Jones, *BMCR* [2014.01.30]; V.Hofmann, *Sehepunkte* 16 (2016) [15.01.2016]; G.Thür, *ZRG* 133 (2016) 480-483.

The following inscriptions are analyzed: **1)** no. 2.1: *IG* XIV 951 (*IGR* I 118; *IGUR* 1; *CIL* I² 588; *RDGE* 22; *SEG* LI 1427) (senatusconsultum de Asclepiade, 78 B.C.); **2)** no. 2.2: *I.Knidos* 31 col. IV LL. 33-39; *SEG* LVIII 1218* (lex de provinciis praetoriis; 100 B.C.); **3)** no. 2.3: *SEG* LV 1452 (LX 1530) LL. 32-37 (treaty between Rome and the Lycian league, 46 B.C.); **4)** no. 2.4: *IGLS* 718 (*RDGE* 58; *SEG* LIV 1625 [LVIII 1733]) LL. 53-63 (letters and edict of Octavian to Seleukos of Rhosos and the Rhosians, 42-30 B.C.); **5)** no. 2.5: *IG* XII.4.1.266 (VII) (*SEG* XLVI 1088, LI 1066 bis*) (lex Fonteia containing privileges awarded to some Koan(s), 39 B.C. (or 41 or 34 B.C.)); **6)** no. 2.6: *SEG* IX 8, LVI 2028* (edicts of Augustus and senatusconsultum Calvisianum, 7-4 B.C.); **7)** no. 2.7: *SEG* VIII 13 (XLIX 2071*) LL. 14/15; 19/22 (diatagma Kaisaros concerning tomb violation, shortly after 60 A.D.); **8)** no. 2.8: *I.Prose* 57 B (see our lemma no. 1668); **9)** no. 2.10: *I.Aphr.* 11.412 LL. 4-11 (*SEG* L 1096, LIII 1150*) (letter of Hadrian, 119 A.D.); **10)** no. 2.12: J.H.Oliver, *Hesperia* 10 (1941) 79-82 no. 10 LL. 7-12 (letter of Roman official [proconsul of Achaea? legatus pro praetor?] to the Athenian synedrion [Areopagos?]; 2nd cent. A.D.); **11)** no. 2.14.1: *I.Ephesos* 219 (*SEG* XLIII 766) LL. 31/32 (letter of P. Petronius to the Ephesian gerousia, 30/31 A.D.); **12)** no. 2.14.2: *IG* XII.4.1.261 (*SEG* XXIX 751, LV 935*) (letter of Cn. Domitius Corbulo to the Koans, mid-1st cent. A.D.); **13)** no. 2.14.3: *TAM* V.2.858 (*RDGE* 66; *SEG* LVI 1347) (letter of P. Cornelius Scipio to the city of Thyateira, 67 B.C. or mid-2nd cent. A.D.); **14)** no. 2.14.4: *TAM* IV.1. 3 (cf. *SEG* LX 1950 [3]) LL. 5/6 (Imperial rescript to the boule of Nikomedeia, 2nd cent. A.D.); **15)** no. 2.14.5: *IG* II² 1100 (*SEG* XV 108, LVIII 149) LL. 46-56 (Hadrian's law on olive oil, ca. 124 A.D.); **16)** no. 2.14.6: *IG* V.1.21 col. II (*SEG* LV 473*) (letter of a Roman official to Sparta, 2nd cent. A.D.); **17)** no. 2.14.8: *I.Ephesos* 15 (*SEG* XXIX 1107) LL. 8-11 (Imperial letter, probably reign of Antoninus Pius); **18)** no. 2.14.10: *SEG* XXIX 127 (LIX 1962) LL. 53-57 (letter of Marcus Aurelius to the Athenians, 174/175 A.D.); **19)** no. 2.14.11: *SEG* XVII 759 (LIX 1962, LXI 1617) (bilingual hearing before the emperor Caracalla concerning the Goarienoi, 216 A.D.).

1811. **Law. Customs laws in Asia Minor, Imperial period.** G.D.Merola, *MedAnt* 16 (2013) 455-470, analyzes the customs laws from Ephesos (*SEG* LXII 872*; cf. also our lemma no. 920), Andriake (*SEG* LVII 1666; cf. LXII 1471), Myra (*SEG* LIX 1565*), Kaunos (*SEG* LVII 1095*), and Xanthos (*FXanthos* VII 86 b; *SEG* XXXVII 1234*; cf. *I.Kaunos* pp. 75-78 no. 174) in comparison to each other with the aim of reconstructing a possible common mechanism of customs in Asia Minor in the Imperial period and of explaining differences between the provinces of Asia and Lycia. The publication of customs laws goes back to an edict of Nero (Tac., *Ann.* 13.51) as witnessed by the laws from Ephesos and Andriake (Myra L. 16 refers to the law of Andriake as the δημοσιωνικὸς νόμος), and they were reinforced in the first half of the 2nd cent. A.D. (Hadrian?); cf. the laws from Myra, Kaunos (which is a local, not a provincial, law) and Xanthos. M. concludes that, notwithstanding many common traits (for example, concerning the confiscation of non-declared goods: Ephesos LL. 53-56, Andriake LL. 48-51, Kaunos LL. B14-C1, Myra L. 16), the differences between the customs laws of the two neighboring provinces are due to the Romans' building on existing regulations when provincializing a region; thus in Lykia, in contrast to Asia, the koinon played a role in dealing with customs [cf. also D.Reitzenstein in C.Feyel, J.Fournier, L.Graslin-Thomé, F.Kirbihler (edd.), *Communautés locales et pouvoir central dans l'Orient hellénistique et romain* (Nancy 2012) 445/446, Corsten].

1812. **Laws and decrees against tyranny.** In the context of a wider study on this subject, D.A.Teegarden, *op.cit.* (see our lemma no. 945) 211/212, appends the following list of other documents which provide evidence that 'citizens of several different poleis, dispersed widely in and around western Asia Minor, promulgated anti-tyranny or tyrant-killing laws or decrees during the first two generations of the Hellenistic period': *I.Ephesos* 1377 [extremely fragmentary, Carbon]; *I.Priene* 11 (*I.Priene* (2014) 6, dated ca. 298 B.C.); *I.Labraunda* 41 [extremely fragmentary and dubious, Carbon]; *SEG* XXXI 702, XLVI 949 (Olbia); *Tit.Cal.* Test. XII (*SEG* LV 924), according to T. 'dated to the first half of the third century' [cf. now *IG* XII.4.152, with a date of ca. 208 B.C. or shortly afterward, Carbon]; *Syll.*³ 1220 (argument of Dittenberger in favor of viewing this ■ part of an anti-tyrannical law); *IG* XII.3.8; [viewed as a fragment of funerary legislation rather than an anti-tyrannical law by R.Garland (cf. *SEG* XXXIX 1795) and by F.Frisone (cf. *SEG* LI 2308). See also the review by B.Gray in *Sehepunkte* 17 (2017) [15.05.2017], Carbon].

1813. **Linguistics. On the interaction between Greek and Latin literature.** G.O.Hutchinson, *Greek to Latin. Frameworks and Contexts of Intertextuality* (Oxford 2013), considers the interaction between Greek and Latin literature in the 1st cent. B.C. and the first two centuries A.D. with special focus on the effect of Greek literature on Latin. The evidence is organized around four central parameters: time, space, words and genre. H. adduces inscriptions throughout the book, but particular attention to inscriptions is given in his chapters 12-14 which are dedicated to hexametric poetry (290/291; 319-321; translations of *IG* XII.8.445, *IG* XIV 7661, and Merkelbach-Stauber, *SGO* II 11/03/02).

1814. **Milestones of Asia Minor.** Cf. *SEG* LXII 1898. D.H.French, *RRMAM* 3.4 *Pontus et Bithynia* (British Institute at Ankara. Electronic monograph 2013; http://biaa.ac.uk/ckeditor/filemanager/userfiles/electronic_publications/P_et_B_final.pdf.), contains the milestones of the Roman provinces of Bithynia and Pontus (as defined at about 200 A.D., see 10-13, which entails the cities of Pompeiopolis and Neoklaudiopolis ['Northern Galatia' in *RRMAM*] to be assigned to Galatia). In contrast to the old *RRMAM*, this edition also provides the texts. For a new milestone from the territory of Nikaia see our lemma no. 1136; for a revised milestone from Kızılcaören see our lemma no. 1169.

1815. **Mithridates VI Eupator. Literary and epigraphic evidence.** G.W.Bowersock, in *Monumentum Gregorianum* --- (see our lemma no. 569) 378-387, compares evidence of Strabo with epigraphic evidence for posthumous 'Mithridatism'. The following texts are quoted in full and discussed in detail: *CIRB* 38; 978/979; 1046; *SEG* XXXIX 695 (XLIV 658); LVI 934 (LVIII 778 (1)).

1816. **Music. Dithyrambos and circular dances.** P.Ceccarelli, in B.Kowalzig, P.Wilson (edd.), *Dithyramb in Context* (Oxford 2013) 153-170, collects and discusses the epigraphic evidence on the διθύραμβος and the κύκλιος χορός, often considered as synonymous with 'dithyramb', in the Classical and Hellenistic periods. C. argues that the epigraphic evidence from the Hellenistic period indicates that the term 'dithyramb' was not used in the classical meaning of the term, that is for the choral dance to the sound of the aulos, but rather for the kitharoidic dithyramb, i.e. dithyramb performed to the kithara ('the average theatregoer might have talked of cyclic performances for choral dances, and of dithyrambs for specific bravura solo-pieces' [169]). Apart from the evidence from Kyrene *SEG* IX 13 [XLIII 1186*] and XLVIII 2052; cf. also *SEG* LVII 1994), the festival records from other cities do not refer to choral performances as 'dithyramb', but to kitharoidic, solo performances (*IG* II² 3779; IV 682 [*SEG* XXVII 40, LXI 272]; XII Suppl. 400; *BCH* 4 [1880] 177 no. 37; cf. *IG* XII.5.444 A LL. 68/69 διθυραμβοποιός); *IG* XI.2.120 and *I.Salamis* 5 (ποιητὴς διθυράμβων)). Regarding the term κύκλιοι χοροί which is used in most literary texts for the choral performances at the Dionysia (and elsewhere), the epigraphic evidence shows that in Attica it seems to have referred simply to the two categories of boys' and men's choroi (*IG* II² 1575 L. 27 [*SEG* LX 191*]; 3157 [*SEG* LI 201; 2nd cent. A.D.]; to be restored as [ἀνδρῶν] χορῷ instead of [κυκλίῳ] χορῷ also in *IG* II² 3106 [*SEG* LIII 199] and 3025 [*SEG* LIX 193*]. Outside Attica κύκλιοι χοροί appear in official records (e.g. Kos: κύκλια τᾶι πυρρίχαι [*IG* XII.4.2.451/452; *SEG* XLV 1125/1126), but they mean nothing more specific than 'choral performances'.

1817. **Near East. Inscriptions on royal monuments, late Hellenistic/early Imperial period.** A.J.M.Kropp, *Images and Monuments of Near Eastern Dynasts, 100 BC-AD 100* (Oxford 2013), adduces many inscriptions in Greek and Aramaic in this study, most prominently in the chapters on royal tombs (175-224) and the royal role in cult (225-341). Of royal tombs, reference is made to that of Antiochos I at Nemrud Dağı (180-188; cf. also 309-315): K. emphasizes its singularity (with respect to alleged' ἱεροθέσια at Arsameia on the Nymphaios, Arsameia on the Euphrates, and Karakuş) and the fact that the inscriptions (cited from F.K.Dörner, in D.H.Sanders [ed.], *Nemrud Dağı. The Hierothesion of Antiochus I of Commagene*, vol. 1 [Winona Lake 1996] 175-360 [cf. *SEG* XLVI 1751]) and iconography 'centre solely' on Antiochos and leave no space for successors; the tomb of Zenodoros at Heliopolis-Baalbek (205-208; *IGLS* VI 2851; cf. our lemma no. 1505); and though not strictly royal, the mausoleum of Samsigeramos at Emesa (208-212; *IGLS* V 2212), whose architecture represents a 'gesture of loyalty to local traditions'. From the discussion of cults, Greek inscriptions are particularly important for the analysis of 'imperial cult on local initiative' at the temple of Ζεὺς Βεελγαλασος at Qalaat Faqra (332-338; *SEG* XLIX 2006-2029). For the Kommagenian royal portrait found at Samosata (84-88; cf. also 108) and not yet included in *SEG* see our lemma no. 1450.

1818. **The νέοι.** N.M.Kennell, in *Epigraphical Approaches* 217-232, underlines the centrality of the gymnasion in the civil defense of the Hellenistic city. Various texts mention νεανίσκοι as civic troops; in some texts νεανίσκοι is a synonym of νέοι – young men between 20 and 30 years of age – in a military or gymnasial context; inscriptions document the link between νέοι, ἔφηβοι and the military cf. our lemma no. 761). The young men served in campaigns abroad, as περίπολοι ('internal security force') and in garrisons throughout a city's territory. Both στρατηγοί and γυμνασίαρχοι fulfilled ■ military role; there was a 'continuing link between the gymnasium and the army' (224/225). There were 'close institutional associations' between ephebes and νέοι, who often functioned under a single gymnasiarch. In some bigger cities, there were separate gymnasiarchs of νέοι and ἔφηβοι and there was more than one gymnasion. Occasionally the νέοι represented both the ephebes and

themselves in dealings with the boule and other civic institutions. They were 'the ephebes' senior partners and in many cities spoke on their behalf in public pronouncements' (231). The article is based above all on inscriptions, too numerous for them to be listed in full here.

R.van Bremen, '*Neoi* in Hellenistic cities: age class, institution, association', in *Groupes et Associations* 32-58, takes for granted the gymnasial and military aspects of νεότης (νεανίσκοι, νέοι: terms with varying meanings) (35) and wants to underline both the inclination toward violence, disruption, ferocity and instability of the νέοι, on record in some literary sources, and, as shown by inscriptions, the political and military role in their cities. Discussion of *I.Cret.* IV 163/164 (*SEG* XLVIII 1209; cf. LVIII 977) and *SEG* LVIII 986 (all pertaining to the Gortynian νεότας: 'an adjunct to the college of *kosmoi*, learning the ropes by "shadowing" that important magistracy'; 44); *SEG* XLVI 1721 (Xanthos; the νέοι honor a gymnasiarch during the priesthood of Τληπόλεμος, a man portrayed both vividly and (above all) negatively by Polybius during his stay as νέος at the Ptolemaic court; as a νέος he also held a priesthood. Xanthian νέοι approached the boule setting out the case for the honorand); *SEG* LVII 1269 (νέοι approaching the boule and honoring the Pergamene gymnasiarch Metrodoros; the four men who approached the boule in *IG* XII Suppl. 122 (Eresos) may have been delegates of the νέοι); *SEG* LV 1251 and LVI 1227 (same role of the νέοι in Kolophon); *SEG* LIII 1373 (νέοι and athletes addressing the federal council in Ilion); *IG* XII Suppl. 116 (Methymna; text and translation; νέοι donating money to the city). One of the conclusions: 'The *neos* was the model to which the ephebe both aspired and whose dangerous side he was meant to learn to avoid' (58). Comment on the value of the 'Black Hunter-type dichotomy ... postulated between the adolescent on the one hand and the fully-grown citizen soldier on the other' (32; cf. also 56-58).

1819. **Oaths.** Cf. *SEG* LX 2087. C.G.Williamson, in *Cults, Creeds* 119-174, examines 'the dynamics of location for both ritual and inscription in making the civic oath the focal point for the public involved' (120). On 150/151 a tabular survey of 13 oaths (reference, date, main content, oath gods, location). W. discusses in some detail the following texts which she presents in Appendices on 152-164 (Greek texts; translation): *Tit.Cal.* Test. XII (*SEG* LV 924*); *IOSPE* I² 401 (ph.; *Syll.*³ 360; *SEG* LX 807); *I.Labraunda* 47 (cf. *SEG* LVII 2118); *I.Pergamon* 13 (*OGIS* 266; *SEG* LVIII 1381*); *I.Magnesia am Sipylos* 1 (*I.Smyrna* 573; *OGIS* 229; *SEG* LVII 1131; ph.). Discussion of inter alia the list of oath gods, the place where the oath is taken (especially the agora and temples), the accompanying sacrifices, those who take the oath, aim of the oath (loyalty of the oath-takers; defense of the city).

On the same topic, see A.H.Sommerstein, A.J.Bayliss (edd.), *Oath and State in Ancient Greece* (*Beiträge zur Altertumskunde* no. 306) (Berlin 2013), who make use of numerous epigraphic documents. In part I, 'Oaths in the Polis', Bayliss examines the topics of oaths and citizenship (*IG* II² 1237; *IPArk* 15; Meiggs-Lewis, *GHI* no. 5; Rhodes-Osborne, *GHI* no. 50; *SEG* XXXI 985), and oaths of office (*IG* I³ 32, 255; *IG* II² 1183), whereas Sommerstein examines oaths in the judicial sphere (*CID* I 9; *I.Cret.* IV 36-45, 48, 72, 75, 81; *IG* V.2.357 (see our lemma no. 319); *LSAM* 45; Meiggs-Lewis, *GHI* no. 32) and oaths as a means of reuniting the citizen body (*SEG* LVII 576; Rhodes-Osborne, *GHI* nos. 85, 101). Among the various topics discussed by Bayliss in part II, 'Oaths and Interstate Relations', we single out: oaths and rituals (*IG* I³ 14, 86, 127; *IG* II² 97, 111;); gods invoked (*IG* I³ 37, 83; *IG* II² 236; *Syll.*³ 434/435); divine punishment (Meiggs-Lewis, *GHI* nos. 10 and 17, both translated; Rhodes-Osborne, *GHI* no. 50); oath-takers (*IG* I³ 71, 89 + *SEG* XXV 18; *IG* II² 34/35, 102; *I.Erythrai* 9; *SEG* LI 652); anti-deceit clauses (*IG* I³ 54, 89; *IG* II² 127, 230; Meiggs-Lewis, *GHI* no. 10); mutual defense clauses (*IG* I³ 53, 62, 75); oaths in alliances (*IG* I³ 14/15). See also our lemma no. 114. [Cf. now also A.H.Sommerstein, I.C.Torrance (edd.), *Oaths and Swearing in Ancient Greece* (Berlin/Boston 2014) and S.Scharff, *Eid und Außenpolitik. Studien zur religiösen Fundierung der Akzeptanz zwischenstaatlicher Vereinbarungen im vorrömischen Griechenland* (Stuttgart 2016), Pleket].

1820. **Onomastics. Lexicon.** J.-S.Balzat, R.W.V.Catling, É.Chiricat, F.Marchand (edd.), *A Lexicon of Greek Personal Names* V.B (Oxford 2013), covers the names from the regions on the south coast of Asia Minor (Caria, Lycia, Pamphylia, Cilicia).

1821. **Onomastics. The names Agroitas, Agreophon, Panakestor and Theronides.** R.van Bremen, in *Personal Names* 145-173, examines the names Ἀγροίτας, Ἀγρεοφῶν, Πανακέστωρ and Θηρωνίδης as to their origin. Having collected the evidence for these names (from inscriptions as well as from papyri, esp. the Zenon Archive), which were hitherto regarded as typical for the border-region of Lycia and Caria (in Asia Minor they are attested almost exclusively in Kaunos, Kalynda and Hippoukome) and for a group of local deities closely connected with the mountainous landscape of that area (Θεοὶ Ἀγρότεροι or Ἀγρεῖς; Ἀπόλλων Ἀγρεύς; deities connected with hunting and uncultivated wild nature), she points out that, from a wider point of view, most occurrences of Agroitas ('the countryman' [162]) come from northern Greece (in particular Thessaly), and that the other three names Ἀγρεοφῶν, Θηρωνίδης and Πανακέστωρ are also to be connected with northern Greece. Ἀγρεοφῶν is confined to Kaunos (cf. also Ἀγρόθεος in *I.Kaunos* 41) and its immediate surroundings (Hippoukome, Kalynda); v.B. cautiously suggests that the name Ἀγρεοφῶν (and also a name like Πανακέστωρ) may be linked to stories and myths that circulated widely in the Greek world rather than to local, 'epichoric' conditions. She concludes that the region in the Lycian-Carian borderland 'was part of a wider cultural koine ... and was subject, from early on, to outside political and military control, with all the confusing onomastic results' (170/171). She reprints *TAM* II 168 (list of contributors to a bath building in Hippoukome, 2nd/3rd cent. A.D.) and refers, among many texts, in particular to a Hellenistic honorary decree of the Πλυαρεῖς in honor of Ἀγροίτας from Ὀρβιουτεῖχος, found in Aphrodisias (T.Drew-Bear, *BCH* 96 [1972] 435-471; now *I.Aphr.* 2.506).

1822. **Onomastics. Ἔραστος/Erastus.** In the context of problems concerning the identification of Ἔραστος, the οἰκονόμος τῆς πόλεως (mentioned in the New Testament: *Rom.* 16.23) with the Erastus on record as aedilis in a Latin inscription from Corinth, T.A.Brookins, *New Testament Studies* 59 (2013) 496-516, provides a geographically arranged catalogue of the literary, papyrological and epigraphical sources mentioning this name (105 items up through the 5th cent. A.D.). B. argues that Erastus/Ἔραστος was a relatively infrequent name; only four of five Erastoi come from Greece in the 1st cent. A.D. He suggests that one of the five Ἔραστοι on record in *IG* II² 1945, 1968, 1985 and 1990 (as either ephebes, ὑπηρέτης or παιδευτής in the gymnasion), 'might have gone on to become οἰκονόμος in Corinth' (515). Previous scholars used the alleged relative frequency of the name as an argument against the identification of two above-mentioned Corinthian Erasti.

1823. **Onomastics.** Greco-Roman Names in **Πατερ-/Pater-.** H.Solin, in A.Garcea, M.-K.Lhommé, D.Vallat (edd.), *Polyphonia romana. Hommages à Frédérique Biville* I-II (Hildesheim-Zürich-New York 2013) 483-489, studies the origin of Latin cognomina in Pateri- and Pater- (Patera, Paterius/-a, Paterinus, Patero, Pateronius) which are (in contrast to those in Patr-) rather rare and mostly attested in the Celtic-speaking provinces. S. argues that a part of them derives from Greek names (Πατερᾶς [*IOSPE* II 369, Hermonassa; *CIRB* 1144, 1198, Gorgippia; in these inscriptions and in *LPGN* IV, p. 275 it is accented as Πατέρας], Πατερῆν [*I.Épidamne* 341, 553], Πατερῆς [*SEG* XXXIV 1224, Saittai], Πατερῖνος [*IG* V.1.1430, Messene; *I.Beroia* 134], Πατερίων [*I.Cret* II.iii.33 (Aptera); *SEG* XLII 1125 (Strobilos-Pylai); *I.Prusa ad Olympum* 1013; *I.Kyzikos* 402], Πατέριος [*CIRB* 36, Pantikapaion], Πατεροῦς [*CIRB* 1266, Tanaïs], Πατέρων [*IOSPE* I² 359, Chersonesos], Πατηρᾶς [*MAMA* VIII 147, 253, Lykaonia]), but the names 'attestés dans les provinces gallo-germaines, puissent être rapprochés, avec prudence, de l'onomastique latine' (488).

1824. **Onomastics. Names derived from precious material goods in Asia Minor.** Cf. *SEG* XXXII 1659. C.Marek, in *Personal Names* 175-190, deals with 'names derived from - - - precious stones, aromatics, incense, drugs, luxurious textiles', which 'may reveal social or cultural phenomena tied to specific times' (175).

The following names are discussed: Ἀδάμας ('the invincible'; cannot be derived from ἀδάμας ('diamond')), Ἀμέθυστος (gemstone in rings), Ἀνθράκιον (ἄνθραξ = 'ruby'), Βήρυλλος, Βηρυλλιανός ('beryl'), Βδελλιανός (i.e., χωρίον Βδελλιανόν; from bdellium, a sort of resin from India), Κίνναμος/Κινναμίς, Κοράλλης ('coral'), Κόστος (κόστος: 'from the root of a plant growing in Kashmir'), Κρόκος ('saffron'), Κρύσταλλος ('rock crystal'), Λίβανος/Λιβάνιος (association with 'frankincense not unambiguous, although I am inclined to give it priority' (185)), Μαλαβαθρίνη (from μαλάβαθρον or the adjective μαλαβάθρινος (oil pressed out of the μαλάβαθρον from India, an expensive unguent), Μαργαρείτης ('pearl'), Μαρμάριον/Μαρμάριος/Μαρμαρίνη, Νάρδος/Νάρδιον/Ναρδίνη (nard; expensive unguent), Πιπερᾶς (black pepper from India), Σαρδόνυξ (cf. our lemma no. 1171), Σμάραγδος ('emerald'), Σμύρνη ('myrrh'), Στάκτη ('perfume oil into which myrrh was processed' (187)), Στύραξ (harvested from a shrub).

Such names are not gender-specific; nor are they indicators of social status. In the Roman Imperial period they were prevalent. Many names are related to exotic imports; they occur both in cities and in the countryside.

1825. **Onomastics. Unusual and problematic names.** J.Curbera, in *Personal Names* 195-205, discusses the following names and argues against the tendency to ascribe every unusual element to an Anatolian background: Ἅρμαλος (cf. ἁρμαλά, a plant); Δόκκαλος (cf. δοκός: 'beam'; no need to correct into Κόκκαλος; other names derived from Greek nouns for 'log', 'stock', 'trunk' are Κόρμος (Κορμίς); Βρέτων; Doccalus, a potter's name in Gaul (*CIL* XIII 10010, 794), has been related to Celtic names but it could have been Greek); Δράβων (cf. the plant-name δράβη; probably not Thracian or Lydian; cf. Καρδάμα, Καρδαμίων, derived from the plant-name κάρδαμον); Δωκεύς, Δωκίδας, Δῶκος (in *SEG* XLI 958 L. 7, from Ephesos, we have an Ἀρτέμων Δαυοκᾶ; Δαυοκᾶς may have to be related to names in Δωκ- instead of being considered indigenous or Iranian); Ειαμενός (cf. εἰαμένη = 'marshy riverside meadow'; C. refers to Λείμων [cf. λειμών: 'meadow']; Φελλεύς ['stony ground']; Βάσσος [cf. βῆσσα: 'glen']); Ἰδδούας and Καλλόας (two bishops from Smyrna who may have come from inland provinces; names with an Anatolian background); Καμβαλᾶς (variation on Κάμβαλος; related to σκαμβός ['crooked']; 'initial σκ- - - often alternates with κ- '(200)); Κάππαρις/Καπάρων (cf. κάπ(π)αρις = 'caper bush'; 'the name of this plant was used for difficult, wild or untameable characters' (201)); Κοίης (Ionic form of κοίας; cf. κοία = σφαῖρα); Ναόδωρος (related to Ναΐς, Ναώ (a Nereid) and the cult of the Ναΐδες); Τόννιος (?) (in *I.Magnesia* 94 L. 10 the reading μετὰ Τόννιον is problematic; a copy and two squeezes in the *IG*-archives show ΓΟΝΠΙΩΝ (or ΓΟΝΠΕΩΝ); 'a name Ἐοήγ[ι]ον (= Εὐήνιον) seems to me equally likely but - - - not sure'; Τόννιος is attested [redacted] a Greek equivalent of Latin Tonnius; 'the existence of an Ionic name Τόννιος is very doubtful' (204)); Χρύσωρος (probably based on a noun *χρυσωρός = 'watcher of gold'; Chrysoros was a coin-magistrate!); Χρυσήνιος (cf. the adjective χρυσήνιος: 'with reins of gold'; the name 'is - - - related to the *Archäomanie* of the period' (205) and is an epic word used as a proper-name).

1826. **Panhellenion.** R.Gordillo Hervás, *La construcción religiosa de la Hélade imperial: El Panhelenion* (Florence 2012), offers a study on the Panhellenion. Ch. 1 (17-43) focuses on the problematics of the subject (name, function, and foundation date of the Panhellenion) and modern historiography; ch. 2 (45-122) on the organization, the seat or seats and the members of the Panhellenion [cf. below]; ch. 3 (123-178) on the different politico-administrative functions and cult activities of the Panhellenion including the imperial cult and the relationship between the league and the Eleusinian cults; and ch. 4 (179-270) on the conceptual framework that assigns the Panhellenion a key role in the gradual transformation of Greek identity within the Roman Empire. The epigraphic (275-304) and literary evidence (305-308; no Greek texts; Spanish translation) are collected in two appendices; a photographic appendix (337-348) is devoted to the Athenian archaeological remains associated with the building activity of Hadrian in the city.

See also our lemmata nos. 29 and 222; see also id. in C.del Cerro Linares et al. (edd.), *Ideología, identidades e interacción en el mundo antiguo* (Madrid 2012) 455-472; id. in A.Castro et al. (edd.), *Learning From The Past: Methodological Considerations on Studies of Antiquity and Middle Ages* (Oxford 2012) 40-47 (non vidimus).

R.Gordillo Hervás, *MedAnt* 16 (2013) 101-122, uses four criteria to determine whether a city was a member of the Πανελλήνιον, founded by Hadrian in 131/132 A.D.: **1)** inscriptions in which city and Panhellenion are closely related (honorands as (ἀντ)άρχων of the P. or as ἀγωνοθέτης of Πανελλήνια); **2)** dedications in the Athenian Olympieion; **3)** inscriptions in which Hadrian is called Πανελλήνιος or Ὀλύμπιος Πανελλήνιος [worship of Hadrian Panhellenios may have been simply a tribute to the emperor or a covert application for membership, Pleket]; **4)** cities which organize panhellenic agōnes according to Hadrian's second letter from Alexandria Troas (*SEG* LVI 1359; LXII 929*) [dubious criterion; the use of the term 'Panhellenic agōnes' is misleading; the inscription uses the term ἱεροὶ (στεφανεῖται) ἀγῶνες; cities organizing such games are not necessarily members of the P.; I have not seen id., 'La organización adrianea de los festivales panhelénicos' in M.Cortés Copete, E.Muñiz Grijalvo, R.Gordillo Hervás (edd.), *Grecia ante los Imperios. V Reunión de historiadores del mundo griego* (Seville 2011) 411-423, Pleket]. For each of the above-mentioned categories G.H. includes tabular surveys of the members; on 117-120 she integrates all four surveys into one comprehensive survey. Many inscriptions are mentioned in passing.

1827. Pauline political theology and imperial discourses. In his study of the imperial context of the Epistle of Ephesians, F.J.Long, in S.E.Porter, A.W.Pitts (edd.), *Christian Origins and Greco-Roman Culture: Social and Literary Contexts for the New Testament* (Early Christianity in its Hellenistic Context, 1; Leiden/Boston 2013) 255-309 focuses on the identification of political topoi which Paul used in order to reach his gentile audience and to undermine prevailing Roman authority structures. L. adduces besides parts of Cicero's *Republic* epigraphic evidence of imperial ideology and propaganda (esp. *IGLS* 1 [*OGIS* 383; Kommagene, ca. 31 B.C.; cult regulations of Antiochos I of Kommagene in Nemrud Dağ; cf. also our lemma no. 1817]; *I.Priene* 105 [*OGIS* 458II, *RDGE* 65, *SEG* IV 490; see our lemma no. 982; P. Fabius Maximus' edict concerning a new calendar in Asia Minor, ca. 9 B.C.]; *GIBM* 894 [*SEG* IV 201; see our lemma no. 865; decree of Greek cities of Asia concerning celebration of birthday (or arrival?) of Gaius Caesar (?); ca. 2 B.C.; see also our lemma no. 982) from Asia Minor.

1828. Politics. Honorific culture and the civic paradigms of virtue in the Late Hellenistic and Imperial periods. Cf. *SEG* XXX 1570. In his article on how Paul's language of 'imitation (mimesis) engaged civic paradigms of virtue in order to overturn the status of the 'great man' and to replace it with a new understanding of the function and status of leadership in the Christian communities, J.R.Harrison, in S.E.Porter, A.W.Pitts (edd.), *Christian Origins and Greco-Roman Culture: Social and Literary Contexts for the New Testament* (Early Christianity in its Hellenistic Context 1; Leiden/Boston 2013) 213-254, surveys the Greek and Latin literary and epigraphic evidence. On 233-236 he discusses at some length the following Greek inscriptions (translation) as examples of the culture of imitation in those periods: *IG* V.2.268 (Mantineia, 1st cent. A.D.; elogium for Epigone who imitated her husband's piety towards the gods; LL. 39/40: μειμησαμένη τὸν γαμήσαντα); *IGLS* 1 (*OGIS* 383; Kommagene, ca. 31 B.C.; the propitiation of the gods toward the land and the royal house depends on the mimetic ethos of the descendants of Antiochos I: καλὸν ὑπόδειγμα μιμήσασθαι); *I.Ephesos* 202 (*SEG* XXVI 1239, XLVII 1625; 150-140 B.C.; praise for the tutor of Attalos III for being himself an exemplum for the moral transformation of his young pupils (LL. 6-7: ζηλοῦσι τὰς ἀγωγὰς [τῶν ἐ]πιστατῶν); cf. also the Athenian decree for the Stoic philosopher Zenon (262/1 or 261/0 B.C.; D.L. 7.10-12; *SEG* LIV 10)); *I.Sestos* 1 (*OGIS* 339; *SEG* XXIX 685, XLVI 876; Sestos, 133-120 B.C.; honorary decree for Menas in which the citizens are incited to imitate exceptional civic benefactors (ζηλωταὶ μὲν τῶν καλλίστων γίνωται); cf. also *I.Ephesos* 6 (*SEG* XLIII 843; 2nd cent. B.C.; honorary decree for Diodoros; L. 28: ζηλώτας γίνεσθαι τῶν καλυτέρων πράξεων)).

1829. Politics. Provincial identity. H.-L.Fernoux, in S.Lefebvre (ed.), *Identités et dynamiques provinciales du II^e siècle avant notre ère à l'époque julio-claudienne* (Dijon 2013) 61-86, wonders whether the creation of provinces by the Romans and of provincial Κοινά created a new provincial identity. He confines himself to Asia and Pontos-Bithynia, and concludes that identities remained 'local, even micro-regional, the *polis* being the major reference. The provinces only have an administrative reality' (61). Brief comment on (1) cults in Carian Sebastopolis and Kidrama, partly of Pisidian origin, partly referring to Lydian identity (Ζεὺς Λύδιος; cf. *La Carie* II pp. 74-76); (2) the Phrygian city of Kadoi, with its cult of προπάτωρ Χρόμιος ([*OGIS* 446 = *MAMA* X App. I no. 1 (on p. 181)], the founder-hero of the city, known from *Il.* 2.858), but also with indigenous Phrygian elements in the funerary architecture (cf. *MAMA* X 353 and 356): 'double identité grecque et autochtone' [for the Phrygian Koinon and the possibility of a distinct Phrygian identity see our lemma no. 1215, Pleket]; (3) the function of the provincial Κοινόν of Asia and Bithynia (emperor cult; vehicle for bringing problems to the notice of the Roman authorities; French translation and discussion of *Aphrodisias and Rome* no. 5, *I.Prusias* 3 and 17).

1830. Politics. Kinship between cities, Hellenistic period. Politics. Kinship between cities, Hellenistic period. E.Stavrianopoulou, in *Shifting social imaginaries* 177-205, studies the creative processes behind the creation of 'coherent systems of connections' (196) between Greeks and local communities in Asia Minor through continually negotiated, revalidated and reinterpreted mythologies of συγγένεια which served as legitimation; these processes led to mutual transformations in the representations of the local histories in both Asia Minor and Greece (e.g. Merkelbach-Stauber, *SGO* IV 20/14/01 = Kaibel, *EG* 932 = Moretti, *IAG* 41 = *SEG* LVI 1875*; translation); the ἱστοριογράφος who participated in inventing and 'rewriting' the traditions of local communities was an agent of translation processes (cf. the studies of A.Chaniotis [*SEG* XXXVIII 1970]; L.Boffo [*SEG* XXXIX 1790]; G.Sheppens [*SEG* LVI 2097]; and I.Rutherford, in R.Hunter, I.Rutherford (edd.), *Wandering Poets in Ancient Greek Culture. Travel, Locality and Pan-Hellenism* [Cambridge 2009) 237-248). The active appropriation of the originally foreign concept of kinship by the communities of Asia Minor is exemplified in the asylia-documents from Magnesia on the Maeander (*I.Magnesia* 16-89; Rigsby, *Asylia* nos. 66-131; *SEG* LIX 1329, 2013; LX 1253, 1914) while the case of the embassy of the Kytenians to Xanthos (*SEG* XXXVIII 1476, LIII 1719; translation of LL. 14-33) reveals how the involvement of Greek cities in such discourses resulted in the re-localization of their own past. Cf. also our lemma no. 1842.

1831. Politics. The Κοινὸν τῶν Νησιωτῶν. *SEG* XLVI 2346. K.Buraselis, in *Greek Federal States and Their Sanctuaries* 174-177, gives an overview of the history and institutions of the Κοινὸν τῶν Νησιωτῶν, adducing inter alia *IG* XI.4.752; *IG* XII.5.817 (*SEG* LI 1074), 824 B (*Syll.*³ 620; Samama, *Les médecins* - - [cf. *SEG* LIII 2191] 284-288 no. 166; *SEG* LV 955*), 1065; *IG* XII.7.506 (*Syll.*³ 390; *SEG* LX 933*); *OGIS* 43.

1832. Polybius. Inscriptions. C.Koehn, in V.Grieb, C.Koehn (edd.), *Polybios und seine Historien* (Stuttgart 2013) 159-181, offers some reflections on Polybius' use of inscriptions and on the linguistic and stylistic similarities between the prose of the historian and that of Hellenistic decrees (sentence structure, syntax, vocabulary). Comparison between Polybius 2.46.1-4 and *I.Lampsakos* 4 (*IGR* IV 179; *Syll.*³ 591) LL. 3-15 in the context of a discussion about the relation between the so-called 'chancery-style' ('Kanzleistil') and Polybius' style: 'Polybios und die Inschriften [especially the honorary decrees] weisen viele Ähnlichkeiten auf' (165).

On 169-180 an extended discussion of the use and meaning of the word στήλη (in the sense of 'document' inscribed on a stele) in Polybius and in inscriptions. *IG* V.2.344 LL. 8ff. (*Syll.*³ 490;

Staatsverträge 499; *SEG* XI 1102; XXXV 368; sympoliteia-treaty between the Achaian League and Arkadian Orchomenos) and *I.Cret.* III.III.4 (Chaniotis, *Verträge* no. 28; *SEG* XLVI 1239, l. 909; Hierapytna) are the only inscriptions in which στήλη denotes the document engraved on a stele.

Conclusion: 'ein bestimmter Einfluss der Inschriftensprache auf die zeitgenössische Historiographie ist - - - nicht völlig auszuschließen' [Unfortunately K. ignores the various contributions of L.Robert, in which similarities in the vocabulary of Hellenistic historians and Greek honorary decrees are discussed in great detail; both the historians and the redactors of inscriptions seem to share characteristic features of the new κοινή style; both were probably educated by the same rhetors/sophists; why this style differed from that in the Classical period is another question, Pleket]. Cf. also *SEG* LX 1989.

1833. **Portable sundials (Imperial period).** E.Winter, *Zeitzeichen. Zur Entwicklung und Verwendung antiker Zeitmesser* (see our lemma no. 1882) 77-84, offers an overview, with catalogue, of inscribed sundials. See now also R.J.A Talbert, *Roman portable sundials. The Empire in your hand* (Oxford 2017), for a full catalogue (excellent ph.;, dr.; maps) and synthesis on Greek and Latin portable sundials of the Roman period (mostly after 320 A.D., thus post-dating Ptolemy's *Geography* of the mid-2nd cent. A.D.) on which geographical locations – usually with their latitudes – are recorded. The portable sundials continued to be produced into the 4th cent. A.D. after the establishment of Constantinople, as indicated by the attestation of the city's name in all but one of the Greek sundials (for the exception see no. 8, below; not included in the catalogue of W.); production might not have continued beyond the 5th cent A.D. As T. points out, the difficulty in estimating production arises from the fact that despite the loss of the West and thus, the loss of the 'strong sense of a Roman world spanning both East and West', and despite the major organizational changes of the 4th cent. A.D. and onward, the preference for listing Roman provinces 'nostalgically' by name remained the same.

The following sundials are discussed by Talbert (T.) and/or Winter (W.): 1) Memphis (after 320 A.D.): T. 29-34 no. 3 (dr.; map) = W. 424/425 (Memphis no. 2); 2) Aphrodisias (after 320 A.D.): T. 60-64 no. 8 (ph.; dr.; map) = W. 270-272 (Aphrodisias no. 6; ph.); 3) Samos (after 320 A.D.): *IG* XII.6.2.973 = T. 65-70 no. 9 (ph.; dr.; map) = W. 545/546 (Samos no. 4; dr.); see also our lemma no. 702; 4) unknown provenance (formerly in Time Museum; now in a private collection; after 320 A.D.): T. 71-75 no. 10 (ph.; dr.; map) = W. 612/613 (Fundort unbekannt no. 14); 5) Philippi (250-350 A.D.): T. 76-81 no. 11 (ph.; dr.; map) = W. 479-481 (Philippi no. 2; dr.); 6) unknown provenance (Science Museum, London; after 320 A.D.): T. 82-87 no. 12 (ph.; dr.; map) = W. 615-617 (Fundort unbekannt no. 16; dr.); 7) unknown provenance (British Museum; after 320 A.D.): T. 99-103 no. 15 (ph.; map) = W. 613-615 (Fundort unbekannt no. 15; ph.); see our lemma no. 1745; 8) unknown provenance (Bulgaria?; 2nd/3rd cent. A.D.): T. 104-109 no. 16 (ph.; dr.; map); see our lemma no. 1743.

Cf. also C. Hoët-Van Cauwenberghe, 'Les cadrans solaires portatifs', in C. Hoët-Van Cauwenberghe (ed.), *Le Temps chez les Romains. Dossiers d'Archéologie* 354 (2012) 40-47.

1834. **Prosopography. External prosopography of the Pontos region.** A.Avram, *Prosopographia Ponti Euxini externa* (Leuven/Paris/Walpole MA 2013), publishes a prosopography of all persons (excluding the members of royal families) from around the Black Sea (including Byzantion, Kalchedon, Amaseia and Ibora) who are attested outside their hometowns up to the end of the 6th cent. A.D.; also included are inscriptions from a person's (Pontic) hometown if mention is made of his or her death abroad.

1835. **Ptolemaic foundations in the Aegean and Asia Minor.** T.Grabowski, *Electrum* 20 (2013) 57-76, argues that Ptolemaic colonization, especially under Ptolemaios II — the founder or refounder of the settlements named after his sister-wife, was not only a large-scale plan in terms of the strategic importance of some places, but that it also functioned as a scheme immensely charged with issues concerning religion (e.g. the festival of Arsinoeia on Thera [*IG* XII.3.1343] and the festival of Philadelpheia on Delos [*I.Délos* 314 L. 169; 366 A L. 71]) and propaganda.

1836. **Religion. Apotropaic amulets.** C.A.Faraone, *JRS* 103 (2013) 96-116, adduces some inscribed apotropaic amulets against φθόνος and the evil eye (G.Schlumberger, *REG* 5 [1892] 75/76 no. 1; A.Mastrocinque, *Sylloge gemmarum gnosticarum* [Rome 2004-2007] I 290 and II RoC4), along with related apotropaic representations of the 'suffering' eye (R.du Mesnil du Buisson, *Les peintures de la synagogue de Doura-Europos, 245-256 après J.-C.* (Rome 1939) fig. 96 no. 1; R.Stillwell [ed.], *Antioch-on-the-Orontes* III (Princeton 1941) 230-232 pl. 56 no. 121), in the course of a re-assessment of Mithraic bull iconography, to which the eye motif may be related, and which should be understood as wounding, not sacrifice, of the bull for apotropaic purposes. In an appendix Faraone collects 18 gems bearing the Mithras-bull motif, some of them inscribed, drawn from *CIMRM* and F.Cumont, *Textes et monuments figurés relatifs aux mystères de Mithra* (Brussels 1896-1899).

1837. **Religion. Confession inscriptions.** *SEG* LXII 1926*. N.Belayche, *RHR* 230. 2 (2013) 253-272, examines the function of writing in the confession inscriptions from Lydia Katakekaumene (Petzl, *Beichtinschriften*). In addition to fulfilling 'les fonctions mémorielle et publicitaire ou honorifique' (258), these texts serve to glorify the power of the gods (στηλλογράφω is at the same time praising the gods' power) and have 'une fonction performative' (269). The erection of a σκῆπτρον activates the power of the god. Passages of many confession inscriptions are presented in translation. Cf. the summary in J.-S.Balzat, *An.Ép.* (2013) [2016] no. 1472 [now also M.Ricl, 'Continuity and change in Anatolian cults: the case of the Lydian confession inscriptions', *Belgrade Historical Review* 5 (2014) 7-21, Pleket].

1838. **Religion. Cult of Arsinoe Philadelphos.** G.Caneva, *Historia* 62 (2013) 280-322, collects evidence for mentions of and representations of the deified queen in cultic contexts alongside the living Ptolemy II, in both Greek and Egyptian sources, as a protective figure for the Ptolemaic state (cf. ἡ τῆς ἀδελφῆς προαίρεσις in the decree of Chremonides (*IG* II^2 687 LL. 16/17)). The principle Greek sources are: *I.Délos* 298 A; *I.Alex.Ptol.* 7 and 8; *I.Kition* 2014; *OGIS* 724. See also our lemma no. 1882.

1839. **Religion. Curse tablets.** G.Németh, *Supplementum Audollentianum* (Budapest 2013), publishes a sizeable archive of drawings and other aids prepared by A.Audollent in the course of his work on *DefixTab* but not included in that collection. Németh provides additional bibliography on the texts and synthetic discussions of χαρακτῆρες and drawings on the tablets. Description of three inedita from Audollent's collection, based on the originals now kept in the Museum Bargoin (Clermont-Ferrand) or facsimiles thereof: **1)** 65/66 (ph.; dr.): two fragments of a lead tablet found at Carthage; no text; probably Latin; **2)** 73-77 (ph.; dr.): lead or bronze tabula ansata probably from Carthage or Hadrumetum; more likely an amulet than a curse; text in Latin script but possibly containing some transliterated Greek [we do not reproduce the obscure text of N., Stavrianopoulou]; **3)** 79-83 (illegible ph.): a lead tablet, the stylus used to inscribe it, and the lead container in which both were placed; briefly described by A.Audollent, *Mélanges offerts à M. Nicolas Iorga* [Paris 1933] 38.

1840. **Religion. Deities *pro poleos*.** R.Étienne, in P.Darcque, R.Étienne, A.-M.Guimer-Sorbets (edd.), *Proasteion. Recherches sur le périurbain dans le monde grec* (Paris 2013) 13-27, provides as part of his discussion of the term προάστειον the epigraphic and literary evidence (17-20 with table 4) on the cults of deities called πρὸ πόλεως, προαστιανοί (*I.Magnesia* 309), προϝαστίδες (Migeotte, *Souscriptions* no. 28 A = *LSCG* 72; *SEG* XLVII 512, LIV 509) and the cults of deities located in a proasteion [add Ζεὺς Ὀλύμπιος Προάστιος (Klaudiopolis; cf. *SEG* XL 1292) and Ἥρως Προάστιος (*IGBulg* I² 161) Stavrianopoulou].

1841. **Religion. Emotions.** A.Chaniotis, in L.Bricault, C.Bonnet (edd.), *Panthée: Religious Transformations in the Graeco-Roman Empire* (Leiden/Boston 2013) 169-186 (cf. already *SEG* LXII 1930), comments inter alia on the concept of ἐνάργεια of the deity, his ἐναργεῖς ἐπιφάνειαι and ἐναργέσταται ἀρεταί ('vividness'; 'vivid', the power of the god is visible to the worshippers; ἐναργής is already attested in late 4th-cent. B.C. inscriptions from Epidauros but the word 'acquires prominence ... in the late Hellenistic and the Imperial periods' [176]) and on the media used in order to make divine power ἐναργέστερα: in mystery cults, sacred dramas were performed in which the presence of the god is experienced (e.g. *IG* V.1.1390 [*Syll.*³ 736; *LSCG* 65; *SEG* LVI 472*] LL. 24/25 [Andania]; *IGUR* 160 [*SEG* XLIII 660; Rome]); in the so-called confession-inscriptions a sacred drama is presented in the form of a trial (Petzl, *Beichtinschriften* 5 [*SEG* XXXVIII 1237]; translation on 178/179). C. emphasizes the increasing importance and awareness of dramatization and the arousal of emotions in the Hellenistic-Roman period: *I.Stratonikeia* 1101 (*LSAM* 69; *SEG* LIV 1168; translation on 180): service for the gods becomes daily, together with the performance of praise in hymn-singing (cf. *I.Ephesos* 24 [*LSAM* 31; cf. *SEG* LIX 1981 and LXI 1663]; translation on 182; comment on the new word φιλάρτεμις: 'the one who loves Artemis'); affectionate treatment of divine images appears in the sources. Various phenomena which reflect the importance of staging and emotionality can be noticed in the 4th cent. B.C. In the Hellenistic-Roman period it is their occurrence in greater density and the fact that they became an object of contemporary discourse that are new. There is a 'long Hellenistic age' (186). Cf. also our lemma no. 1786.

1842. **Religion. Epigraphy and historical-religious memories.** G.F.Chiai, in N.Cusumano et al. (edd.), *Memory and Religious Experience in the Greco-Roman World* (Stuttgart 2013) 81-114, uses public documents and documents of religious institutions to 'reconstruct the practice of the epigraphical publication of religious memories' (82) of cities and temples. Historical tales about the συγγένεια of two cities and divine ἐπιφάνειαι play an important role in shaping the collective memories of cities and temples. Discussion of the following texts: *I.Magnesia* 16 (*Syll.*³ 557; *SEG* LX 1254*); *TAM* II 174 (*SEG* LVIII 1639; Sidyma); *IOSPE* I² 344 (*SEG* LVI 869 bis); *SEG* I 69 (XLI 283; cf. also LX 337; Argos and Aigeai, lectures of a sophist about the mythical συγγένεια); *SEG* XXXVIII 1476 (LIII 1719; syngeneia between Xanthos and Kytenion); *I.Cret.* I.xvii.7 LL. 8–12 (*SEG* XLV 1312; cf. also LVII 850); *I.Lindos* 2 (*Syll.*³ 725; *SEG* LXII 540*); *IG* IV².1.121 LL. 33-41; *IG* X.2.1.255 (*RICIS* 113/0536; cf. *SEG* LXI 1585). On 100-102 brief reflections on the Lydian-Phrygian *Beichtinschriften* ('a form of conservation and reproduction of the historical and religious memory of the temple' [100]).

1843. **Religion. Epithets and gender.** In a preliminary study of genders at play in the divine configurations of Greek polytheism, S.Georgoudi, *Eugesta* 3 (2013) 25-42, notes two important categories: 1) a god or goddess bears an epithet denoting a deity of the same sex (e.g. Ζεὺς Ἄρειος) or of the opposite sex (e.g. Ζεὺς Ἡραῖος); 2) a god and goddess form a pair, particularly noticeable in the bearing of identical epithets (e.g. Ζεὺς Βουλαῖος and Ἀθηνᾶ Βουλαία). Focusing on the first group, G. discusses Zeus Heraios (*IG* I³ 234 [*SEG* XL 54 bis] LL. 20/21; 256 bis [*NGSL* 1; *SEG* XXXIII 147, LI 56]) and Zeus Teleios (*LSCG* 18; *SEG* XXI 541, LVI 198*) in the context of the Attic festival of the *Hieros Gamos* (celebration of the marriage of Zeus and Hera) and in the decree of Mytilene on reconciliation and concord (*SEG* XXXVI 750 [LVIII 826*; Rhodes-Osborne, *GHI* no. 85] and 753) [see now V.Pirenne-Delforge and G.Pironti, *ZPE* 191 (2014) 27-31, Carbon]. Briefly mentioned are Ζεὺς Δαμάτριος in relation to the Δαμάτερες (*I.Lindos* 183) and Zeus Aphrodisios and Aphrodite associated in a dedication by stratagoi on Paros (*IG* XII.5.220; cf. *SEG* LIV 1878). Discussion also of the context of the worship of Ἀθηνᾶ Ἀρεία with Ares in the deme of Acharnai (*SEG* XVI 140 [LVII 117; Rhodes-Osborne, *GHI* no. 88]; XXI 519 [XL 126]); in *IG* V.2.343 (*IPArk* 15; *SEG* LVII 388*; synoikism of Orchomenos and Euaimon), the qualities of Zeus Ares or Areios are not only connected to the sphere of war, but 'elles concernent plus généralement la compétition ou la bonne gouvernance' (39).

1844. **Religion. Finances of Greek sanctuaries.** Cf. *SEG* XLI 1846 and LII 872. I.Pafford, in *Cities and Priests* 49-64, examines two sorts of temple income: coins used as preliminary offerings and inserted into an offering box (θησαυρός) and money claimed by a priest or priestess as an honorarium, with special reference to how temple personnel carried out this 'sacred accounting'. She discusses in some detail the following texts (all with translation): *IG* I³ 6 (*I.Eleusis* 19; *SEG* LXI 41*); *IG* II² 1356 (*SEG* LXI 141*; honoraria and portions of the sacrificial animals for the priestess; foodstuffs placed on the sacrificial τράπεζα were for the sanctuary, not for the priestess); *IG* XII.4.302 (*Iscr.Cos* ED 178; *SEG* L 762*; payment of ἀπαρχαί for certain types of sacrifice; proceeds used for construction work in the sanctuary, for portions for the priestess and for savings in the goddess' bank); *IG* XII.7.241 (*Syll.*³ 1046); *I.Oropos* 290, 324 (*IG* VII 303; *LSCG* 70; *SEG* LXI 347); *SEG* XXI 774

(*LSCG* Suppl. 72; Thasos); *SEG* XLI 182 (Athens; θησαυρὸς ἀπαρχὲς ὁ Ἀφροδίτει Οὐρανίαι). Brief reflections on the θήσαυροι at Delos (*IG* XI.4.1247; *I.Délos* 1898).

1845. **Religion. Foundations for family cults, early Hellenistic.** J.-M.Carbon, V.Pirenne-Delforge, in *Cities and Priests* 65-119, examine the foundation of Diomedon from Kos (*IG* XII.4.348; *Syll.*^{3} 1106; Laum, *Stiftungen* II 45; *LSCG* 177; *SEG* XLVII 1729*), Epicteta from Thera (*IG* XII.3.330; *SEG* LVI 979*) and Poseidonios from Halikarnassos (cf. our lemma no. 863 for Carbon's republication of this text), with special reference to the cult personnel appointed for the family cult and a comparison between that cult personnel and civic priesthoods. All three cults pertain to the worship of gods and human individuals and all three dossiers were modeled on a 'common "polis-framework"' (74). Male and female family members are organized as cult groups (θίασοι). In all three texts priests are appointed on the basis of male primogeniture (brief discussion of the principle of ἀνδρογένεια); νόθοι are excluded; assistants of the priests are the ἐπιμήνιοι (detailed discussion of their duties and of the term ἐπιμήνιος). [Cf. now also S.Campanelli, 'Family cult foundations in the Hellenistic Age. Family and sacred space in a private religious context', in M.Hilgert (ed.), *Understanding Material Text Cultures. A Multidisciplinary View* (Berlin/Boston 2017) 131-202, Pleket].

1846. **Religion. Hymns and mysteries in the Imperial Period.** In a rich essay adducing numerous inscriptions, N.Belayche, in L.Bricault, C.Bonnet (edd.), *Panthée: Religious Transformations in the Graeco-Roman Empire* (Leiden/Boston 2013) 17-40, surveys and analyzes the evolution in the importance of hymns and mysteries in the Imperial period. The era is characterized by an 'inflation' in both forms of religious expression, which were often interrelated (cf. ὑμναγωγοί [*I.Eleusis* 300; *SEG* XXX 93, LI 127*] and ὑμνῳδοί [*I.Ephesos* 27; *SEG* XV 698, LII 1131*; *I.Pergamon* 374]; the θεολόγος as composer of hymns and aretalogies [*I.Ephesos* 22 (*SEG* LX 1159), 3088; *I.Smyrna* 500]; discussion of the process of composition of hymns and their function as well as of the inscribing of Classical hymns [e.g. *IG* IV^2.1.129-131; 132-134; 135 Cols. I-II; *SEG* XLVII 341-343, XL 379*]). [In this discussion, B. renews ■ hypothesis, originally aired by A.Boulanger and no longer in favor, that Aelius Aristides' hymn to Zeus-Sarapis (*Or.* XLV) was performed in Alexandria, not Smyrna (*I.Smyrna* 901 [*OGIS* 709; *I.Portes* 4 ter; *SEG* XXXIV 1543; LV 1279*], Carbon]. Concerning the mysteries, B. remarks that it is rare to discover within them 'des cérémonies "initiatiques" au sens stricte du terme' (36). For instance, the σεβαστοφάντης principally served to reveal the portraits of the Emperor during a ceremony; the public hierophant at Ephesos was a custodian of ancestral religious tradition (*I.Ephesos* 10 = *SEG* XXVIII 866; cf. LXII 862). Mysteries were essentially theoxeniai and conspicuous feasts (e.g. *I.Stratonikeia* 17, 22/23; *Sardis* VII 21; *TAM* V.2.995), and were reserved for the 'happy few', gathered within 'clubs privés' (cf. *Sardis* VII 22; *OGIS* 530 [from Claros]). This circumstance can be tied to a greater social stratification in the Roman Empire, which witnessed an 'aristocratisation' of even the elites. B. argues that the amplified emphasis on hymns and mysteries reflects an increased focus on their properties of 'display' and 'distinction'. In short, the important changes in both forms of ritual expression were primarily social rather than religious. Cf. also id., in N.Belayche, V.Pirenne-Delforge (edd.), *Fabriquer du divin. Constructions et ajustements de la représentation des dieux dans l'Antiquité* (Liège 2015) 167-182.

1847. **Religion. Incubatory dreams.** Starting from an analysis of the ἰάματα of Epidauros, K.Beerden, *Lampas* 45 (2012) 283-296, discerns in the ἰάματα of Epidauros (*IG* IV^2.1.121-124; *SEG* LVIII 334*) a diachronic development of incubation practices: from primary 'treating' dreams to primary 'prescriptive' dreams, the shift occurring in the 1st cent. B.C. [cf. now G.H.Renberg, *Where Dreams May Come: Incubation Sanctuaries in the Greco-Roman World* (Leiden-Boston 2017), Stavrianopoulou].
L.Cilliers, F.P.Retief, in S.M.Oberhelman (ed.), *Dreams, Healing, and Medicine in Greece: From Antiquity to the Present* (Farnham/Burlington VT 2013) 69-92, deal with practical aspects of temple healing, adducing literary sources and the miracle stories of Epidauros and reflect on physiological and psychological aspects of dreaming. L.T.Pearcy, in *ibid.* 93-107, looks at dreams as a 'battleground' for the assertion of medicine's privileged authority against other healing practices; discussion of the iamata *IG* IV^2.1.121 LL. 22-33, 113-120; 122 LL. 55-60.

1848. **Religion. Isiac cults.** L.Bricault, *Les cultes isiaques dans le monde gréco-romaine* (Paris 2013), contributes to the study of the Isiac cults (Isis, Sarapis, Harpokrates, Anubis, Osiris) an overview based on selected literary, archaeological (including coinage), and epigraphic evidence 178 inscriptions in French translation, each with commentary and bibliography, mostly from *RICIS*). The broad themes discussed are the gens Isiaca (27-69); the cult's diffusion (71-167); the cult's reception and integration (169-193); cult places (195-253); cult agents and participants (255-348); rituals and cult practices (349-458); and the multiple cult-epithets, iconographies and divine powers 459-519). Indices; concordances of the inscriptions.

1849. **Religion. Isis aretalogies, 2nd cent. B.C.-4th cent. A.D.** A.Jördens, in *Shifting social imaginaries* 143-176, studies the Hellenistic phenomenon of aretalogies by tracing the formative process of this literary genre. J. rejects the designation of the inscriptions for Isis and her cycle as aretalogies, preferring instead the term 'hymns': 'The actual and essential core of any aretalogy ... was an event occurring against all expectation, lying outside human experience, and effecting ■ sudden, radical change in the state of affairs, all of which obviously manifested the arete of some divinity. If such an event was lacking, one should consequently not speak of an aretalogy.' (150) [cf. also P.Martzavou, in A.Chaniotis (ed.), *Unveiling emotions: Sources and Methods for the Study of Emotions in the Greek World* (Stuttgart 2012) 267-292), Stavrianopoulou]. Analyzing the form and language of these praises, which occur in different versions and in various regions, she compares them to demotic hymns and praises of Isis (*RICIS* 104/0206 [*SIRIS* 88; *SEG* LVII 825; Chalkis, end of the 3rd/beginning of the 4th cent. A.D.]; 113/0545 [*IG* X.2.1.254 LL. 1-8; Thessalonike, 1st/2nd cent. A.D.; cf. also the praise of Isis from Kassandreia (*SEG* LVIII 583, 1st cent. A.D.)]; 114/0202 [*I.Thrac.Aeg.* E205 = *SEG* XXVI 821, LXI 1663 (1); Maroneia, end of the 2nd cent. B.C.]; 202/1101 [*IG* XII.5.14 + Suppl. 739 LL. 3-22; Ios, 2nd/3rd cent. A.D.]; 202/1801 [*IG* XII.5.739; Andros, 1st cent. B.C./1st cent. A.D.]; 302/0204 [*I.Kyme* 41; Kyme, 1st cent. B.C.?]; 306/0201 [Telmessos, 1st cent. B.C.]; 308/0302 [*I.Kios* 21; Kios, early Augustan?]; 701/0103 [*SEG* IX 192; Kyrene, 103 A.D.]; Bernand, *Inscr.métriques* 175 I-IV [*SB* 8138-8141 = *SEG* VIII 548-551; Narmuthis, ca. 80 B.C.]). J. argues that the prototype of all these compositions is of Egyptian origin, probably Memphitic, and that the Greeks initially attempted to adapt these Egyptian texts within the boundaries of Greek literature, while in later versions these modifications returned to the original

Egyptian prototype perhaps because the peculiarities of its form ensured the 'authentic' Egyptian nature of the cult. She identifies the ἀρεταλόγος (*I.Délos* 1263 [*RICIS* 202/0186]; 2072 [*RICIS* 202/0283; *Syll.*[3] 1133]; *RICIS* 501/0214 [*aretalogus Graecus*]) as the agent for this change, a definitive mediator between two cultures.

1850. **Religion. Networks and diffusion of religious ideas in the Roman world.** A.Collar, *Religious Networks in the Roman Empire. The Spread of New Ideas* (Cambridge 2013), investigates the spread of new religious ideas in the Roman Empire by applying the network theory including the Proximal Point Analysis (PPA) as a methodological tool. Her case studies refer to the cult of Iupiter Dolichenus (ch. 3: 79-145), the Jewish diaspora in the West (ch. 4: 146-223) and the cult of Theos Hypsistos (ch. 5: 224-283) and are accompanied by several maps illustrating the diffusion patterns. On the basis of some 430 inscriptions, C. explains the spread of the cult of Iupiter Dolichenus and the fact that the internal landscapes of Asia Minor, France, Greece, Italy, Spain and Thrace were almost entirely untouched by the cult – as a result of the highly mobile and communicative military network of Roman officers, especially the middle- to high-ranking officers, who adopted the cult. Regarding the Jewish diaspora in the west, C. seeks to explain the process of 'Hebraisation' of diaspora communities by analyzing the explicit use in inscriptions of Jewish symbols, Jewish names and stereotyped Hebrew phrases on epitaphs that are otherwise entirely in Greek, a practice that starts only in the 2nd cent. A.D. Her explanation for this phenomenon is that it reflects the diffusion of the 'rabbinic reforms' that arose after 70 A.D. Discussion of the epigraphic references to Jewish Law (182-184); attested Greek terms: νομοδιδάσκαλος, (διδάσκαλος) νομομαθής, πατριάρχης, φιλέντολος, φιλόνομος, φιλοπενής (cf. *SEG* LIX 2047); discussion of epigraphic references to Jewish symbols, names and the formulaic use of Hebrew (185-193); discussion of the epigraphic references to synagogue leaders and other officials (195-201) (ἀρχισυνάγωγος, ἄρχων πάσης τιμῆς, γερουσιάρχης/ἀρχιγερουσιάρχης, πρεσβύτερος; cf. *SEG* XLIII 1297 and LVI 1130). In the last of her case studies C. deals with the worshippers in the cult of Theos Hypsistos – Θεὸς Ὕψιστος, Ζεὺς Ὕψιστος or just Ὕψιστος – which she regards as a unified, aniconic, monotheistic cult, the Jews and the 'God-fearers' (θεοσεβεῖς) (cf. *SEG* LX 2036). Based on the inscriptional evidence for this cult in the 2nd and 3rd cent. A.D. she argues that increased tension between Jewish diaspora communities and their gentile neighbors, along with the growing Hebraization of the former, triggered the 'God-fearers', gentile worshippers of the Jewish god, to abandon the synagogues and turn instead to the Judaizing worship of Hypsistos. For ■ review see P.W.Van Der Horst, *CW* 108 (2015) 299-300.

1851. **Religion. Oracles.** Cf. *SEG* LVI 656; LVII 536, 2157. F.G.Naeraebout, K.Beerden, in J.Kwapisz, D.Petrain, M.Szymanski (edd.), *The Muse at Play. Riddles and Wordplay in Greek and Latin Poetry* (Berlin 2013) 121-147, discuss the question of whether ambiguous pronouncements in the shape of riddles were typical of divination in general and oracles in particular by comparing the literary evidence of oracular riddles to the epigraphical evidence from Dodona. They conclude that 'there is - - - ■ strong case for assuming that the outcome of divination was in the majority of cases completely clear-cut' (138; e.g. *SEG* XLIII 323, 325) and that oracular riddles occur only in literary texts and should be approached as examples of storytelling. [Cf. also L.Maurizio, 'Interpretative Strategies for Delphic Oracles and Kledons: Prophecy Falsification and Individualism', in V.Rosenberger (ed.), *Divination in the Ancient World. Religious Options and the Individual* (Stuttgart 2013) 61-79, Stavrianopoulou].

The question of intentional ambiguity of oracular responses is taken up by P.Bonnechere, *Kernos* 26 (2013) 73-94. B. approaches the subject by analyzing both the evidence that has been transmitted through literature and the epigraphical evidence for second consulations undertaken in a sanctuary to clarify the first response given by an oracle. He argues that the second consultation was almost never prompted by the ambiguity of the first answer and that double consultation in a sanctuary can be observed for all major oracles from the Archaic into the Imperial period and was practiced for purposes of receiving clarification both by cities/communities (Lhôte, *Lamelles oraculaires* 131 [*SEG* XLIII 338; Dodona, 4th cent. B.C.]; *IG* VII 3055 [*SEG* XLIV 414; XLVIII 571*; cf. also LV 555; Lebadeia, ca. 350 B.C.]; *IG* VII 4136 [*SEG* XLVI 527; Lebadeia, ca. 221/220 B.C.]) and by private persons (*Milet* I.3.178 [cf. *SEG* LV 1264 and LVII 2157; Didyma, 600-550 B.C.; French translation]; Lhôte, *Lamelles oraculaires* 107A [*SEG* XV 405; Dodona, ca. 450-425 B.C.], 134 [*SGDI* 1578; Dodona, ca. 400 B.C.; French translation], 95b [*SEG* XLIII 341; Dodona, ca. 400/390 B.C.; French translation]; *SEG* XV 517 [LII 872*; Paros, 250-225 B.C.; French translation of LL. 1-15]; Lhôte, *Lamelles oraculaires* 10Ab [*SGDI* 1584; Dodona, 300-167 B.C.; French translation]; *AvP* VIII.3.161 A LL. 15-18 [Pergamon, ca. 2nd cent. A.D.]; *I.Didyma* 501 [*I.Magnesia* 228; Didyma, end of the 2nd cent. A.D.; French translation], 77 [Didyma, 3rd cent. A.D.]; 504 [*SEG* XXVIII 852; Didyma, end of the 3rd cent. A.D.]).

On Greek divination and divinatory practices see also the studies by K.Beerden, *Worlds Full of Signs* (Leiden-Boston 2013), based largely on literary and epigraphic evidence (discussion of the tablets of Dodona [158-169, 211-215]), and by W.Friese, *Die Kunst vom Wahn- und Wahrsagen. Orakelheiligtümer in der antiken Welt* (Darmstadt 2013); see also our lemma no. 950.

1852. **Religion. Oracles and the concept of individualism.** E.Eidinow, in V.Rosenberger (ed.), *Divination in the Ancient World. Religious Options and the Individual* (Stuttgart 2013) 21-39, examines the significance of the concept of individualism for the understanding of the ritual practice of oracular consultation in ancient Greece. She underscores evidence 'that ancient Greek men and women conceived of the self in relational terms, and that this relationality included interdependence with supernatural forces (and, in turn, their inter-relations) with regard to both individual character and life-course' (36). As examples, she uses the 'wooden wall' oracle (Hdt. 7.140-144) and the phrasing of the questions tablets from the oracle at Dodona (e.g. *SEG* LI 479 = Lhôte, *Lamelles oraculaires* 94).

1853. **Religion. Oracles and polis.** Cf. *SEG* LV 2208. P.Bonnechere, in H.Beck (ed.), *A Companion to Ancient Greek Government* (Malden MA/Oxford/Chichester 2013) 366-381, discusses the influence of state consultations from the Archaic to the Hellenistic period on the political praxis of the city-states and confederations. On the basis of literary and epigraphic evidence, B. argues that state consultation over the course of the Classical and Hellenistic periods does not seem to differ from that in the Archaic period, even if the last remains ■ mystery to us due to the lack of contemporary documents. In his opinion, the thesis of an 'oracular collapse in the face of new modes of thought in the fifth century' is no longer tenable: 'Religion certainly evolved over the

course of the Hellenistic period, but the decline of civic-mindedness is a cliché that we can now dispense with' (378). The evidence from Ptoion, which gave 12 oracles to the Boiotian koinon (cf. *SEG* L 481) between 315 and 280 B.C. (*IG* VII 2723, 2724, 2724a/b), and again between 250 and 200 B.C. (*IG* VII 1672-1674, 1735, 2724c-e, 3207), can be interpreted within that framework, although there seems to be no precedent for this type of inscription at the Ptoion before these dates.

H.Bowden, in V.Rosenberger (ed.), *Divination in the Ancient World. Religious Options and the Individual* (Stuttgart 2013) 41-59, argues that the role of oracle consultations in the Imperial period was fundamentally different from their role in the Classical and early Hellenistic period (5th/4th cent. B.C.). In Classical Greece, oracles were relied upon to provide certainty in unclear matters through their divine authority and usually only consultations in the service of the state were recorded in stone inscriptions (*IG* I³ 78 [*I.Eleusis* 28; *SEG* LXI 45*]; *IG* XII Suppl. 200 [*SEG* XLIII 349*]; *I.Magnesia* 61 [*OGIS* 233; *SEG* XXXII 1148; XLIX 1247]; *I.Cret.* I.xix.2 [*SGDI* 584]; *F.Delphes* III.4.153 [*OGIS* 228]; *CID* IV 99 [*OGIS* 234]; *SEG* XXI 519 [XL 126; translation of ll. 4-11]; XXIII 474 [XLIII 340 = Lhôte, *Lamelles oraculaires* 2]), while records of consultation from the Imperial period are rather 'part of a wider culture of self-display' (42). In his opinion, this change does not reflect a change of intellectual attitude toward divination, but rather the impact of Rome on the Greek world. Thus, the revival of the tradition of consultation at the old oracular centers (particularly at Delphi, Didyma, and Klaros) in connection with emperors, such as Augustus and Hadrian, came to be used quite differently, namely for the displaying of the consulter and his/her religious individualization (*I.Didyma* 496 [*SEG* XLVIII 1412 [1]], 504 [*SEG* XXVIII 852]; *I.Ephesos* 24 [*LSAM* 31; *SEG* LIV 1168]; *IGR* IV 1498 [Merkelbach-Stauber, *SGO* I 04/01/01; *SEG* XXX 1388]; *Milet* I.3.134 [*LSAM* 53; *Milet* VI.1 p. 169; *SEG* LIII 2235 [1]]; Kaibel, *EG* 1035 [cf. *SEG* XLVI 1464]; *SEG* IV 439).

A.Busine, in *Cults, Creeds* 175-196, focuses 'on the role played by the key participants in oracular activity, that is to say the pilgrims as well [redacted] the priests', with special reference to Klaros (cf. *SEG* LV 1248) and Didyma (cf. *SEG* LVIII 1300). The pilgrims 'maintained civic traditions and institutions, ... reproduced ancestral rituals' (181). As to the priests or, more in general, the religious officials (ἱερεύς, θεσπιῳδός, προφήτης) in Klaros and Didyma, they belonged to the elite; in addition to their priesthood, they held other functions outside the temple, behaved as benefactors and 'contributed to the building of a political and cultural identity for their own city' (186). On 191-195, B. prints the Greek texts and translations of *IGR* IV 1498 (Merkelbach-Stauber, *SGO* I 04/01/01; *SEG* XXX 1388; Klarian oracle for Kaisareia Troketta); *I.Pergamon* 324 (Merkelbach-Stauber, *SGO* I 06/02/01; cf. *SEG* LX 2013; Klarian oracle); *La Carie* 210 no. 146 (delegation of Herakleia under Salbake to Klaros) [for the Klarian lists of delegates see now J.-L.Ferrary, *Les mémoriaux de délégations du sanctuaire oraculaire de Claros* (Paris 2015) no. 136; for the attribution of oracles to Klaros cf. A.Busine, 'Le problème de l'attribution de textes oraculaires au sanctuaire de Claros' in J.-C.Moretti (ed.), *Le sanctuaire de Claros et son oracle* (Lyon 2014) 201-210, Pleket]. Cf. also our lemma no. 950.

1854. **Religion. Oriental cults and eschatology.** G.Sfameni Gasparro, in L.Bricault, C.Bonnet (edd.), *Panthée: Religious Transformations in the Graeco-Roman Empire* (Leiden/Boston 2013) 145-167, surveys the main lines of research of the last decades on this topic and argues for the necessity of a methodological approach that would enable local traditions to be taken into greater consideration. The following inscriptions are adduced: *RICIS* 101/0402, 102/1702, 202/0170, 202/0197, 202/0363, 308/1201, 403/0401, 501/0164, 501/0178, 501/0196, 501/0198, 703/0101, 704/04101; Bernand, *Inscr.métriques* 20, 47, 52, 73.

1855. **Religion. Paians to Asklepios.** *SEG* LXII 1922. In connection with a new inscription from Apollonia, P.Cabanes, in *art.cit.* (see our lemma no. 407) 44-49, presents the text and French translation of paians for Asklepios known from inscriptions in Athens (*IG* II² 4509 + *SEG* XLVI 269 [*SEG* LXII 108; Furley, Bremer, *Greek Hymns* II no. 6.1]; paian of Makedonikos: *IG* II² 4473 + *SEG* XXIII 126; LXII 107*; Furley, Bremer, no. 7.5 [in *SEG* LXII 107, the citation *SEG* XXII 126 is an error for *SEG* XXIII 126, Richardson]), Dion (*SEG* III 497; LX 2029, LXII 2012 [2]), Epidauros (*IG* IV 128; *SEG* LXII 109*; Furley, Bremer no. 6.4), Erythrai (*I.Erythrai* 205; *LSAM* 24; *SEG* LXI 918*; Furley, Bremer, no. 6.1.1), and Ptolemais Hermiou (Bernand, *Inscr.métriques* 176; *IGR* I 1154; *SEG* LX 2012 [4]), and summarizes the content of these inscriptions.

1856. **Religion. Priest and Prophets.** B.Dignas, in B.Dignas, R.Parker, G.G.Stroumsa (edd.), *Priests and Prophets among Pagans, Jews and Christians* (Leuven/Paris/Walpole MA 2013) 80-111, compares the activities of Alexander of Abonouteichos, as described by Lucian, with the activities and ambitions of Didymaean and Klarian officials, [redacted] shown in inscriptions. In the process she adduces in passing many inscriptions that shed light on the social status of priests and prophets, their pedigrees (translation of *I.Didyma* 277 [Merkelbach-Stauber, *SGO* I 01/19/01] on p. 81), and their interest in philosophical questions (a survey of philosophers holding priesthoods (97) [see also the article by M.Haake summarized in *SEG* LVIII 1952, Stavrianopoulou]) and in new rituals (translation of *I.Didyma* 217 on p. 107; predilection for hymns over material sacrifices).

1857. **Religion. Priestesses of the Imperial cult.** M.S.Bassignano, in F.Raviola et alii (edd.), *L'indagine e la rima. Studi in onore di L. Braccesi* (Rome 2013) 141-187, collects Greek and Latin epigraphic evidence on priestesses of the Imperial cult in the Roman empire. The list contains 150 priestesses, 49 from the Greek East [add inter alia *IG* IX.1.645; X.2.1.188/189 (*SEG* XLIX 815-818); XII.4.2.838; *I.Aphr.* 12.609; *I.Arykanda* 42; *I.Beroia* 68 and 102 A; *I.Bubon* 13; *I.Heraclea Pontica* 1; *I.Kaunos* 140 bis; *I.Kition* 2041; *I.Perge* 195; *F.Xanthos* VII 71, 90; *TAM* II.1204, III.1.85, IV.1.35; *SEG* VI 647; XVII 319; XLIII 718/719; LVII 1440; R.Paribeni, P.Romanelli, 'Studii e ricerche archeologiche nell'Anatolia meridionale', *Monumenti Antichi* 23 (1914) 179 no. 125, Stavrianopoulou]. B. proposes to interpret ἱερασαμένη [redacted] corresponding to *sacerdotalis* or *flaminica*; ἱέρεια to *sacerdos*; and ἀρχιέρεια/ἀρχιερασαμένη to *flaminica*. Most of the priestesses in the Greek East are attested as priestesses τῶν Σεβαστῶν and only infrequently as priestesses of a specific emperor or empress (e.g. *IGR* III 833a: priestess θεᾶς Σεβαστῆς Φαυστείνης; *I.Magnesia* 158: priestess of Agrippina the Elder [see also *I.Heraclea Pontica* 1: priestess of θεὸς Ἀντωνεῖνος and *IG* XII 4.2.838: priestess of Tiberius]). See also *SEG* XLVIII 2213 and LV 664 (for high priestesses in the imperial cult); cf. our lemma no. 1222 [and see B.Edelmann-Singer in A.Kolb, M.Vitale (edd.), *Kaiserkult in den Provinzen des Römischen Reiches. Organisation, Kommunikation und Repräsentation* (Berlin 2016) 387-405, Stavrianopoulou].

IG	Bassignano
IV 399	110/111
IV^2.1.600	113
VII 111	114
IX.1.645	108
IX.1^2.4.1495	108
IX.2.333	102
XII.5.275	117
XII.6.330	116
IGR	
III 377	147
III 444/445	136
III 456	137
III 458	134
III 464	130
III 475	131
III 500	132
III 540	129
III 642	138
III 801/802	142
III 833	149
III 1481	148
III 1497	135
III 1507	133
IV 460	119

IGR	*Bassignano*
IV 464	118
IV 555	121
IV 984	116
IV 1242	120
I.Kaunos	
141	127
I.Magnesia	
158	122
I.Pergamon	
497	118
523	119
I.Perge	
117-125	141
I.Selge	
15	143
20	144
I.Tralleis	
36	123

IvO	*Bassignano*
473/474	109
MAMA	
VI.107	124
VIII.492b	125
OGIS	
474	118
SEG	
II 696	140
XIV 649a	127
XV 532	115
XLI 1332	141
XLV 1502	126
XLVI 1709 [B-C]	132
XLIX 1912	139
LV 1251ter	122
TAM	
II.93	129
II. 189	128
II.766	138
V.2.972	120

1858. **Religion. Mixed priesthoods.** D.Ackermann, in *Cities and Priests* 7-39, studies priesthoods held jointly by a man and a woman and singles out the following cases: the cults of the Κορύβαντες/Κύρβαντες in Erythrai [cf. *SEG* LX 1237], of Dionysos in Miletos, of Zeus and Hera in Panamara, of Hekate in Lagina, and of Atargatis (Θεὰ Ἁγνή) at Delos.

In an appendix she presents the relevant Greek texts that are discussed at length in the article: *I.Erythrai* 201 (*LSAM* 25), 206 (*LSAM* 23; cf. also *SEG* XLVI 1463); *SEG* XLVII 1628 (Erythrai), LII 1147 (Erythrai); cf. also *IG* XII.6.1197 [*SEG* LII 1146] for ■ Samian 'pierre errante', probably from Erythrai; *Milet* III 1222; *I.Stratonikeia* 205 and 242 (Panamara) and 683 (Lagina); *SEG* LII 761 (Delos; mixed priesthood in a private θίασος of Syrians on Delos). A. proposes three explanations for such priesthoods: 'an initiatory ritual practice requiring that the participants take a full bath and the Greeks' attitude to the naked body of the opposite sex' (7; Erythrai); cults 'practised by mixed *thiasoi*, coupled with the city's wish that a priesthood for sale be made more attractive' (7; Miletos); 'the ideology of the euergetism of the couple' (Stratonikeia; Delos) that holds not only joint priesthoods but also many other functions.

1859. **Religion. Priests and religious changes, Imperial period.** N.Belayche, in *Priests and Prophets* -- (cf. our lemma no. 1856) 112-135, examines whether 'the conjunction of daily ritual functions and divinatory ones had an impact ... on religious changes and on conceptions of the divine in imperial Anatolia' (112). First, she questions modern tendencies to distinguish priests from diviners; relationships between the two are blurred 'by fluidity of the agents' titles' (117); discussion of inscriptions: *I.Stratonikeia* 10 (mentioning οἱ φοῖβοι: interpreters or prophets [cf. N.Belayche, 'Un dieu est né – à Stratonicée de Carie (*I.Stratonikeia* 10)', summarized in *SEG* LXII 846, Pleket]); *TAM* II 188 (b) LL. 1-9 (same man being both ἱερεύς and προφήτης διὰ βίου); *SEG* XXX 1334 (in Klaros three different persons for the functions of ἱερεύς, θεσπιῳδός and προφήτης in the Roman period; the ἱερεύς probably was 'in charge of the sanctuary as a whole' [118] [see now J.-L.Ferrary, *Les mémoriaux de délégations du sanctuaire oraculaire de Claros* (Paris 2015) no. 108, Pleket]); *SEG* XLII 1065 (χρησμολόγος, also ὑποφήτης τοῦ θεοῦ, holding the προστασία of the μαντεῖον and being elected by the god; just as five centuries later a priest is 'requested by the god' (*SEG* XLVII 1751)). In Didyma ἱερεύς and προφήτης are two different persons but the προφήτης also performed cultic sacrifices (*I.Didyma* 202-239; cf. also *I.Mylasa* 861 LL. 11/12). In literary sources ὑποφήτης, προφήτης and ἱερεύς are used to indicate the same person (cf. also our lemma no. 950).

Secondly, B. examines inscriptions from Central West Anatolia in which priests are also diviners, in an attempt to assess the impact which priests had on theological conceptions. In Lydian and Phrygian sanctuaries ἱερεῖς are likely to have consulted the gods ((ἐπ)ερωτάω; in Petzl, *Beichtinschriften* no. 74, ἐπιζητέω is used for 'consulting the god'). In *SEG* XLVII 1651 the mantis (cf. L. 7 [ἐμαν]τεύσατο) probably was the priest of Artemis Anaeitis; in *TAM* V.1.460 (Petzl, *Beichtinschriften* no. 57) 'a priestly context ... can be surmised' (127); similarly, involvement of the priests in the consultation of the deity in Petzl, *Beichtinschriften* no. 58 is likely. It is priests who probably interpreted the signs requested from the gods (Petzl, *Beichtinschriften* no. 98). This role of priests is to be viewed against the background of the worship of gods who have complete control over the villages in which the priests functioned [cf. the article by Belayche summarized in *SEG* LVI 2131, Pleket].

In addition to social control, the priests in their capacity as seers also exercised authority in religious speculation. In this context B. analyzes *I.Stratonikeia* 103 (Hermes as Zeus' ἄγγελος probably appearing to the priest; cf. also *I.BurdurMuseum* no. 108); Petzl, *Beichtinschriften* no. 3 (*SEG* LVII 2034) and no. 38; *SEG* XLI 1185 (LVI 1497); *SEG* XXVIII 929 (here the priest is mentioned); *TAM* V.1.185 (*SEG* XX 11; cf. LVII 2151; dedication to Ἄνγελος Ὅσιος καὶ Δίκαιος 'through the assistance of the prophet'). Conclusion: 'in their frequent role as diviners, priests had opportunities for presenting a practical or speculative representation of their gods capable of strengthening their social position under the umbrella of the exalted gods they served' (135).

1860. **Religion. Processions in the Hellenistic period.** Cf. *SEG* LV 1994, LX 1921. A.Chaniotis, in *Cults, Creeds* 21-47, discusses processions in Hellenistic cities, with special reference to the quantitative aspects (frequency, size; reflected in terms such as ἐπαυξάνειν/ἐπαύξησις, e.g. of the number of participants), aesthetic aspects ('staging directions', with emphasis on requirements concerning sacrificial animals and garments: κάλλιστος), and political aspects. He discusses the following inscriptions in some detail: *LSAM* 81 (Antioch near Pyramos in Cilicia; translation); *SEG* XXIX 116, LVII 104* (Athens); and XLI 1003 (LVII 1133*; Teos); *IG* XII.4.1.278 (translation of LL. 22-38)

and 281; *I.Magnesia* 98 (*Syll.*³ 589; *LSAM* 32; *SEG* LIX 1331; translation) and 100 (*Syll.*³ 695; *LSAM* 33; cf. *SEG* LVI 1232).

1861. **Religion. Sacrifice.** F F.S.Naiden, *Smoke Signals for the Gods. Ancient Greek Sacrifice from the Archaic through Roman Periods* (Oxford 2013), re-examines ancient Greek sacrifice, which he understands not as a communal ritual but as 'Greek practice - - - that may be communal, familial or personal' (320). N. uses literary and epigraphic evidence, especially in ch. 5 (185-231: 'Rules, Rewards and Experts'; sacrifices ὑπέρ τινος carried out by priests, magistrates, officials of several kinds of groups, heads of families, and individuals; the hyper-formula in dedications as a substitute for a sacrificial animal; rewards for officiants [priests/priestesses, παράσιτοι, ἐπιμήνιοι]; instructions for communal officiants [preparation of sacrifices and of processions ὡς κάλλιστα], fines for evading priestly responsibilities and for failure to enforce sacrificial regulations [ἀσέβεια, δυσφημία, purification]) and ch. 6 (233-275: 'Markets and Messes'; one of his conclusions concerning feasting is that the epigraphic records do not allow for an estimate of many communal feasts).

1862. **Religion. Θεῖον and ἄγγελοι in inscriptions.** After introductory remarks on the relationship between public and individual religiosity, N.Belayche, in J.Rüpke (ed.), *The Individual in the Religions of the Ancient Mediterranean* (Oxford 2013) 243-266, focuses on 'religious individualization in Anatolian epigraphy' (246) and especially on the religiosity around ἄγγελοι and impersonal or abstract entities such as τὸ Θεῖον and Ὅσιος καὶ Δίκαιος. Cf. already B.'s studies summarized in *SEG* LXII 1921 and 1947; since the present article substantially overlaps B.'s earlier studies, we do not summarize it here [for pagan angels see now also H.Malay, G.Petzl, *New Religious Texts from Lydia* (ETAM 28; Vienna 2017) 173/174 no. 176, Pleket].

In the course of an argument concerning references to angels in the Koran, G.M.Bowersock, *CCG* 24 (2013) [2014] 91-104, cites pre-Islamic epigraphic evidence for the cult of divinities with the epithet ἄγγελος, primarily from the Near East in the Imperial period and Late Antiquity: from Greek sources, Θεὸς Ἄγγελος, Θεὸς Ἄγγελος Μελικερτος, Ζεὺς ἄγγελος (*IGLS* XI.1.1; *SEG* XXXII 1539; *SEG* XLIX 1990 [3]); Θεῖος Ἄγγελος from Asia Minor is also adduced in passing. These figures, and their counterparts known from Semitic epigraphy, should be understood as gods in their own right and not as subordinates or intermediaries of a higher power.

1863. **Religion. 'Tutelary' gods.** C.Bonnet, V.Pirenne-Delforge, in N.Zenzen, T.Hölscher, K.Trampendach (edd.), *Aneignung und Abgrenzung* (Heidelberg 2013) 201-228, problematize the concept of 'tutelary' deities (also referred to as 'poliadic' deities or 'city-gods'), comparing some case-studies from Greece and Phoenicia. On the Greek side, the following are discussed: *IG* IV 748 (*SEG* XXXVII 314, LIII 356; difficulty in identifying the deities depicted in the relief surmounting this decree of Troizen in honor of Echilaos from Plataia); XII.4.1.278 (see our lemmata nos. 658-660; nuances regarding the functions of Zeus Polieus and Athena Polias as protectors of the community of Kos after the synoikism of 366 B.C.; comparison with the increasing importance of the 'panhellenic' sanctuary of Asklepios in the Hellenistic period); *SEG* LI 410 (LX 339; archives of Argos

deposited in the sanctuary of Παλλάς, not Hera; to view Hera as 'tutelary' is to simplify a complex portrait of the pantheon of the city). Fewer Phoenician inscriptions are collected: *IG* XIV 600 (*CIS* I 122/122 bis; *SEG* XXXI 818; LII 881; bilingual dedications for Melqart/Herakles called 'Baal of Tyr', found [redacted] or brought to Malta). In sum, poliadic deities can be viewed as turned 'inward', toward the community, while Asklepios on Kos and Hera at Argos, for instance, are divine components of the cities which are turned towards the 'exterior' (other communities) [in a basic and primary sense, the Greek epithets Polieus and Polias are toponymic; Hera is not called Polias at Argos nor Asklepios Polieus on Kos because their sanctuaries are situated in the neighboring countryside, outside the polis or the acropolis proper, Carbon].

1864. **Roman army. The centurionate in the Severan period, 197-234 A.D.** A.D. P.Faure, *L'aigle et le cep: Les centurions légionnaires dans l'Empire des Sévères* I-II (Paris 2013), publishes a two-volume study on the Severan centurions. The first volume concentrates on the roles of centurions within the army (ch. 1: 25-156) and the career paths of centurions during the Severan period (ch. 2: 157-234), the relationship between the emperors of the Severan dynasty and the centurions (ch. 3: 235-278), the role of centurions in maintaining and strengthening the 'communauté militaire sévérienne' (ch. 4: 279-348) and the 'vies des centurions', i.e. the social origins and mobility of Severan centurions, their interactions with and their contributions to the municipal life of the cities where they were stationed as well as the the structures of their family lives (ch. 4). The second volume includes an 'album prosopographique' of 424 entries with extensive commentaries based on the collection and analysis of a wide range of archaeological, epigraphic (including some Greek inscriptions), papyrological, and literary evidence. A list of more uncertain ('péri' ou 'crypto-sévériens') sources. Concordances and indices. Cf. the reviews of M.Hebblewhite, *BMCR* [2014.12.05] and V.N'Guyen-Van, *AC* 84 (2015) 447-449. See also our lemma no. 1865.

1865. **Roman army. Legio II Parthica, ca. 195-255 A.D.** A.D. P.Faure, in F.Bertholet, C.Schmidt Heidenreich (edd.), *Entre épigraphie et archéologie. Nouvelles perspectives sur l'armée romaine* (Bern 2013) 17-77, studies the second Parthian legion from an administrative and social point of view on the basis of the archaeological, literary, epigraphic and papyrological evidence that concentrates geographically on Italy (Albanum) and Syria (Apameia) and chronologically on the period ca. 195-255 A.D. An appendix of inscriptions, including a bilingual epitaph from Apameia for Baebius Severus (40 no. A12 = *SEG* XLIII 1022; 231-233 A.D.) and a Latin epitaph from Nikopolis in Egypt for Marcus Titurius (62 no. A62 = *CIL* III 6611; 3rd cent. A.D.; in fine, εὐψύχι).

1866. **Roman citizenship.** A.Raggi, *MedAnt* 16 (2013) 471-500, examines grants of civitas romana by Hadrian, using P.Aelius/Π. Αἴλιος as a criterion and conceding that it is not always possible to distinguish the person who was the first of his family to be enfranchised from either his descendants or those of freedmen, and that new citizens could adopt the nomen of an intermediary (e.g. the provincial governor) instead of the nomen of the emperor himself. R. argues that the grants are to be related to Hadrian's travels in the eastern part of the empire. The article is largely based on inscriptions and is geographically arranged: the Aegean islands (especially Rhodes) and the various

regions of Asia Minor. R. provides a detailed enumeration of persons called Π(όπλιοι) Αἴλιοι. [The series of studies of individual reigns continues in id., 'L'integrazione delle élites cittadine asiane sotto Tiberio: le concessioni di cittadinanza romana', in F.Slavazzi, C.Torre (edd.), *Intorno a Tiberio 1. Archeologia, cultura e letteratura del principe e della sua epoca* (Florence 2016) 68-74, Kantor.]

1867. **Roman court proceedings in inscriptions and papyri.** D.A.Bratkin, *Voprosy Epigrafiki* VII.1 (Moscow 2013) 510-516 (in Russian; summary in English), shows that the first attestation of the bilingual format of court proceedings, with rubrics in Latin and direct speech in Greek, such as that used in *SEG* XIII 625 (XX 41; 213-237 A.D.) and XVII 759 (LIX 1962; 216 A.D.), is in *P.Ross.Georg.* V 18 (213 A.D., minutes of a trial before the prefect of Egypt Iuncinus). A uniform documentary practice was introduced by Septimius Severus and Caracalla. Cf. also *SEG* LVIII 1907.

1868. **Senatorial cursus honorum,** 27 B.C.-117 A.D. L.Maurizi, *Il cursus honorum senatorio da Augusto a Traiano: sviluppi formali e stilistici nell'epigrafia latina e greca* (Commentationes Humanarum Litterarum vol. 130; Societas Scientiarum Fennica 2013), offers a study on the epigraphic representations of senatorial careers and their stylistic development from the time of Augustus until Trajan. In Chapters 1-4 (1-42) M. sets out parameters and presents the collected material from a chronological, geographical and typological point of view; analysis of 'forerunners to cursus-inscriptions, such ■ inscriptions listing 'onori politici, pubblici e sacerdozzi', but not sequential offices. Chapters 5-8 (44-132) contain a structural analysis of the cursus honorum inscriptions (characteristic elements, their arrangement) and chapters 9-12 (134-210) a stylistic analysis (phrasing of individual elements in Greek, Latin and bilingual [190-192; *CIL* III 550, 551, 12117; VI 41052; *I.Ephesos* 620 (M. Arruntius Claudianus; *SEG* XXXII 1672, XLI 1820), 3027 and *F.Xanthos* VII 13]; discussion of the offices of decemviri stlitibus iudicandis, triumviri monetales, quaestor, praetor and legatus [184-194; see below]; in general 'la sensazione è che i *cursus* in greco siano tendenzialmente più imprecisi e poveri di particolari rispetto a quelli in latino' [193]). Chapter 13 (211-324) contains the catalogue of 395 inscriptions in chronological order (quoting of the cursus honorum, date, bibliography). Full indices.

The following offices and office-holders are attested in the Greek inscriptions (184-204):

a) decemviri stlitibus iudicandis (δέκανδρος/δέκα ἀνδρῶν/πεντεκαιδέκανδρος): *F.Xanthos* VII 58 (unknown person); *I.Ephesos* 701 (L. Pedanius Secundus); 3029 (= *ILS* 8830; M. Nonius Macrinus; cf. *SEG* LIX 2022); *IG* II² 4071 (C. Claudius Titianus); IV 588 [= *SEG* XI 324] and V.1.533 (Ti. Claudius Frontinus Niceratus); *IGR* III 134 (= C.Marek, *Stadt* no. 2; unknown); 249 (unknown); IV 644 and 645+646+647 (= *MAMA* VI.262; L. Servenius Cornutus); *I.Kaunos* 136 (= *SEG* LI 1514; Q. Pompeius Falco); *ILS* 8829 (C. Iulius Severus); 8835 (= *TAM* II 426; *SEG* XVII 570; Ti. Claudius Flavianus Titianus Q. Vilius Proculus L. Marcius Celer M. Calpurnius Longus).

b) triumviri monetales (τριῶν ἀνδρῶν κατασκευῆς χρυσοῦ καὶ ἀργυροῦ καὶ χαλκοῦ vel sim): *IG* II/III² 4180 (D. Iunius Silanus Torquatus); *IGR* III 703 (Q. Veranius); *AvP* VIII.3.21 (= *SEG* XLVI 1589*; C. Iulius Quadratus Bassus).

c) quaestor (ταμίας; 20 cases: *An.Ép.* (1964) no. 4 (C. Iulius Procleianus); *AvP* VIII.3.21; *F.Xanthos* VII 48; *IG* II/III² 4180 (D. Iunius Silanus Torquatus); XII.6.1.381 and *I.Ephesos* 695b (D. Valerius Asiaticus

IGR III 470, 554 and *F.Xanthos* VII 50 (L. Iulius Marinus Caecilius Simplex); *IGR* IV 644 and 645+646+647 (L. Servenius Cornutus); *I.Ephesos* 701 (L. Pedanius Secundus); *I.Kaunos* 136; *ILS* 8818 (P. Baebius Italicus); *I.Salamis* 23 (= *I.Kourion* 87; Q. Seppius Celer M. Titius Sassius Candidus); *SEG* XLVII 1784* and 1785 (M. Plancius Varus); *TAM* II 569 (*IGR* III 558; *SEG* XL 1284*; unknown).

d) praetor (στρατηγός/στρατηγὸς δήμου Ῥωμαίων): *An.Ép.* (1964) no. 4; *AvP* VIII.3.21; *F.Xanthos* VII 48, 49 (L. Lucius Ocrea); 50; *IGR* III 724 (unknown); IV 644; *I.Ephesos* 738 (L. Vibius Varus); 5102 (= *SEG* XLIX 1464 [3]; Ti. Iulius Celsus Polemeanus); *ILS* 8818; *I.Side* 53 (unknown); *SEG* XLVII 1784* and 1785 (M. Plancius Varus); *TAM* II 569 (unknown).

e) legatus (πρεσβευτὴς καὶ ἀντιστράτηγος ἐπαρχείας; *An.Ép.* (1964) no. 4; *I.Ephesos* 738 (L. Vibius Varus); 5102; *IG* II/III² 4174 and *ILS* 8815 (= *F.Delphes* III 1.352; P. Memmius Regulus); *F.Xanthos* VII 50 (L. Iulius Marinus Caecilius Simplex); for C. Antius Aulus Iulius Quadratus see below.

f) pp. 195-204 are devoted to the cursus honorum of C. Antius Aulus Iulius Quadratus (*PIR*² I 507): *AvP* VIII.3.20; *IGR* IV 275, 373-375, 378, 380-390, 550, 1686; *I.Didyma* 151; *I.Ephesos* 614, 1538 [= *SEG* XLVII 1621], 3033/3034; *I.Side* 57; *TAM* II 133; cf. also *SEG* LXI 903, fragment of an honorary inscription which may be the missing part of *I.Ephesos* 614 or 1538; to the inscriptions with the cursus honorum for Quadratus should be now added *SEG* LIX 1699 (Tyre).

1869. **Statues.** J.Ma, in *Epigraphical Approaches* (cf. our lemma no. 886) 165-179, first examines the late Classical origin of the honorary statue: public statues for military honorands and powerful political figures (e.g. the Hekatomnids) with inscriptions combining euergetistic and military vocabulary, and an iconography often derived from statues set up by the honorands themselves ("auto-dedicated" portraits' [169]). Discussion of private honorary statues: *I.Knidos* 164 and 165 (cf. *SEG* XLV 1530 and XLVII 1572; texts and translation of 165; not 'dedicatory inscriptions of an altar' but belonging to the genre of the "private" or "family" honorific monuments'. The two blocks belonged to a 'pi-shaped exedra, devoted to a family group (and) set up in the shrine of Apollo' [173]); *Milet* I.7.244 (cf. also *Milet* VI.1.244): not ■ statue dedicated to Apollo (an image of the god) by 'Ptolemaios son of Lagos, the Macedonian' (et alii) but a statue of Ptolemaios (in the nominative instead of the expected accusative), dedicated by individuals (LL. 2-4; LL. 2/3 are erased). This entails re-dating the monument: no longer ca. 334 in the aftermath of the capture of Miletos by Alexander but 313 or 309/308 B.C. The dedicators may have been officers of Ptolemy I; the erased lines may have contained a distich praising Ptolemy. The inscription is one of the earliest examples of 'royal private honorific' (175).

On 176-179 M. offers some reflections on 'a history of the "private honorific" monument' and discerns two groups within this genre: family monuments erected by citizens for their relatives beginning ca. 350 B.C. and widespread by ca. 300 B.C.) and statues 'set up within the world of the power-holders of the Hellenistic kingdoms' (177). Discussion of Durrbach, *Choix* no. 71 F (text and French translation).

J.Ma, *Statues and Cities. Honorific Portraits and Civic Identity in the Hellenistic World* (Oxford 2013), is a wide-ranging study, based largely on inscriptions, of the meaning and function of both public and private honorific (portrait) statues (ἀνδριάς; εἰκών) in the Hellenistic cities between ca. 350 B.C. and 1 A.D. (occasional remarks about poleis in the Imperial period; cf. M.Sève, *BE* [2014] no.

31: 'ouvrage ambitieux, riche mais un peu foisonnant'). For inscriptions that are discussed in some detail, with texts and translations (some with ph.), we provide a concordance below.

Ch. 1 deals with the 'grammar of honours': rareness of the dative in inscriptions on statue bases (more fitting for deities or deified rulers). The nominative is used especially in the 4th cent. B.C. and the early Hellenistic period; it gives 'the subject of the statue ... full autonomy' (23); ca. 200 B.C. the accusative becomes predominant, in two formulas: the 'dedicatory formula' (dedication of the statue to gods [with or without ἀνέθηκεν; sometimes καθιέρωσεν]) and the honorary formula, with ἐτίμησεν (or a form of στεφανόω), the honorand in the dative and often the honorands' functions/activities.

In Ch. 2 ('The politics of the accusative') the relation between honorand and honoring body (especially ὁ δῆμος) is discussed; reflections on the παράστημα-statue (demos crowning the honorand's statue), on the inscription of lengthy decrees on statue bases, on the accusative casting 'the honorand in the role of "acted upon", rather than the Great-Man actor of the nominative inscriptions' (49) and on the statue aiming 'at the socialization and embedding of powerful outsiders of the royal states and powerful insiders (generals)' but at the same time allowing 'elite citizens to think that they should be talked to as kings' (63). In Ch. 3, M. examines the 'grammar of space': where were statues set up? Comment on the ἐπιφανέστατος τόπος [cf. *SEG* LXII 1833 in fine] and its location in excavated sites, on the cities giving permission to erect a statue (δοῦναι/συγχωρῆσαι τόπον, e.g. in the case of foreign cities; παρα- or ἀποδείκνυμι τόπον for decisions within the polis) and on the various τόποι (and the reasons why statues were set up in a specific τόπος): agora, shrines, gymnasion, theater, council-house and ἐκκλησιαστήριον (with special reference to Priene, Pergamon, Athens, Epidauros [Asklepieion]). Ch. 4 focuses on the configuration of statues: isolated, collocated in series; 'serialization as a way of controlling display' (111); competition 'between the various actors involved in spatializing' (111). Special attention to the theater in Magnesia on the Maeander, the Oropian Amphiareion, the Prienian agora. In Ch. 5, M. turns to private statues (disappearing in the 3rd cent. A.D.): why and where were they set up; what did they look like? Why: vows (with ὑπέρ, in the context of survival, safety: 'emotional investment'); victories, offices; 'life and death'; 'displaying affection' (φιλοστοργία). Where: shrines, theaters, gymnasia, agoras; interaction of private statues 'with their public neighbours' (193). Ch. 6 offers a 'sketch of the practice' [of erecting private statues] from ca. 350 B.C. to the early Roman empire: the private statue 'between individualism, elitism, and collectivism' (202); importance of the nuclear family and 'multi-generational monuments' (209); emphasis by M. on the 'public dimension' (214; cf. ibidem the private statue as 'communitarian', 'the publicness' (216) of such statues, the 'communitarian workings of "bourgeois" statues' [225]) rather than on private statues as signs of 'privatization and individualism'; but at the same time M. sees such statues as a manifestation (213) of elitism, of 'aristocratizing' (233); ultimately M. suggests that the polis-community on the one hand acknowledges the principles of elitism (lineage; inequality; wealth) but on the other hand attempts to control them (237/238).

In Ch. 7, 'Making an honorific portrait': special commissioners for the purpose of getting the monument made; financing (polis; from the late 2nd cent. B.C. by the elite itself; evidence for prices of statues [bronze; stone] (264)); the artistic processes (what should a statue look like?); the latter aspect is further elaborated in Ch. 8 (diversity of types: standing man [normal standardized type]; on horseback; female portraits [for a new inscription in which the height of a statue and its base are mentioned (both ca. 2 m), see H.Malay, M.Ricl, in *Vir Doctus Anatolicus* 611-613, Pleket].

In a conclusion (291-307), M. summarizes his struggle with the 'dialectical relationship between community and elite'; in spite of 'oligarchizing evolutions', there is no 'elite take-over of political culture' (291); in spite of increasing competition between self-interested actors (292), of manipulation and pressure, of more gestures of homage to the local Big Men (296), and of 'deep oligarchizing changes ..., public communitarian culture ... remained a vital element of civic history' (297), both in the Hellenistic and in the Imperial period.

In *SEG* XXXVI 743 L. 9 M. (179) restores β[ίου] instead of β[αιόν]; in L. 1 of the epigram *I.Priene* 288 (Merkelbach-Stauber, *SGO* I 03/01/06) perhaps after οὐχ an adverb ('in vain'; M. (179)). For a review see F.Prost, *Topoi (Lyon)* 20 (2015) 615-618; cf. also our lemma no. 1870 [for the great variety of statues in general and for equestrian statues in particular cf. *SEG* LXI 1140, Pleket].

IG		Ma pp.
I³	745	196
II²	844	56/57
	3109	19
	3479	169
	3838	180
	3854	206
	3860 205	
	3864	163
V.2.		
	304, 370	280
VII	193	24
	564	160/161
IX².1.		
	1233	35, 54
XII.6.		
	285	38
	347	26
XII.9.		
	281	183
SEG		
XIV	474	53
XVI	328	24
XXII	266	305
XXV	542	172
XXVIII	541	271
XXX	439	300
XXXII	856	25
XXXIII	644	50/51
XXXVI	743	179

SEG		Ma pp.
XXXIX	759	159/160
XLII	596	239, 271
XLIII	527	161/162
LIV	747	59
LV	553	300
DAA		
	53	197
I.Oropos		
307		34
424/425		163
IvO		
325		186
I.Thesp.		
388		182
F.Delphes		
III.4.176		27
I.Délos		
1086,		
1173/1174		164/165
1957		230/231
1962		163
1987		172
2095		203

I.Rhod. Per.	Ma pp.
552/553	215
I.Lindos	
109	167
Maiuri, *NS*	
19	204/205
30	177
169	31
260	169/170
PH	
418	300
Tit.Cal.	
130 B	203
I.Iasos	
120	23
I.Kaunos	
103	33
I.Knidos	
120	159
185	160/161
I.Magnesia	
92	137/138

I.Pergamon	Ma pp.	*I.Alex.Ptol.*	Ma pp.	*GIBM*	Ma pp.
410	32	58	185/186	903	66
I.Priene		*IGR*		*Syll.*³	
186, 236	142	IV		361	59, 299
237	30	1682	90	535	56/57
255	29				
288	179	*GV*		*Coll.Froehner*	
		1603	300	54	244

[Cf. also J.Ma, in C.Smith, L.M.Yarrow (edd.), *Imperialism, Cultural Politics, and Polybios* (Oxford 2012) 230-251 [where he quotes in full the following inscriptions: *IG* XII.3.522 (Thera); *I.Knidos* 165; *I.Oropos* 366; *SEG* XLIII 527 (Oropos); *I.Priene* 186, 236 (ph.) (= *I.Priene (2014)* 201, 229, respectively)]; id., 'Private statues, Public spaces', in J.Griesbach (ed.), *Polis und Porträt. Standbilder als Medien der öffentlichen Repräsentation im hellenistischen Osten* (Wiesbaden 2014) 87-97; K.Sporn, 'Individuum und Gott. Privatbildnisse in griechischen Tempeln', *ibid.* 117-129; J.Griesbach, 'Zur Topographie hellenistischer "Ehrenstatuen" auf Delos', in M.Galli (ed.), *Roman Power and Greek Sanctuaries. Forms of Interaction and Communication* (Athens 2013) 83-124); id., 'Standbilder als Wegweiser und Orientierungshilfen? Bewegungsangebote und -vorgaben anhand hellenistischer Statuenbasen in Griechenland und Kleinasien', in D.Kurapkat, P.J.Schneider, U.Wulf-Rheidt (edd.), *Die Architektur des Weges. Gestaltete Bewegung im gebauten Raum* (Regensburg 2014) 175-196; id., 'Jeder ist ersetzbar? Zur Wiederverwendung von Statuenbasen im Asklepios-Heiligtum von Epidauros', in C.Leypold, M.Mohr, C.Russenberger (edd.), *Weiter- und Wiederverwendungen von Weihestatuen in griechischen Heiligtümern* (Rahden/Westf. 2014) 55-69; B.Sielhorst, 'Gestalt und Wahrnemung hellenistischer Agorai: Wege durch den Statuenwald', in *ibid.* 197-210 for the relation between royal statues and agorai cf. C.P.Dickenson's remarks in id., O.M.van Nijf (edd.), *Public Space in the Post-Classical City* (Leuven-Paris-Walpole, MA) 2013, 64-67; M.Mathys, *Architekturstiftungen und Ehrenstatuen. Untersuchungen zur visuellen Repräsentation der Oberschicht im späthellenistischen und kaiserzeitlichen Pergamon* (Mainz 2014); W.Eck, 'Honorary Statues as a means of public communication in Judaea/Palaestina', *SCI* 34 (2015) 19-26 and V.Cojocaru, *Pontica* 46 (2013) 323-341 (in Romanian with German summary); id., 'Die Ausführung von Stadtbildern oder Porträts von Honoranden in Ehreninschriften aus dem pontischen Raum', in W.Eck, P.Funke (edd.), *Öffentlichkeit – Monument – Text. IV Congressus Internationalis Epigraphiae Graecae et Latinae, 27-31 Augusti, MMXII. Akten* (Berlin, Boston 2014) 691-693; E.Brophy, *Royal statues in Egypt 300 BC-AD 200. Context and Function* (Oxford 2015). Pleket].

1870. **Statues of priests, priestesses and other cult personnel.** Cf. *SEG* XL 1728 and LVII 2175. J.Mylonopoulos, in *Cities and Priests* 121-153, examines inscriptions mentioning statues for priests/priestesses and other cult officials, especially in Messene (*SEG* XXIII 215-225, LV 517/518), Kos, Priene (ph. of *I.Priene* 173; cf. infra), Aphrodisias (discussion and ph. of *I.Aphr.* 2.17) and Stratonikeia. M. discusses the various agents who erected the statues (priests/priestesses themselves, family members and, far more common, civic authorities) and the differences between honors for cult officials (modest; rarely gold or silver statues; generally one statue at a time, in contrast to multiple images for benefactors) and honors for benefactors, and between the locations chosen for statues: statues for priestesses were usually placed near or in a sanctuary (rarely inside the temple), whereas statues for priests were erected in public areas (often agoras) but almost never in the ἐπιφανέστατοι τόποι of a city [cf. *SEG* LXII 1833 in fine]. Priests and priestesses were in most cases praised for their εὐσέβεια only, whereas inscriptions for other honorands record many praiseworthy actions and virtues. 'Priests and priestesses were - - - not as highly regarded or at least as highly celebrated as we have always presupposed them to have been' (142).

O.Pilz, *ibid.* 155-175, differentiates between portrait statues erected by female cult personnel or by family members (from the 4th cent. B.C. onward) and publicly erected statues of such persons ('seem unattested before the second century BCE' (155)), with special reference to 'the women's family affiliation' (155) and 'the family orientation' (156) of such statues.

The following inscriptions are mentioned in some detail: *IG* II² 3457, 3462 (Petrakos, *Δῆμος τοῦ Ῥαμνοῦντος* II no. 133; cf. *SEG* XLIX 4); *I.Erythrai* 69 (cf. *SEG* XXXV 1123 [a]), 210 (a) (cf. *SEG* XLVI 2374 [1] and LVII 2175; Merkelbach-Stauber, *SGO* I 03/07/03; translation); *I.Priene* 162, 170, 173 (cf. above); *CIG* 3657. Brief reflections on the 'symbolic capital' generated by privately dedicated statues [cf. now also M.Horster, 'Soziale Konstruktionen religiöser Funktionsträger in hellenistischen Poleis' in A.Matthaei, M.Zimmermann (edd.), *Urbane Strukturen und bürgerliche Identität im Hellenismus* (Heidelberg 2015) 146-152, Pleket].

1871. **Religion. Theoroi and theoriai.** I.Rutherford, *State pilgrims and sacred observers in ancient Greece. A study of* Theōriā *and* Theōroi (Cambridge 2013) is a wide-ranging study of the 'participation by the polis in extraterritorial cults, festivals and sanctuaries via the sending of sacred delegates (usually called θεωροί) and delegations (usually called θεωρίαι)' (2), and of the various forms of religious travel: individual worshippers, athletes, sacred delegates; announcers of a festival; consulting oracles (especially Dodona, Klaros); making dedications in common sanctuaries (e.g. ἀπαρχαί); visits to mystery sanctuaries; regular cultic relations between cities and distant sanctuaries (e.g. the Πυθαΐς sent by Athens to Delphi); visits to healing sanctuaries; extraterritorial sanctuaries visited by displaced persons or fugitives seeking ἀσυλία. The focus lies on sacred delegates sent by a city to act on its behalf, from the Archaic through the Hellenistic down to the Imperial period. A separate section is devoted to θεωροί as magistrates (e.g. in Thasos, Arkadia and Paros). In Imperial times συνθύτης came to replace θεωρός.

R.'s principal primary sources are inscriptions: a large number of inscriptions is mentioned in passing. There are special sections on the catchment areas of Samothrake, Delos, Dodona, Didyma and Klaros (282-293) [for Klaros see now J.-L.Ferrary's Corpus, *Les mémoriaux de délégations du sanctuaire oraculaire de Claros* (Paris 2015); cf. D.Rousset, *BE* (2015) no. 611]. On 222-236 a section on the Athenian Πυθαΐς, i.e., the delegation of Πυθαϊσταί sent to Delphi, and on the relations between Kos and Delos. On 304-323 a chapter on theoroi sent out by Athens and sent by other cities to Athens. For a brief summary cf. P.Fröhlich, *BE* (2015) no. 158.

In [redacted] Appendix (361-442) R. presents the Greek texts and translations of 50 inscriptions, with succinct bibliography and commentary: five texts for the 6th/early 5th cent. B.C. (A), seven for the Classical period (B), eleven for the 4th cent. B.C. (C), fourteen for the 3rd cent. B.C. (D), six for the period 200-50 B.C. (E), two for the early Roman empire (F) and five for the 2nd/3rd cent. A.D. (G). We give a comp. numerorum for these fifty texts.

IG	Rutherford, *Appendix*
I³ 1468	B 5
II² 2816	C 5
XI. 2.161B	D 6
XII.4.31	D 11
207	D 9
216 III	D 10
332 (b)	C 7
XII.5.949	G 2. 1
XII.8.174	E 6
273-276	C 11
XII Suppl. 323	G 2. 2
SEG	
XV 714	G 3. 2
XVIII 251	B 1
XX 707	C 6
XXI 562	C 4
XXIV 1175	D 15. 1
1179	D 15. 3
1180	D 15. 4
XXVIII 60	D 2
1566	G 4
XXXIV 282	C 9
XXXVI 1218	D 12
XXXIX 752	F 2
1243	E 3
XLIII 715	D 3
XLVI 122	C 3
XLVIII 541	A 3
LI 532	B 2
LII 48	B 7
477	A 5
478	B 2
LVII 2010	D 5
IvO	
7	A 2
13	A 4
CID I	
4-6	B 4
7	B 3

CID I	Rutherford, *Appendix*
8	B 6
13	C 1
F.Delphes	
I.511	C 10
II.10 + 2	E 5
II.21	E 2
II.59	F 1
IV.369	B 6
I.Gonnoi II	
109	D 13
I.Délos	
50	C 2
2535	G 1
I.Cret. II.	
XII 11	A 1
XIII 1A	E 1
I.Ephesos	
2	C 8
891	G 5
2010	C 8
I.Pergamon	
4	D 1
I.Priene	
109	E 4
Ferrary, *Les mémoriaux de Claros*	
131	G 3. 1
157	G 3. 2
248	G 3. 3
CEG	
151	B 1

*Syll.*³	Rutherford, *Appendix*
296	C 10
548/549	D 14
728 A, C, D (1)	E 5
773	F 1

OGIS	Rutherford, *Appendix*
36	D 15. 5
37	D 15. 2
La Carie	
116 no. 24	G 3. 1

1872. **Religion. Titulature of bishops.** D.Mazzoleni, in *Acta XV Congressus intern. archaeologiae christianae (Toleta 2008). Episcopus, civita, territorium* (Vatican City 2013) 2: 1585-1600, provides a survey of this topic based entirely on epigraphic evidence in both Greek and Latin across the Christian world, through the first half of the 7th cent. A.D. The Greek titles associated with bishops include ἀρχιεπίσκοπος, ἀρχιερεύς, ἐπίσκοπος, πατριάρχης, περιοδευτής, ποιμήν, and χωρεπίσκοπος.

1873. **Sling bullets.** A.Avram, C.Chiriac, I.Matei, *RA* (2013.2) 227-304, present a thorough study on the production and use of lead sling bullets. On 234-238, they collect sling bullets inscribed with names of kings or with the text βασιλέως. I. Βασιλέως: 1) Korkyra (undetermined number): *IG* IX².1.1153(1/2); cf. British Museum 0110.15 and 0110.23; the king probably is Demetrios Poliorketes, rather than Agathokles or Pyrrhos. 2) Aigila (Antikythera; 9 pieces): A.Papadopoulos-Kerameus, *MDAI(A)* 4 (1879) 119 no. 67; *IG* V.1.951; C.Foss, *AR* (1974-75) 40 no. 10; *SEG* LIX 376 (six pieces); the king may be Philip V or Nabis. 3) From unknown provenance in the Louvre (2 pieces): A.De Ridder, *Les bronzes antiques du Louvre.* II. *Les instruments* (Paris 1915) 15 nos. 1336/1337. II. Φιλίππου (Philip II): 4) Olynthos (14 pieces): D.M.Robinson, *Excavations at Olynthus* X (Baltimore 1941) 431-433 nos. 2228-2241; 5) Stageira (2 pieces): *SEG* XLV 806; XLVII 952; 6) Khaskovo region in Thrace (undetermined number): I.Christov, M.Manov in I.Christov (ed.), *Kozi Gramadi. Studies of an Odrysian Ruler's Residence and Sanctuaries in Sredna Gora Mt. 8th-1st Cent. BC*, I (Sofia 2011) 35/36 nos. 80/81; non vidimus; 7) Unknown provenance (3 pieces): *SEG* XXXII 1691(E32-34). III. Ἀλεξάνδρου (Alexander the Great): 8) Athens (1 piece): *SEG* LV 1882(1); 9) Unknown provenance (2 pieces): W.Vischer, *Kleine Schriften* II (Leipzig 1878) 273 no. 64; *SEG* XXXI 1604. Other sling bullets with Ἀλεξάνδρου (G.Klaffenbach, *SBBerlin* 27 [1936] 386 no. 3b; M.Stavropoulou-Gatsi, *AD* 51 B1 (1996) [2001] 253; ead., in A.G.Vlachopoulos (ed.), *Εὔβοια καὶ Στερεὰ Ἑλλάδα*, Athens 2008, 404 no. 705) are later than the reign of Alexander; the name must be that of an officer, not the king. For bullets with the inscription βασιλέ(ως) Ἀλεξάν(δρου) see *SEG* LXVIII 1021(1) and our lemmata nos. 510-517. IV. Δημητρίου (Demetrios the Besieger): 10) Athens (1 piece): A.Furtwängler, *JdI* 3 (1888) 254 no. 1; 11) Unknown provenance (1 piece): Vischer, *op.cit.* 262/263 no. 32. V. Φίλιππος? (Philip V?): 12) Korkyra (undetermined number); mentioned by E.Dodwell, *A Classical and Topographical Tour Through Greece* II (London 1819) 160/161.

On 245-248, they present a list of sling bullets that can be associated with the siege and/or the capture of a city (245-248). On 259-294, they collect the names of military commanders and producers that appear on sling bullets and provide prosopographical remarks. We give a list of these names without bibliographical references: Persian satrap: Τισσαφέρνης. Greek military commanders:

Ἀγάθων, Ἀγροίτας, Ἀθη., Αἰνε., Αἰνέας, Αἶνις, Αἰολίδας, Αἰχρόδωρος, Ἀλε., Ἀλέξανδρος I and II, Ἀμεινίας, Ἀμύντας, Ἀνάξανδρος, Ἀνδ., Ἀνδρόλας, Ἄνδρων, Ἀντίδωρος, Ἀντίμαχος Αἰνιάν, Ἀντίφιλος, Ἀπολλωνίδας I and II, Ἀπολλώνιος I and II, Ἀρι., Ἀριστοκλίδας, Ἀρνίας, Ἀρχ[...]ος, Ἀρχε., Ἀρχίδαμος, Ἀρχίης I and II, Ἄρχων, Ἀσσκληπιόδωρος I and II, Ἀττίνας, Βαβύρτας, Βιστε. (?), Βίων, Βοΐσκος, Γἶνας, Γλαυκίας, Γοργίας, Δαϊμένης, Δαμοκλῆς Ἀχαιός, Δᾶμυς, Δε., Δη., Δημοκλῆς, Δημήτριος, Διδύμων, Δικαίαρχος, Διομέδων, Διονύσιος, Δρόμας Αἰνιάν, Δυ., Ἕβρος, Ἐθέλων, Ἐκ., Ἐπικρατίδας, Ελα., Ἐπαι., Ἐρατ., Ἐργόφιλος, Ἑρμίας, Ερνι., Ἐσφάνερος, Εὐαρ., Εὐβου., Εὐβουλίδας, Εὔγειτος, Εὐερι., Εὐηθίδας, Εὐρύμαχος, Εὐχαρίδας, Ζωΐλος, Ἡρακλείδας, Θα., Θάρυψ, Θέαρος, Θεόδοτος, Θεόδωρος I and II, Θερσαγόρας, Θρασέας I and II, Θρασύβουλος, Θρασυδάμας, Ἱεράς (?), Ιμ., Ἵππαρχος [the name is also recorded on a sling bullet from Aphytis: P. Juhel, P.M.Nygdelis, *Ένας Δανός στή Μακεδονία τοῦ τέλους τοῦ 19ου αἰ. Ὁ Karl Frederik Kinch καὶ οἱ ἐπιγραφικές τ… σημειώσεις, Μακεδονικὰ Ἐπιγραφικά* 1, Thessaloniki 2015, 158-160 no. 114, Sverkos], Ἱππόνικος, Ἱππόστρατος, Κα., Κάλας, Καλλ., Καλλικράτης, Καλλίστρατος, Κάλος, Κάνθαρος, Καφισόδωρος, Κλέανδρος I and II, Κλεόβουλος, Κλεόμαχος, Κλεόνικος, Κλέων, Κρατε., Κρατίδας, Λάκριτος, Λαστ., Λιπόδωρος, Λυκόφρων, Λυσαν., Λυσίας, Μανης, Με., Μεκ., Μέλας, Μενέας, Μένιος, Μενοίτας, Μικίνας I and II, Μίκκων, Μίκυθος, Μορα., Μου., Ναμερ., Νέαρχος, Νίκανδρος, Νικασίων, Νικίας, Νικόβωλος, Νικόδαμος I and II, Ξάνθος, Ξενίας, Ξενοκλῆς, Ξενοκράτης, Οἴαξ, Ὀλύμπιχος, Ὀνόμαρχος, Ορ[- -]δας, Ὀρεστ., Ὀρσῶς, Ὀφέλτας, Ὄψιος, Πα., Παιωνίδας, Παλαίστας, Πάμφυλος, Παναίτιος, Πανταρ., Παπας, Παρα., Πα., Παυσανίας, Πέταλος, Πλείσταινος, Πόδαιθος, Πολίτας, Πολυάρατος, Πόταμις, Πρωτόμαχος I and II, Πτολεμαῖος, Πώταλος, Σιλανός, Σπα., Σπαρφδας, Στάσιππος/Στήσιππος, Στρατω., Στρατωνίδης, Συλαδας, Σω., Σώσανδρος Μαλιεύς, Σωσᾶς, Σωσίας, Σωσικράτης, Σωσίμαχος, Σωσίνικος, Σωφρονίων, Σώφρων, Τεισέας, Τελένικος, Τιμοσ., Τίμων, Τύρβακος, Φ[- - -]δας, Φα., Φαινέας, Φάραξ, Φερένικος, Φι., Φιλέταιρος I and II, Φιλόθεος, Χάββος, Χαρίδημος, Χαρίξενος, Ωσ., [- - -]έας, [- - -]λος. Signatures of producers: Ἄνδρων, Σωκράτης. CF. L.Dubois, *BE* (2014) no. 73, on some of these names. See also our lemmata nos. 493, 510-517, 532, 540.

1874. **Timekeeping devices. Corpus.** E.Winter, *Zeitzeichen. Zur Entwicklung und Verwendung antiker Zeitmesser* I-II (Berlin 2013), offers a corpus of all variations of timekeeping devices (including sundials [hemispherical, cylindrical, conical and planar (horizontal and vertical)], portable sundials, water clocks). Volume I contains the synthesis divided in seven chapters (II: types of timekeeping devices (21-88); III: formal design (89-110); IV: timekeeping devices in literary and epigraphic evidence (Greek and Latin) (111-146); V: time indicators (147-172); VI: timekeeping devices and persons (173-184); VII: timekeeping devices in public spaces (Agora/Forum, sanctuaries, gymnasia, thermae, theaters, houses, graves; 185-232); VIII: timekeeping devices in Athens and Rome (233-238)). Volume II comprises the catalogue of the archaeological and epigraphic evidence. German translation for the inscriptions; commentary and bibliography. In an overview table the evidence is summarized (inv. no., material, inscription, installation site, date).

On pp. 112-127 W. offers a terminological survey: γνώμων [erroneously given as γνώμον, Stavrianopoulou], 'the pointer of the sundial, but also as pars pro toto for sundial' (*IG* XII.8.240; *I.Oropos* 359 (*SEG* LIV 508); Merkelbach-Stauber, *SGO* IV 17/06/07; Marek, *Stadt* (cf. *SEG* XLIII 900) 176 no. 78); ἡλιοτρόπιον, 'sundial' (*IG* XI.2.287); κλεψύδρα/κεράμιον/ὕδωρ (*I.Iasos* 77; *IG* XI.2.154; XII.6.1.13; *I.Pergamon* I 183 [*SEG* XXVIII 967]); ὡρολόγιον (*I.Délos* 1417, 1442, 1770, 2087; *I.Ephesos* 3004; *I.Iznik* 726; *I.Fayoum* 16 [*CIJ* II² 1351]; *IG* X.2.1.66 (cf. *SEG* XL 811); X.2.2.111; XII.3.1101; XII.4.2.533; *IGR* IV 293; *I.Mylasa* 625;

I.Pergamon III 103; *I.Tralleis* 162; *Milet* VI.2.908; *Philippi* II 133; *SEG* XXXVII 527 (*CIG* 1947); XLVIII 1558; LIII 1207; S.Accame, *ASAA* 19-21 (1941-43) [1948] 99 no. 17); ὡροσκόπιον (*IGBulg* V 5779; *I.Pergamon* III 30; *Milet* VI.2.909; *SEG* XVIII 739; XXXV 1483); ὑδρολόγιον (*I.Tyr* II no. 72). W. discusses in chapter VI (with summary tables) donations and dedications of timekeeping devices by private persons (e.g. *I.Delos* 2087; *IG* XII.8.71; *I.Oropos* 463 [*SEG* XXIV 357]), religious and public magistrates (priests [*I.Priene* 177] and priestesses [*SEG* XI 304], archontes [*IG* XII.3.1101], agoranomoi [e.g. *IG* XII.6.1.13], gymnasiarchs [e.g. *IG* XI.4.1154]), and public associations (φυλή: *SEG* X 393a) and private associations (*I.Délos* 1770). W. rejects the hypothesis of the two categories of 'Konstrukteur' (ἀρχιτέκτων, 'designers, engineers') and 'Hersteller' (craftsmen or owners of workshops who sign with ποιεῖν) as suggested by M.Donderer (*SEG* XLVIII 2196) and argues instead that the terms ἐποίει and 'fecit' reflect in a general way the person who initiated the construction of the sundial: 'ob er es konstruierte, herstellte oder – zumindest in der mittleren Kaiserzeit – in Auftrag gab, wird damit nicht explizit ausgesagt' (180). In her opinion, the same holds true for the ἀρχιτέκτων-inscriptions. On pp. 183/184 discussion of the maintenance and repair works of sundials [however, the adduced inscriptions do not refer to such works, but rather attest public perception of the sundials as markers of the public space, Stavrianopoulou]. W. shows that 2/3 of the sundials have been found in public places (agora/forum, sanctuaries, gymnasia, theaters and baths) and the rest in private houses and graves. In general, the presence of sundials in public places became common from the 2nd cent. B.C. onward with their peak in the 1st cent. A.D., while in the private sphere the practice of decorating with sundials starts at the end of the 1st cent. B.C.

On portable sundials see our lemma no. 1833. Cf. also J.Bonnin, 'Les horloges au quotidien dans l'Antiquité romain' in C.Hoët-Van Cauwenberghe (ed.), *Le Temps chez les Romains. Dossiers d'Archéologie* 354 (2012) 70-75; J.Bonnin, *La mesure du temps dans l'Antiquité* (Paris 2015); M.T.Olszewski, 'Les cadrans solaires dans les mosaïques romaines et byzantines (Ier siècle ap. J.-C.-IXe siècle ap. J.-C.)' in A.Tomas (ed.), *Ad fines imperii Romani. Studia Thaddaeo Sarnowski septuagenario ab amicis, collegis discipulisque dedicata* (Warsaw 2015) 449-468; A.R.Jones (ed.), *Time and Cosmos in Greek Antiquity* (Princeton 2016), esp. the article by K.Schaldach, 'Measuring the Hours: Sundials, Water Clocks, and Portable Sundials', 63-94.

1875. **Vocabulary. Διάθεσις.** P.Lombardi, in *Parole in Movimento* 263-281, attempts to sketch the semantic development of the word διάθεσις from the Classical to the Hellenistic-Roman period. In an Appendix on 275-281 she presents 43 testimonia; 37 of them are inscriptions (succinct bibliography and translations of crucial passages). In the article itself she discusses in some detail *SEG* XXXVII 859 (LIV 1071); XXXIX 1285; XLI 1004; *I.Didyma* 493 (*SEG* XLI 953); *I.Iasos* 1 (*Syll.*³ 169; *SEG* LIV 1074; cf. also LX 1111); *I.Ilion* 32 (*OGIS* 219; cf. *SEG* LV 1320); *Coll.Froehner* pp. 97-101 (*SEG* XXXVII 573; XLI 950). The semantic development according to L. is the following: **Classical period:** 'cose o idee posizionate in un preciso ordine'; **Hellenistic period:** 'condizione (di salute) stato' or '(buona) disposizione d'animo/mentale, disponibilità'; **Imperial period:** the same as in the Hellenistic period plus 'cose disposte/organizzate in un certa ordine'. [See still *LSJ* s.v. διάθεσις for the general, and not chronologically specific, sense of any 'order', 'state', 'disposition', or 'representation'. For the term denoting physical (and artistic) 'representation', cf. L.Gawlinski, *The Sacred Law of Andania* (Berlin/Boston 2012; summarized in *SEG* LIX 403) on IG V.1.1390 L. 24, Carbon.]

1876. Vocabulary. Grave terminology. A.Avram, in *Thrakika Zetemata* II, 271-287 [briefly presented in *SEG* LXII 1955], discusses various terms used in epitaphs in Thrace and Moesia Inferior, showing that they have been imported into the Balkan provinces from Bithynia (especially Nikomedeia and Nikaia) through immigants from these regions. In this context, A. adduces evidence for exchanges between Bithynia, Thrace, Moesia Inferior, and the North Shore of the Black Sea and for the transfer of words (e.g. τελαμών, δημοφίλητος, δημοσώστης, κοινοσώστης; 278/279), and epigraphic practices as a result of these exchanges.

1) The term ἀνεξοδίαστος, 'non-alienable' (*IGBulg* III.1.992 = V 5441; III.1.993; *IGBulg* II 600; *IGBulg* III.1.1007), is mainly used in Bithynia (esp. in the area of Nikaia 72-274).

2) A. suspects a Bithynian origin for the terms γράδος (*IG* X.2.1.573; *IG* XII Suppl. 413; *IGBulg* II 688; III.1.992 = V 5441; III.1.993/994; *MAMA* IV 341, 343; *IGR* IV 737, 744, 746) and γραδικός [or τὸ γραδικόν? Chaniotis] (*I.Pessinous* 83 = *SEG* LXII 1102; our lemmata no. 460). These terms designate the steps that made up a platform on which ■ altar or sarcophagus was placed (274-282; [cf. also T.Stefanidou-Tiveriou, *Die lokalen Sarkophage aus Thessaloniki* (Ruhpolding 2014) 9/10, 13, 95. Sverkos]).

3) The term καμάρα (vaulted room), used in Asia Minor, is also found in Bizye (our lemma no. 482) and Thessalonike (*IG* X.2.1.829) in epitaps of people probably originating in Bithynia or Mysia (282).

4) The term κρηπίδωμα, a stepped base of a sarcophagus, is occasionally used in Asia Minor. The only attestation in the Balkans is in the epitaph of a woman from Sidon (*I.Tomis* 290).

5) The designation of a sarcophagus ■ πύελος, πύαλος, and πυαλίς is common in Asia Minor, especially in Nikomedeia and its vicinity. It is from Nikomedeia that the term came to Moesia and Thrace. The only large group of attestation outside of Asia Minor is to be found in Tomis (πύελος/πύαλος: *I.Tomis* 204, 230, 255, 316, 321, 359, 363; πυαλίς: *I.Tomis* 205: cf. *I.Tomis* 168: *in pyalidem*), where several Nikomedeian immigrants are attested (*I.Tomis* 129, 204?, 256, 259, 281, 328; *IOSPE* I² 174). The only attestation of πύελος in Thrace is in Philippopolis (*IGBulg* III.1.997 = V 5444), which had close contacts with Bithynia (283/284). A. notes that *ISM* V 120 from Kios must be a pierre errante from Tomis (283).

6) Πυραμίς is attested twice in Nikopolis ad Istrum (*IGBulg* II 688 and V 5234), possibly in epitaphs of people originating in Bithynia (284/285).

7) Στηλίς, more commonly attested in Paphlagonia and the North Shore of the Black Sea than in other areas, is attested several times in Tomis (*I.Tomis* II 238, 246, 256, 276); *ISM* V 78 and 128 as well as *SEG* XXV 808 should also be assigned to Tomis. In one case the term is used in the epitaph of a family from Nikomedeia (*I.Tomis* 256). It is also attested in Markianopolis (*IGBulg* V 5352) and Beroia (*I.Beroia* 388). Since some of the stelai in whose inscriptions στηλίς is used are quite large (1.5-2m) it is doubtful whether the word should be understood as a diminutive (286/287).

1877. Vocabulary. Κοινός. L.Porciani, in *Parole in Movimento* 375-383, analyzes the changes in the significance of κοινός between the 4th and 1st cent. B.C. by adducing epigraphic and literary evidence. P. argues that in the 4th cent. B.C. the term connoted (social and political) 'distribution' (*SEG* XLVIII 96, LII 57* [Athens: Agyrrhios' law on the grain tax of 374/3 B.C.]; *I.Iasos* 244 [public subscription for a grain fund]) as well as 'plurality and co-participation' (Argos: *IG* IV 556 = *Syll.*³ 182; *SEG* XLI 277 bis*; κοινὴ εἰρήνη); only from the 2nd cent. B.C. onward does it take the meaning of 'common, general' (cf. κοινὸς εὐεργέτης [Teos: *SEG* XLI 1003 (LVII 1133*) LL. 6-8] and κοινοὶ εὐεργέται [Ῥωμαῖοι κοινοὶ εὐεργέται: discussed by C.Wehrli in *SEG* XXVIII 1658]). In contrast to D.S. (κοιναὶ πράξεις, κοινὴ ἱστορία), Polybios did not use κοινός in the sense of 'common, general', preferring instead the terms ὅλος, καθολικός, καθόλου.

1878. Vocabulary. Ναυαρχίς. Cf. *SEG* LIX 1957. E.Guerber, in *Gens de mer* 41-54, examines the epithet ναυαρχίς in the titles of cities in Syria (Sidon, Tyre, Laodikeia, Tripolis, Dora), Cilicia (Sebaste-Elaioussa, Korykos, Aigeai) and Pamphylia (Side). The title is on record on coins (most cases) and in some inscriptions (chronological table on 47). G. argues that ναυαρχίς refers to 'une cité portuaire capable d'accueillir sur la durée (parfois jusqu'à plusieurs règnes) des éléments de la flotte de guerre romaine' (53).

1879. Vocabulary. Χαλκοῦς. Cf. *SEG* LII 1910. M.-C.Marcellesi, *REG* 126 (2013) 391-419, argues that the Greek words which have been interpreted to express a fraction of the χαλκοῦς in fact denote 'small change' in general. The χαλκοῦς itself was the smallest denomination of bronze coinage. M. discusses the following inscriptions in some detail: *I.Didyma* 40 (in L. 20 X = 1 chalkous; in L. 31 ■ zeta on top of a chi = 7 chalkoi); *SEG* LVII 452 (Face I LL. 5, 18 and 28: XC = six chalkoi; Face III LL. 5-6, 9, 11, 14 and 16: XH = 8 chalkoi rather than half a chalkous (H = ἡ(μι)χαλκοῦς)); *CID* II 68 (cf. *SEG* XXXVI 494: on the stone there is no XK, interpreted by Tod, *NC* [1945] 114 ■ χαλκοῦς κόλλυβος = half a chalkous, but rather XX = 2 chalkoi); *IG* V.1.1532 (*SEG* LX 423; see our lemma no. 287). On 409-413 analysis of the words κόλλυβος [cf. now P.Burkhalter, *BCH* 138 (2014) 511-595, Pleket], κέρμα and λεπτός, with brief comment on *I.Magnesia* 164 (*OGIS* 485) L. 13 (ἐπὶ τῆς χαράξεως τοῦ λεπτοῦ χαλκοῦ: 'la frappe du menu bronze'; M. refers to *IGR* IV 352 (*OGIS* 484; *SEG* LX 1330 bis) LL. 9 and 21: λεπτὸν χαλκόν = 'le monnayage de bronze dans son ensemble') and *OGIS* 629 (*IGR* III 1056; *CIS* 3913; *SEG* LI 1972*; Palmyra, fiscal law) LL. 153-158 (πρὸς κέρμα refers to local bronze coinage in general, not to a specific denomination). On 413-417 discussion of inscriptions testifying to the absence of fractions of the χαλκοῦς: ■ series of abacus-inscriptions (*IG* II² 2777/2778 [*SEG* XVII 62]; *I.Oropos* 762 and 765; *IG* IX.1².362; *IG* XII.9.894 [*SEG* XXXVIII 258, LI 314]; cf. *SEG* LI 2282 and LVIII 32; cf. also our lemma no. 370 and *I.Priene* 174 (*I.Priene* (2014) 144; *LSAM* 37) LL. 35-38.

1880. Weights in Istanbul, Archaeological Museum, 4th cent. B.C.-Byzantine period. Cf. *SEG* LXII 1959. O.Tekin, G.Baran Çelik, *Istanbul Archaeological Museums. Greek, Roman, Byzantine and Islamic Weights in the Department of Metal Objects* (*Corpus Ponderum Antiquorum et Islamicorum. Turkey* 2; Istanbul 2013), present a catalogue of 455 weights (ph.), arranged chronologically (Greek and Roman, Byzantine, Islamic), the provenance of which is often unknown; many of them are inscribed. For some comments cf. M.Sève, *BE* (2014) no. 54. [For more weights see our lemmata nos. 961-970 (Magnesia on the Maeander), 1008 (Alexandreia Troas), 1101/1102 (Kyzikos) and 1131 (Bursa Museum), 1134 (Kalchedon), 1155 (Tieion/Tios), 1392 (Anemurium), and 1881, Corsten.] In our summary of the texts, we do not depict monograms and some unusal forms; υ written on top of ο is printed ȣ.

A. 4th cent. B.C.-Imperial period:

Athens, 4th-1st cent. B.C.: no. 2: δ-ε-μ-ό(σιον); no. 5: δ-ε-μ-ό(σιον) and ἡμ-ίτ(ριτον) retrograde; no. 13 (or imitation of an Athenian weight?): μ-νᾶ – **Byzantion**: **no. 25** (Hellenistic): ΠΥ; no. 26 (Hellenistic): [Π]Υ | στά(τηρον); no. 27 (late Hellenistic/early Imperial): Βυ(ζάντιον) | δι(στάτηρον) – **Lysimacheia**, late 4th/3rd cent. B.C.: nos. 21/22, 24: Λ-υ-σ-ι(μαχέων); no. 23: Λ-υ-σ-ι(μαχέων), Τ[Α] (= τέταρτον) between Σ and I – **Perinthos**, Imperial period: no. 79: on one face μνᾶ |Περι|νθία, on the other πεντ|άλιτ|ρον δί|κεον – **Kallatis?**, Hellenistic: no. 17: ἡμί- and A or M, and A or Λ (for μνᾶ?). – **Kyme**, Hellenistic: no. 34: K - [Y]. – **Miletos**, Hellenistic: no. 35: monogram for Μιλησίων – **Smyrna**, Imperial period: no. 78: ἀγοραν(όμων) διμόσ(ιον) Σμυρν(αίων) Υ (cf. J.-Y.Empereur, *BCH* 105 [1981] 534/544 no. 10 [now *I.Smyrna* 796, Scheibelreiter-Gail]). – **Kyzikos**, Hellenistic: no. 28: Κυζι(κηνῶν) | δίμνουν; no. 29: Κυζι(κηνῶν) | τριστ(άτηρον); no. 30: Κυζ(ικηνῶν) | δισ(τάτηρον); no. 31: Κυζι(κηνῶν) | διστ(άτηρον); no. 32: Κυ-ζ(ικηνῶν) σ(τάτηρον); no. 33 (or early Imperial): Κυζ(ικηνῶν) ΙΓ· | ΤΘΟ ΓΡΑΜ (ΙΓ (= 13) Kyzikene staters, which roughly equals ΤΘΟ (= 379) grammaria (Roman scripulus)?). – **Nikomedeia**, 176/177 A.D.: no. 73: hexagonal lead weight, inscribed on both sides; republished and dated by R. Haensch, P.Weiss, *Chiron* 44 (2014) 514-518 no. 21 (ph.), whose text we give; A: ἔτους ζ' ἀγορανο|μοῦ[ν]τος [Α]ὐ|ρηλ[ίου] Λου||κ[ι]α[νοῦ - - -]|ρωνος, λεῖτρα. B: ὑπατεύ(οντος) | τῆς ἐπαρχ(είας) Κ(οΐντου) Αὐρη[λ]ίου Πό|λου π[ρεσβ(ευτοῦ) κα]ὶ ἀ||ν[τιστρατ]ήγ(ου) | Σ[εβαστοῦ/ῶν κ]αὶ λ[ογι]στ[εύ]ον(τος) | τῆς μητρο|πόλεως | [ἀγ]ο[ρ]α[ία?] (Q. Aur. Polus, most probably the father of Q. Aur. Polus Terentianus, cos. ca. 189/190 A.D., H.-W.). – **Tieion/Tios**, Imperial period: no. 76: medallion with handle and recessed field with moulded rim; illegible inscription on the inner rim, perhaps including ἀγαθῇ τύχῃ and the ethnic. – **Herakleia Pontike?**, Hellenistic: no. 16: ΗΡΑ Ε (for Ἡρα(κλεία) Ε(ὔξεινος)?) ('restitution bien douteuse', Sève), below δίμ(νουν), two circular countermarks with identical monograms. – **'Aegean-Anatolia'**, Hellenistic/early Imperial: no. 38: monogram.

Eastern Mediterranean/Aegean: **4th-1st cent.** B.C.: no. 6: M, ON(?) and illegible letters; no. 7: illegible letters?; no. 9: [δε]μό(σιον)?; no. 15 (or later): Φ, in the outer corners δ|ε|μ|ό(σιον). – **4th-3rd cent.** B.C.: no. 53: Π ͰͰͰ (= 8 drachms). – **Hellenistic**: no. 19: Α-ΠΑ|Α-ΠΑ; no. 20: [.]ΜΦΑ?, ἡ(μι); no. 36: τ(έταρτον); no. 37: τέ(ταρτον) retrograde; no. 39: τέ(ταρτον); no. 44: δι(στάτηρον)?; no. 45: ΔΩ; no. 47: ΣΣΣ (= τριστάτηρον?); no. 49: ἡ(μιστάτηρον)?; nos. 50/51: E; no. 70 (Ionia?): Ἀριστό bust of Artemis νικος; no. 74: ἔτους σ' | μηνὸ|ς Δύστρ(ο)|υ [another υ after the month name?; cf. above no. 78 from Smyrna Corsten]. – **Hellenistic/Imperial**: nos. 40/41: ὄ(γδοον)?; nos. 42/43: Δ; no. 54: sign for 2 drachms?; no. 77: on the surface ⳩ | ἔτους| β' | ἀγοραν|ομοῦντος | Ν[. .]αιου | τέταρτον [we read from the ph. Scheibelreiter-Gail; ΑΓΟΡΑ|ΜΥΝΤΟΣ, ed.pr.]; on the bottom δη(μόσιον); no. 80: ΝΕΡΝΙ (incised). – **Late Hellenistic/(early) Imperial**: no. 52: B; no. 71: HMI; no. 75: inscription of 5 or 6 lines originally [...]ΜΕ(?)|ΝΕΔΗ|ΜΟ[.]Β|Ο[Υ]ΑΒΗC||[Κ]ΟΔ|[...] [perhaps [...] Μενεδή|μο[υ] β|ο[υ]λεὺο|[ντ]ος | [...]?, Corsten]. – **Imperial period**: no. 46: Ω; no. 72: six inscribed lines, of which only the first two are legible in part: [?]ΥϹ? ΛѠΟΥ Η|- - - (the month Λῷος?); no. 82: λεί|τρα| α'; no. 83: λίτρα; no. 84: λ[εί]|τ[ρα]; no. 85: reversed S in relief [or flat N?, Corsten]; no. 86: Γ; no. 89: on one face B, on the other A Σ; no. 90: punched O, incised B; no. 91: on one face A, on the other EN[B]|ΠΙΚ; no. 92: on one face ς, on the other face Λ[.]. – **Late Imperial period**: no. 94: on one face ΑΞ (or ΑΖ) |ΤΕΡΠ|ѠΝΟϹ| B ⳨ (for denarius?), on the other face T. – **3rd-4th cent.** A.D.: no. 88: ΙΛΟΠΑϽΗΙ?; no. 93: retrograde S on one face, on the other Λ[...]|ΙΟϹ|[...]; no. 98: denominational mark ΟΥ Γ; no. 99: denominational mark ΟΥ Γ, on the bottom M; nos. 100/101: denominational mark ΟΥ B; nos. 104-106: denominational mark ΟΥ A; no. 108: denominational mark I B (retrograde); nos. 109/110: denominational mark I B; no. 111: denominational mark ς. – **3rd-5th cent.** A.D.: no. 103: on top denominational mark H, on the bottom X. – **4th-6th cent.** A.D.: no. 107: denominational mark M Λ I.

B. **Byzantine period (4th-7th cent. A.D.), from the Eastern Mediterranean/Aegean:**

Coin weights: no. 112 (from the province of Kütahya): denominational mark N I H; nos. 113, 115 (from Samsun), 116: denominational mark N I B; no. 114: N ° I B; no. 117 (from Samsun): denominational mark N I; no. 118: denominational mark N H; nos. 119/120: denominational mark N H; nos. 121, 123, 125: denominational mark N° S; nos. 122, 124: denominational mark N S; no. 126: X, below A, above Ѡ; no. 127: denominational mark N E; no. 128: denominational mark H E; no. 129: denominational mark N Δ; no. 130: denominational mark Δ; no. 131: denominational mark N° Δ; nos. 132/133: denominational mark N and Δ; no. 135: denominational mark [N] Δ; nos. 136-138, 139 (excavated in Istanbul), 140/141, 143/144, 146: denominational mark N Γ; no. 142: denominational mark N° Γ; nos. 147, 148 (from Diyarbakır), 149, 150?, 151, 153: denominational mark N B; no. 152: denominational mark N° B; no. 154: denominational mark N° A; nos. 155, 157, 159: denominational mark N°; nos. 158, 160-162: denominational mark N; no. 163: denominational mark S; nos. 183/184: denominational mark I B; no. 185: Δ on both faces; nos. 186-189: denominational mark H; no. 192: denominational mark N Λ S, on the bottom K or K-like motif; no. 193: denominational mark C Λ E; no. 194 (from Syria): denominational mark N° I H, monogram; no. 195: Christogram-like motif; no. 196: denominational mark N B; no. 198 (excavated in Istanbul): denominational mark N° S; nos. 199-201: denominational mark N S; no. 202: denominational mark N° Δ; nos. 204 (from Samsun?), 205 (from Diyarbakır), 206, 208 (excavated in Istanbul): denominational mark N Γ; no. 207 (from Konya): denominational mark N° Γ; nos. 212-214, 215 (from Diyarbakır), 216/217: denominational mark N B; no. 219 (from Thrace?): denominational mark N°; nos. 220-226, 228/229, 231-233, 234 (from near Balıkesir?), 235: denominational mark N; no. 230: denominational mark N°; no. 236: X; nos. 238/239: denominational mark H; nos. 240/241: denominational mark N Δ; no. 242: denominational mark N Γ.

Commercial weights (5th-7th cent. A.D.): no. 243: denominational mark ⅄ Γ, in the outer zone Θεοῦ χάρις; no. 244 (excavated in Istanbul): denominational mark ⅄ [A]; no. 245: denominational mark ⅄ A; no. 246 (from Samsun): denominational mark Γ S; no. 247 (excavated in Istanbul): denominational mark Γ Γ; no. 248 (from Samsun): denominational mark Γ Γ; on the bottom a cruciform monogram, the bars of which end in H, ΟΥ, Θ, A, Δ; nos. 249, 251: denominational mark Γ Γ, cross above; no. 250: denominational mark Γ Γ, cross above, X X below, between the borders Θεοῦ χάρις; on the bottom ■ cross with X above the denominational mark Γο Γ; no. 252 (from Magnesia ad Sipylum): discoid with inscription around the profile [...]ѠΝΘΕΙΑΝ | Ρ Γ[...]; no. 253 (from Niğde): denominational mark Γ B and Latin legend around it (Mauricius 584/585 A.D.); nos. 254, 255 (from Diyarbakır), 256/257: denominational mark Γ B; nos. 258/259, 261/262, 268: denominational mark Γο A; no. 260: denominational mark Γ A; nos. 263/264, 266/267; Latin cross, flanked by denominational mark Γ A; no. 265: on the upper surface a Latin cross, flanked by denominational mark Γο A; on the bottom a cruciform monogram, the bars of which end in N, ΟΥ, K [rather ΚΡ, Corsten] and A Νικολάου? [in view of ΚΡ unlikely, Corsten]); no. 269: Latin cross, flanked by denominational mark Γ S; X in every corner of the square frame; no. 270: Latin cross, flanked by denominational mark Γ S; no. 271: denominational mark Γ Γ, cross above; no. 272: Latin cross, flanked by denominational mark Γ Γ; no. 273: Latin cross, flanked by denominational mark Γ Γ, Θεοῦ [χ]άρις dispersed above; no. 274: denominational mark Γ B, cross above, in the outer margin Θεοῦ χάρις; no. 275: Latin cross, flanked

by denominational mark Γο B; no. 276: Latin cross, flanked by denominational mark Γ [B?]; no. 277 (excavated in Istanbul, perhaps from the Propontis Region): B; no. 278: denominational mark Γ A; nos. 279, 280 (perhaps from Samsun): denominational mark Γο A; no. 281: Latin cross, flanked by denominational mark Γ A; no. 282: Latin cross, flanked by denominational mark Γο A; nos. 283/284, 285 (from 'Balkans-Thrace-Anatolia'): denominational mark Γο A; nos. 286, 288: denominational mark Γο A; no. 287: denominational mark QY A; nos. 289/290: denominational mark Γ A; nos. 291-293: illegible denominational mark; no. 294: denominational mark Γ [Γ]; no. 295: denominational mark Γο B; no. 296: denominational mark Γ A; no. 298: monogram.

1881. **Weights in Istanbul, Pera Museum, 4th cent. B.C.-Late Antiquity.** Cf. *SEG* LXII 1959. O.Tekin, *Suna and İnan Kıraç Foundation Collection at the Pera Museum. Part 1. Greek and Roman Weights* (*Corpus Ponderum Antiquorum et Islamicorum. Turkey* 3; Istanbul 2013) presents a catalogue of 635 weights (ph.), arranged chronologically and grouped according to the Greek and the Roman system respectively; their provenance is often unknown. Many of them are inscribed. We arrange them here in *SEG*'s geographical order (where possible) and do not try to reproduce monograms nor letters written in unusual forms. [For more weights see our lemma no. 1880 with further references, Corsten.]

A. Greek system, weights with ethnic or civic badge: Athens (or imitation), **4th cent.** B.C. or Hellenistic: no. 1: M N A scattered in field (μνᾶ) – **Lysimacheia:** no. 2 (late 4th/3rd cent. B.C.): on the obverse Λ-υ(σιμαχέων), on the reverse ■ scratched monogram (M+N+A = μνᾶ); no. 3 (Lysimacheia?, Hellenistic): Λυ(σιμαχέων)? – **Byzantion?**, 4th-3rd cent. B.C.: nos. 4/5: Y inscribed within Π – **Hephaisteia on Lemnos?**, Hellenistic/Imperial: no. 71: ΗΦΑ – **Ephesos**, Hellenistic: no. 53: μ-ν[ᾶ]; no. 54: μ(νᾶ) between a monogram above and a bee below; no. 55: ἡ(μι-); no. 56: τρ(ίτον); no. 57: τ(έταρτον); no. 60: τέ(ταρτον); no. 61: ἑ(κτημόριον) – **Ephesos?**, Hellenistic/Imperial: no. 58: τέ(ταρτον) retrograde; no. 59: τέ(ταρτον); no. 62: ἑ(κτημόριον), monogram. – **Kolophon?**, Hellenistic: no. 52: μ(νᾶ) – **Miletos**, Hellenistic: nos. 63-69: monogram Μι(λησίων); no. 70: monogram Μι(λησίων), [T], E – **Smyrna**, Hellenistic: no. 51: Ζμυρ(ναίων) – **Kyme**, Hellenistic: no. 38: K-υ(μαίων), ἡ(μι-); nos. 39/40: K-υ(μαίων). – **Myrina**, Hellenistic: no. 41: M-υ(ριναίων), Γ; nos. 42, 44/45, 48/49: M-υ(ριναίων); no. 43: on the obverse M-υ(ριναίων), on the reverse μ[ν]ᾶ?; no. 46: [M-υ](ριναίων); no. 47: M-[υ](ριναίων) τ(έταρτον?) – **Abydos**, Hellenistic: no. 33: Ἀβυ(δηνῶν) – **Alexandreia Troas, Hellenistic:** no. 35: Ἀλε(ξανδρέων) | τα[ρ](τημόριον?); no. 36: Ἀλε(ξανδρέων) – **Antandros?, Hellenistic:** no. 37: ANTAN. – **Lampsakos or Adramyttion**, Hellenistic: no. 29: ἡ(μι-); hippalectryon with a circular countermark: a rectangular object (a sling?) and K; no. 30: four letters, only O and Δ legible (ὄ[γ]δ[οον]?). – **Kebren?**, Hellenistic: no. 32: K-E – **Kyzikos**, Hellenistic/early Imperial: no. 6: Κυζι(κηνῶν) | μνᾶ; no. 7: Κυζι(κηνῶν) | ἡμί(μναιον); no. 8: δημό(σιον); no. 9: denominational mark τ(ρίτον)?; no. 10 (Kyzikos?): τρ(ίτον) or τρ(ιτημόριον); no. 12 (Kyzikos?): T or T[E] for τέταρτον; no. 13: τρισ(τάτηρον) | Κυζι(κηνῶν); no. 14: Κυζι(κηνῶν) | διστ(άτηρον); no. 15: Κυζ(ικηνῶν) | δισ(τάτηρον); no. 16: δι[σ]τά|τηρο(ν); no. 17 (Hellenistic): K[υ]ζ(ικηνῶν), below δύο (στατῆρες); no. 18: Κυζ(ικηνῶν) | δισ(τάτηρον); no. 19: Κυζ(ικηνῶν) | στα(τήρ); no. 20: Κυζ(ικηνῶν), below illegible inscription (CTA? retrograde); no. 21: Κυζ(ικηνῶν) | στα(τήρ); nos. 22/23: Κυζι(κηνῶν) | ἡμι(στάτηρον); no. 24: Κυζ(ικῆνων) | ἡμ(ιστάτηρον); nos. 25/26: Κυζι(κηνῶν) | ἡμισ(τάτηρον); no. 27: Κυζ(ικηνῶν) | ἡμι(στάτηρον); no. 28: Κυζ(ικηνῶν) | ἡμισ(τάτηρον) – **Unknown city**, Hellenistic: no. 34: [δ]-ε(μόσιον)

B. Greek system, weights without ethnic: Athens, 5th/4th cent. B.C.: no. 83 (or imitation or fake?): on the obverse hε(μιστάτηρον), on two edges δεμόσι|ον. – **Aegean**, Hellenistic: nos. 85/86: ἑ(κτημόριον); no. 100: Δ, illegible letters in the other corners, perhaps δεμό(σιον)?; M?, [H(εμί)]? (Athens?); no. 102: δ-ε-μ-ό(σιον), ἡμ[ί-τ]-ρι(τον) (Ionia or Athens?); no. 103: (δ)[εμό(σιον)]. – **Eastern Mediterranean/Aegean**, Hellenistic: no. 89: ἡμι(μναῖον) and monogram; no. 91: B (Bargylia, Bargasa?); no. 110: ἡμ[ι(μναῖον)?]; no. 163: σ(τατήρ); no. 168: A Δ (for Adramyttion?) – **Eastern Mediterranean/Aegean**, Hellenistic/Imperial: no. 131: Λ; no. 150: τ(έταρτον) or τ(εταρτημόριον); no. 151: ὄγ(δοον); no. 152: M?; no. 158: ἡ[μισ(τάτηρον)?]; no. 162: retrograde Z for 7 or 6; no. 167: τέταρτον (retrograde). – **Eastern Mediterranean**, Hellenistic: no. 157: [.]ΑΠΙΑC

C. Greek system, weights with unit marks only: Aegean-Thrace-Anatolia, Hellenistic/Imperial: no. 244: K Δ – **Eastern Mediterranean/Aegean**, 4th cent. B.C.-Hellenistic: no. 180: Γ; no. 182: μ[ν]ᾶ; no. 233: EK (Kebren?). – **Eastern Mediterranean/Aegean**, Hellenistic: no. 197: (τέ)ταρτον; nos. 338/339: -| (1 drachm); no. 345: H (for hemisyhemitetarton, i.e. one sixteenth of ■ stater?); no. 356: σ(τατήρ?); no. 357: στα(τήρ) | below BN; no. 360: ET-H (year eight? or ET refers to an ethnic, H to a unit?). – **Eastern Mediterranean/Aegean**, Hellenistic/Imperial: no. 181: μ(νᾶ); no. 183: M for μ(νᾶ) or monogram M+I for Μιλησίων; no. 184: μ(νᾶ), three circular countermarks with identical monograms; nos. 185-187: μ(νᾶ); no. 188: [T+]M-P [or M only, the other traces originating in a flawed stamp?, Corsten]; no. 189: τρ(ίτον); no. 190: τέ(ταρτον), circular countermark with monogram; no. 191: τέ(ταρτον); no. 192: retrograde TP (τρ(ίτον)?); nos. 193/194: τ(ριτημόριον) or τ(ρίτον); no. 195: τ-ρ(ιτημόριον) or τ-ρ(ίτον); no. 196: retrograde τέ(ταρτον), monogram; nos. 198-203: ἡ(μιμναῖον); no. 204: on the obverse τέ(ταρτον) in relief, CY incised later, on the reverse an incised Δ; no. 205: τ(έταρτον); nos. 206-208, 211, 214, 216: τέ(ταρτον); no. 209: [τ]έ(ταρτον); no. 210: on the obverse τέ(ταρτον), on the reverse incised X; no. 212: ETP or TAP; no. 213: ET (retrograde); no. 215: τ-ρ for τ(ετα)ρ(τον) or τ(ετα)ρ(τημόριον); no. 217: τέ(ταρτον); no. 218: τ(έταρτον); no. 219: monogram TPO (for τέταρτον?); no. 220: on the obverse AP|TE (Ἀρτέ(μις) or an ethnic or AP (abbreviated ethnic) | τέ(ταρτον)), on the reverse traces of letters; no. 221: τα(ρτημόριον); nos. 222, 224/225: π(εμπταῖον) or π(εμπταῖον μόριον); no. 223: πε(μπταῖον) or πε(μπταῖον μόριον); nos. 226-231: ἑ(κτημόριον); no. 232: E or KE; no. 234: ἑκ(τημόριον); no. 235: HP (= 108 or year or ethnic?); no. 236: γο-οδ (= ὄγ-δο(ον)); no. 237: ὄγδ(οον); nos. 238-240: ὄγ(δοον); nos. 241/242: K; no. 243: Λ; no. 245: Δ Δ; no. 246: K; nos. 247/248: I Γ; no. 249: ΔΗ|ΜΗ for 'public', cf. δεμόσιον; no. 250: Δ for δ(ημόσιον) or '4'; nos. 251-269: Δ for δ(ημόσιον) or δ(εκάτη); nos. 271-281: Δ for δ(ημόσιον) or δ(εκάτη) or δ(εκάδραχμον); no. 282: ΔΙ for δ(ραχμαί) ι' or δι(στάτηρον); nos. 284-291: H; nos. 292-294, 316/317: Δ (= tetradrachm); nos. 295-298, 308-313, 323-327: B (= didrachm); no. 299: H (= 8 drachmai); nos. 300-303: π(εντάδραχμον); nos. 304-307: E (= 5 drachms); no. 314: τ(ετράδραχμον); no. 315: I for one tetradrachm; nos. 318-320: Γ (= tridrachm); no. 321: ΔΓ (= tridrachm); no. 328: monograms on both sides; below one of these, XB (= 2 chalkoi?); no. 329: δ(ίδραχμον); nos. 330, 331: on both faces δ(ίδραχμον); nos. 340-343: A (1 drachm); no. 344: K (20 obols); nos. 346-348, 350-352: τρι(στάτηρον); no. 349: τρ(ιστάτηρον); nos. 353-355: τ(ριστάτηρον); nos. 358/359: ἡ(μι-?).

D. Greek system, weights with monogram stamps, Eastern Mediterranean/Aegean, Hellenistic/Imperial: no. 361: semicircular punchmarks with illegible letters (M?); nos. 362-369: monograms.

E. Greek system, miscellaneous bronze weights, Eastern Mediterranean/Aegean, Hellenistic/Imperial: **no. 372: AY; no. 376:** Πολι|άδος; no. 380: on the obverse IΦ or ΦI, on the reverse CIA.

F. Greek system, plain lead weight, Eastern Mediterranean/Aegean, Hellenistic/Imperial: no. 407: incised I and A.

G. Roman system, litra and its multiples/subunits: Ephesos, Imperial period: **no. 423:** on the obverse λεί|τρα, on the reverse Ἐφε(σίων) – **Smyrna?**, Imperial period: no. 409, republished by P.Weiß, *ZPE* 200 (2016) 259 no. 3 (ph.), **whose reading we follow: on the obverse ἱππάρχο|[υ]; below** a control stamp inscribed M(ᾶρκος) Βελ[ή]|νιος Ἀν|τισθέν(ης)| ἵππ(αρχος), **on the reverse** M(άρκου) Βελ(ηνίου) | Ἀντισ|θένο|υ[ς]; no. 415, republished by P.Weiß, *ibid.* 261/262 no. 6 (ph.), **whose reading** we follow: on the obverse M(άρκου) Βει(βίου?) | Ῥουφεί|νου, in the lower right corner a square control stamp inscribed Μά(ρκου) Βει(βίου?) | Ῥουφεί|[ν]ου [ἱππ|άρχου], **on the reverse** ἱπ|πάρ|χου; no. 510, republished by P.Weiß, *ibid.* 262 no. 7 (ph.): square stamp with Οὐλπί|ου Ἀγα|θία | ἱππάρ|χου – Thyateira, ca. 150-250 A.D.: no. 417, republished by P.Weiß, *ibid.* 263/264 **no. 8, whose reading we** follow: on the obverse λί(τρα) α', on the reverse Αὐρ(ηλίου) Ἑρ|μαγ|ό]ρου | ἱππάρ|χου – **Nikomedeia**, Imperial period: no. 408 (250 A.D.): *SEG* LV 1386; no. 413 (270-275 A.D.), **republished by** R.Haensch, P.Weiß, *Chiron* 44 (2014) 522-524 no. 23, whose reading we follow: on the obverse [ἔ]του(ς) | δ' τοῦ κυρί|ου ἡμῶ||ν Λ(ουκίου) Δομ(ιτίου) Α|ὐρηλιανοῦ, on the reverse ὑ|πα(τεύοντος) | Λ(ουκίου) Οὐ|αλ(ερίου) Αἰ|μιλιαν||οῦ, ἀγ(ορανομοῦντος) ΚΟΚ (or ΚΟΡ) | Χρήστου; no. 418 (255/256 A.D.): *SEG* LV 1387; no. 419, **republished by** R.Haensch, P.Weiß, *ibid.* 518-522 no. 22, **whose reading we follow: on the obverse** ἔτους β' | Αὐτοκράτ|ορος Κ[αίσ]αρος Μ(άρκου) | Αὐ[ρηλίου] Ἀντω||νίνου Εὐσεβοῦ(ς) | Εὐτυχοῦς Σεβα|στοῦ, ἀγορα|ία, on the reverse ὑπατεύοντο|ς τῆς ἐπαρχείας | Κ(υΐντου) Ἰουνίου **Δεκίμου** Κ|υντιανοῦ, ἀγ(ο)||ρανομοῦντο(ς) | Μ(άρκου) Κεωνίου | Ποντίου Λαι|λιανοῦ, λεῖτρα; no. 438 (193-197 A.D.): *SEG* LV 1385. – **Eastern Mediterranean/Aegean**, Imperial period: no. 410: **on the obverse** λ[εί]|τρ|α, **on the** tab a circular stamp inscribed Μη|τρο|δώρου; no. 411: **on the obverse** ἡμί[λει]|τρον, **on the reverse** [...]ΝΟ|ΟΥ ΕΙ[Κ|Ε]|ΣΙΟΥ|[Α]ΓΟΡΑ|[.]ΟΜ [[...]νο|ου Εἰ[κ|ε]|σίου | [ἀ]γορα|[ν]ομ(οῦντος), Scheibelreiter-Gail]; no. 414: on the obverse A (?), on the reverse ἐπὶ Α[.]ΕΡ|[..]ΙΔΟΥ Ἑ|ρ[μίου] ἀ|γορανό|μου; no. 416: on the obverse λεί|τρα; no. 420: **on the obverse** λεί|τρα, on the reverse Αὐρ(ηλίου) [.....|....]ΚΑ|Γ[...]C[.] ἀγο[ρ]α|νομο[ῦ(ντος)], [from the majuscule text, Scheibelreiter-Gail]; **no. 421: on the obverse in the upper part** ΑΥΡ ΧΡΥCΟΠΑΙ[C] | ΑΓΟΡΑ[Ν]ΟΜΟ[.], in the lower part [ΑΥΡ] ΧΡΥCΟΠΑΙ[C] | ΑΓ[ΟΡΑ]ΝΟΜΟ [the name Χρυσόπαις seems to be known only from Phrygia (*MAMA* IX 109; Aizanoi?); cf. also Χρυσοπαῖος in Termessos (*TAM* III.1.220); here perhaps rather in the genitive: Αὐρ. Χρυσόπαι[δ(ος)] ἀγορα[ν]ομο[ῦντος] or ἀγορα[ν]ομοῦντος on the obverse, and sim. on the reverse, Corsten]; nos. 422, 424: λεί|τρα | α'; no. 425: λεί|τρα; no. 428: A (= 1?) above P and Ω; no. 430: λίτρα; nos. 435/436: λεί|τρα; **no. 437:** [λ]εί|[τ]ρα; no. 441 (180-192 A.D.): on the obverse ἡμί|λει|[τ]ρον, on the reverse κυρί|ου Κο|μόδου; **no. 442: on the obverse** ἡμίλι|τρον, on the reverse [..]ΑΠ|[.]ΟΥΜ|ΝΟC ἀ|[γ]ορα(νόμος)]; **no. 443:** [ἡ]μίλιτρο(ν); no. 444: ἡμίλ|ειτρ(ον); no. 445: ἡμίλ[ι]|τρα; no. 446: ἡμι|λείτρι(ον); **no. 447:** ἡμ[ί]|λε[ι]τ|ρ[ον]; no. 448: [Ἡ]γο[υμεν]|ός, Πολ[υ]|χρόνιο[ς], | Δύνατο[ς] |ἀγοραν[ό]||μοι (Ephesos? cf. *SEG* XXXI 967); no. 449: on the obverse ἡμ[ί]|λε[ι]|τρον, on the reverse [.].Κ|ΟΔΕ[...|.]ΤΟΥ; **no. 450: on the obverse** [ἡ]μίλι|[τρ]ον, on the reverse [.]ΦΛ|ΚΑΗ[.]|ΔѠ; no. 454: E (= 5); no. 455: **on the obverse Δ** (= 4), **on the reverse** ΤΙΒ|ΔΑΣ; no. 456: Δ? (= 4); no. 457: on the obverse Δ, on the reverse [...]|ΥΑΓ; **nos. 461**, 463/464: Γ (=3); no. 462: **on the obverse** Γ, **on the edge a stamp with bearded head and** [...]**ΑΚ, on the reverse** ΑΤ[...]|ΜΟΥ; no. 465: **on the obverse Γ** (= 3), **on the reverse** [.]Ι|ΙΟΥΛ|ΓΑΜΙΚΟ [[Τ]ι(βερίου) | Ἰουλ(ίου) Γαμικο(ῦ)?; cf. a man with this name in Selinda (Kaisareia Troketta) in the reign of Antoninus Pius (*IGR* IV 1497), Corsten]; no. 466: **on the obverse** Γ (= 3), **on the reverse** ΔΙΟΓ|CΤΟΥ (?); **no. 467: on the obverse** Γ (= 3), on the reverse ΛΟΥΚΙ | CΑΛΒΙ|[.]ѠΝ | ΑΓΟΡΑ||ΝΟΜΟ[Ι] [rather ἀγορα|νόμο[ς], if ΛΟΥΚΙ is Λούκι(ος) – and if the reading is correct, Corsten]; **no. 468: on the obverse** Γ (=3), on the reverse [...]|ΥΙΟΥ; nos. 469-471, 483, 486-490, 493: B (= 2); **no. 472: on the obverse** B, on the reverse ΑΥΔ|.ΑΤ; no. 473: on the obverse ΟΠ|Η or ΟΝ|Β?, on the reverse ΑΓΟ [obviously a form of ἀγορανόμος, Corsten]; no. 474: on the obverse ΟΠ|Η or ΟΝ|Β(?); no. 475: on the obverse B (= 2), on the reverse O; nos. 476/477: on the obverse B (= 2); no. 481: on the obverse B, on the reverse ΑΤΙΑ.|ΥCΕΒ.|.....; cf. *SEG* XXXI 1629 [perhaps [Τ]ατιαγ|[ο]ῦ κτλ.?, Corsten]; no. 482: on the obverse B (= 2) and a circular stamp with monogram, on the reverse ΠΕ|ΛΟΥ; no. 484: on the obverse B (= 2), on the reverse ΑΠΟΛ|ΛΩΝ|ΟΥ (or Ἀπολ|λων|ίου) [certainly Ἀπολ|λων|[ί]ου, Corsten]; no. 485: on the obverse B (= 2), on the reverse ..Α|Υ · Τ|Ο[..] [L. 1: .ΑΔ; L. 3: clearly ΟΥ, Corsten]; no. 491: on the obverse B (= 2), on the reverse [.]ΥΝ|[Μ]ΑΙ; no. 492: on the obverse B (= 2), on the reverse ΠΙΚΑ|ΒΑ|ΡΟΥ; no. 494: on the obverse B (= 2), on the reverse Γ; no. 495: B (= 2); no. 496: οὐ(νκία) β'; nos. 499-502: Λ (= 30); no. 503: on the obverse οὐν-, on the reverse -κία; nos. 504/505: A (= 1); no. 506: on the obverse A (= 1), on the reverse T; no. 507: A? (= 1); no. 508: A overstamped with a square stamp with an illegible inscription; no. 509: on the obverse A (= 1), to the right a stamp with stag and star inscribed [Μαρ]κέλλου ἀγ(ορανόμου) or ἀγ(ορανομοῦντος) ΠΑ, on the reverse ΠΑ (Ephesos?); no. 511: X; nos. 512-525, 527, 529-534, 536/537, 539, 541, 545, 547-549, 551, 553, 555-562: A (= 1); no. 526: on the obverse A (= 1), on the reverse Αὐρ(ηλίου) Ἰου|λ(ίου) Στρα|τονεί|κου [the same person as the archiereus in *I.Magnesia* 197?, Stavrianopoulou]; no. 528: on the obverse A (= 1), on the reverse Μ'Α|ΕΡΑ|ΥΦΙ; no. 535: on the obverse A (= 1), on the reverse ΑΡΚΟ|ΟΥΛΚΙ; no. 538: on the obverse X, on the reverse A (= 1); no. 540: on the obverse A (= 1) and to its right a stamp with [ΦΙΛ?]ΟCΕΒ|ΑΝΟ|ΝΑC, on the reverse [...]Π[.]|ΝΑC|[...]; no. 542: on the obverse A (= 1), on the reverse [.]C; no. 543: on the obverse A (= 1), on the stamp on the tab ΑΥΡ ΜΟΣΧΙΟ[...] [a form of Αὐρ. Μόσχιος?, Corsten], to left and right M-A (for Magnesia?); no. 544: on the obverse A (= 1), on the tab a stamp [.]Λ|ΓΟ, on the reverse ΠΛΑ|Υ·Τ.; no. 546: N with small inscribed o, A (= 1); no. 550: on the obverse A (= 1), on the reverse ΕΦ (Ephesos?); no. 552: on the obverse A (= 1), on the reverse M; no. 554: on the obverse A (= 1), on the reverse ΑΛΦ|ΥΚΕ; no. 563: on the tab a stamp with [..]|ΜΕΛΙ.|ΝΟ; no. 564: on the obverse a stamp inscribed Μ|ΑΙΦΙ|ΠΑΥ; on the reverse M; no. 565: on the obverse an obscure letter (S?) and a stamp with stag and obscure letters (OVIN[..]), on the reverse obscure letters (ΑΘ|ΙΕ?); no. 567: on the obverse a circular stamp with a bee in the center, around it Ἀπολ|ωνίο[υ] Βάρου Ἑρμ[ί|π]πο[υ], on the reverse P; no. 568: on the obverse S (= semis), on the reverse ΣΚ; no. 569: on the obverse S, on the reverse AP; no. 570: on the obverse S, on the reverse Διο|φάν|του; no. 571: on the obverse S, on the reverse ΒΕ|Υ; no. 572: on the obverse S, on the reverse ΠΟ; no. 575: on the obverse S, on the reverse ΑΤ; no. 576: on the obverse S, on the reverse [.]Α; no. 578: on the obverse S and a stamp with obscure inscription, on the reverse AI; no. 579: on the obverse S, on the reverse ΥΛΟ|ΑΡΚ; no. 580: on the obverse S, on the tab ■ stamp with illegible inscription, on the reverse Φ or P or O and A; no. 582: on the obverse S, on the reverse TE; no. 583: on the obverse S, on the reverse ΦΑΝ|ΤΙΩ|[...]; no. 584: on the obverse S, on the reverse [...]|ΑΥΡ|[...]; no. 585: on the obverse S, on the reverse ΚΛ|ΑΗ; no. 586: on the obverse S, on the reverse [.]K; no. 588: on the obverse S, on the reverse B·K; no. 591: on the obverse S, on the reverse A (= 1); no. 592: on the obverse S, on the reverse ΑΤ; nos. 593-602: Λ (for 30 obols or for 'half'); no. 603: on the obverse Γο Σ (= semiuncia); no. 604: on the obverse H (= 8 or ἡμιουνκία), on the reverse Π; nos. 605-608: on the obverse H (= 8 or ἡμί-); no. 609: XH (= 8 χαλκοῖ?); no. 610: V or Λ; no. 611: Γ (= 3); no. 613: S (= half-nomisma?); no. 614: lunate E (= 5?); nos. 615-617, 624/625: A; no. 618: V?; no. 619: on the obverse ☧ and B; no. 620: on the obverse ☧ B, on the edge THC? ΝΕΡΩΝ CEB; no. 622: on the obverse illegible

letter or inscription, on the tab ■ stamp ΑΠΚ?|ΗΡΑ?; no. 623: on the obverse N with small inscribed o, B.

H. Roman system, weights made from coins, Eastern Mediterranean/Aegean, Imperial period: no. 631: square weight, cut from a coin, with illegible legend; no. 633: square weight, cut from a coin of Elagabalus, on the obverse [Ἀντ]ωνεῖνος, on the reverse Athena standing to left, Θ[υατειρ]ηνῶν; no. 634: round weight, punched with the reverse die of a coin of Silandus of the Severan period: Σιλανδέων.

1882. **Women. Hellenistic queens and royal couples.** S.G.Caneva, in M.A.Harder, R.F.Regtuit, G.C.Wakker (edd.), *Hellenistic Poetry in Context* (Leuven-Paris-Walpole MA 2014) 25-58, discusses the position of Hellenistic queens based on poetry (Apollonios, Theokritos) and epigraphic evidence (Laodike: *SEG* XXXIX 1284 [Sardis]; *I.I* 1003 [Teos]; *OGIS* 224; *I.Iasos* 4). C. argues that the trend of personalization of politics in the Hellenistic period enabled monarchic power for kings and queens 'to be represented as if it was founded on widely acknowledged values of reciprocity and moral commitment between the rulers and their subjects' (47). The introduction of female royal titles starting at the end of the 4th cent. B.C. did not mark a significant change in the representation of the queen's role within the royal couple, but marked the formalization of court protocol (for the larger argument that, during the early Hellenistic period the title βασίλισσα can refer to all female members of the royal house, see id., in V.Sebillotte Cuchet, S.Boehringer (edd.), *Des femmes en action. L'individu et la fonction en Grèce antique* [Paris/Athens 2013] 133-151, esp. 138/139). Third-century queens were still mostly portrayed in poetry and even more so in inscriptions 'as acting in the field of personal diplomatic commitment and mediation between the king and his subjects, and/or ■ the embodied source of the legitimation and continuity of the royal house'. See also our lemma no. 1838.

ADDENDA ET CORRIGENDA

1883. **Corrections to *SEG* LI, LIV, LV, LVIII, LIX, LX, LXII, and LXIII.**

SEG LI, p. 897: *IG* II² 3114 is *SEG* LI 203, not *SEG* LI 20.

SEG LIV, p. 865 (concordances): read *IG* II² 1408/1409, 1415, 1421, 1424A, 1425, 1428, 1438, 1443 instead of *IG* I³ 1408/1409, 1415, 1421, 1424A, 1425, 1428, 1438, 1443.

SEG LV 1593(5): J.-S.Balzat points out to us that this inscription appears to be the same as the one printed in *SEG* LII 1594.

SEG LVIII 1451: This inscription (Prusa ad Olympum) is the same as *SEG* LIX 1416 (Apollonia on the Rhyndakos). Cf. now S.Aybek, B.Dreyer (edd.), *Der Archäologische Survey von Apollonia am Rhyndakos beim Uluabat-See und der Umgebung Mysiens in der Nordwest-Türkei 2006-2010* (*Orient & Occident in Antiquity / Orient & Okzident in der Antike*, vol. 2; Berlin 2016) 38/39 no. 2.1.4 (found in Hasanağa), who assign it to Apollonia on the Rhyndakos.

SEG LIX 1416: For this text see *SEG* LVIII 1451 (Prusa ad Olympum). The inscription has now been republished in S.Aybek, B.Dreyer (edd.), *Der Archäologische Survey von Apollonia am Rhyndakos beim Uluabat-See und der Umgebung Mysiens in der Nordwest-Türkei 2006-2010* (Berlin 2016) 38/39 no. 2.1.4, who assign it to Apollonia on the Rhyndakos.

SEG LX 987: The article summarized here was published in *Cuadernos de Filología Clásica* 20 (2010), not in I.Calero Secall, in *Homenaje -- López Eire*.

SEG LXII: *Civic Priests* (used in lemmata nos. 26/27, 70, 109/110) = M.Horster, A.Klöckner (edd.), *Civic Priests: Cult Personnel in Athens from the Hellenistic Period to Late Antiquity* (Berlin 2012).

SEG LXII 1940: Instead of (see *SEG* 1883), read (see *SEG* LIV 1883).

SEG LXIII pp. 523/524: The lemmata nos. 554/555 (Gadara) are not in correct alphabetical order. Their position is between the lemmata nos. 1548 (Dor) and 1549 (Gazara). Also the lemma no. 556 (Hebron) is not in correct alphabetical order. Its position is betwen the lemmata nos. 1550/1551 (Gischala) and 1552 (Hippos).

I.A. NAMES OF MEN AND WOMEN

A-- 715.13; 1036 app.cr.; 1230.2; 1336 E.II.10; Αὐρηλία Α-- 1258.1
Αβα 561, 1216
Ἄβαβος 549
Ἀβάσκαντος 1319
Αββικας 1186
Αβδαιος 665
Αβδας 1615
Αβεζεινας 509
Ἀβέρκιος 1242
Ἀβρουλεία 414 bis
Ἀγα-- 940
Ἀγαθάγητος 699
Ἀγαθαμερίς 339
Ἀγαθαρχίδης 571 app.cr.
Ἀγάθαρχος 571 app.cr.
Ἀγάθεια 195
Ἀγαθήμερος: Αὐρ. Πακιδιανὸς Ἀ. 1099.10
Ἀγαθήνωρ 522
Ἀγαθίας: Οὔλπ. Ἀ. 1881
Ἀγαθοκλείδης 704
Ἀγαθοκλῆς 629, 781, 818, 1336 C.3; 1382
Ἀγαθόπους 994, 1356
Ἀγαθός: Τ. Φλ. Ἀθηναγόρας Ἀ. 971
Ἀγάθων 288 B5; 308.3; 459 A.48/49; 818, 1873; Λεύκ. Κουσών. Ἀ. 467
Ἀγαπητός 800.4
Ἀγασίας 765
Ἀγγε-- 601(1/2)
Ἀγέλαος 459 A.24
Ἀγέμαχος 529
Ἀγέμων 529
Ἀγέπολις 560.23; Φλ. Ἀ. 560.21
Ἀγέστρατος 529, 818, 1003
Ἀγησίλαος 1357
Ἄγησις 529
Ἀγήτωρ 662.3
Ἀγίας 314
Ἀγλαΐς 1374(10) (Αὐρηλιανὴ Ἀ.)
Ἀγλούμβροτος 529
Ἀγνίας 165
Ἄγνων 137 A.29; 715.20
Ἀγοράναξ 529, 818
Αγουζακος (gen.) 570 B.4
Ἀγρεοφῶν 1821
Ἄγριος 529
Ἀγρίππας: Μ. Ἀ. 1334
Ἀγριππεινίλλα 807
Ἀγριππῖνα: Μινδία Ἀ. 938 app.cr.
Ἀγριππῖνος: Τιβ. Κλ. Ἀ. 1315 app.cr.
Ἀγρόθεος 1821
Ἀγροίτας 1821, 1873
Αδα 1166
Ἀδάμας 1824
Ἀδίστα 740
Αδουδας 1566 app.cr.
Αδουδα 1566
Ἄδραστος 841
Αεδδος 1621
Αεδος 1621 app.cr.
Ἀέροπος 459 A.41; 512 app.cr.
Αζεακος 570
Αζεος 1584
Ἀθαναγόρας 898.4; 902, 1336 A.11
Ἀθανάδωρος 898.3
Ἀθάναιος 663.45
Ἀθανασία 1539
Ἀθανόδοτος 529, 818, 1514
Ἀθάνων 339
Ἀθηναγόρας 855, 1238, 1336 C.7, E.I app.cr. [illegible] Τ. Φλ. Ἀ. 971; Τ. Φλ. Ἀ. Ἀγαθός 971; Τ. Φλ. Ἀ. Αἰλιανός 971; Τ. Φλ. Ἀ. Κορνηλιανός 971; Τ. Φλ. Ἀ. Κορνηλιανὸς Φουριανός 971
Ἀθήναιος 560.23; 1106, 1336 E.I.18; Οὔλπ. Ἀ. [illegible] app.cr.
Ἀθηναΐς 882.6; Οὐλπία Ἀ. 1147.15; Οὐλπία Εὐφροσύνη Ἀ. 1147 app.cr.
Ἀθηνίων 73, 1596
Ἀθηνόβιος 9
Ἀθηνόδοτος 986
Ἀθηνόδωρος 572.4/5; 613, 631, 795, 1457 [illegible] 1689

[illegible] 721
[illegible] Γεμελλα
[illegible] 602
[illegible] 508(3)
[illegible] s.vv. Αρσινόη, Κάλη
[illegible] Φλ. Ἀτταλὶς Αἰ. 971
[illegible] Αἰ. Ἀσκληπιάδης Πολίτης 974 app.cr.; [illegible] Πολίτης 974.15; Τ. Φλ. Ἀθηναγόρας Αἰ. [illegible] Ι. Φλ. Αἰ. Σωκράτης 1412
[illegible] 1174, 1602, 1778; cf. s.vv. Κάρπος, Νικη--, [illegible] Νικηφόρος, Νικίας, Ὀνήσιμος, Πόπλιος
[illegible] Λ. Οὐαλέρ. Αἰμ. 1811
[illegible] 715.37; 1873
[illegible] 687
[illegible] 529
[illegible] 818
[illegible] 529
[illegible] 1873
[illegible] 1216
[illegible] 1873
[illegible] 522
[illegible] s.vv. Νίγρος, Ῥοῦφος
[illegible] 411, 461
[illegible] 765
[illegible] 1132
[illegible] 529
[illegible] 601(3); 705
[illegible] 705
[illegible] 529
[illegible] 755
[illegible] 1336 B.I.7
[illegible] 715.23
[illegible] 1311.2
[illegible] 1873
[illegible] 1195 app.cr.
[illegible] 547
[illegible] 547
[illegible] 914
[illegible] 1563
[illegible] 1176, 1178 app.cr.; 1195
[illegible] 1631
[illegible] 1096
[illegible] 1077
Ἀλέξανδρος 138?, 194, 430, 444, 459 A.23; 467, 512, 572.7; 602, 672, 1059, 1097, 1176, 1188, 1196, 1270, 1302, 1336 C.13; Αὐρ. Ἀ. 1258.6; Μ. Ἀ. 1457 app.cr.; 1487, 1490, 1507, 1522, 1558, 1649, 1873; Μ. Ἄμπ. Ἀ. 418 A.3/4; Τ. Φλ. Ἀ. 369
Ἀλεξιάδας 529, 818
Ἀλεξίμαχος 529, 818
Ἀλεξίμβροτος 547
Ἀλεξῖνος 547
Ἀλέξιος 1742.7
Ἀλέσανδρος 1784
Ἀλικίδας 775
Ἀλκ-- 1336 E.II.17
Ἀλκείδης 522
Ἀλκέτας 602
Ἀλκιμέδων 1336 C.17
Ἀλκιμιάδη 1359 A.16 (ἡ καὶ Ἰασονίς)
Ἄλκιμος 459 A.23; 1119, 1359 A.2, 5, 9/10, 16
Ἀλκισθένης 164, 324 (Ἀλκισθένες)
Ἀλλήιος cf. s.v. Ἐπίκτητος
Ἄλλιος 1742.3/4
Αλλυ-- 1047
Ἀλπαλῆ 914
hάλτιμος 226
Ἀλυπία 1299 app.cr.
Ἀλυπίδης 1299
Ἀλύπιος 1299 app.cr.
Ἀλυπίων 1299 app.cr.
Ἄλυπος 1299 app.cr.
Ἀλφηνή cf. s.v. Κλεοπάτρα
Ἀμάνιτος 775
Ἀμβικάτος 459 B, app.cr.
Ἀμέθυστος 1824
Ἀμεινίας 1873
Ἀμια 1203
Αμιαζενις 509
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145	1802
147/148	1802
154	1874
159	1802
161	1802
161 B	1015, 1788, 1871
161 C	1015
165	1802
287	1874
287 A	1802

IG XI.4	*SEG* LXIII
752	1831
1036	981 app.cr.
1114	641
1247	1844

IG XII.1	*SEG* LXIII
9	1798
40	1790
41	647 app.cr.,648
737	823 app.cr.
963	1758
1010/1011	651
1035	651
1039/1040	651

IG XII.2	*SEG* LXIII
35	1797
207	1782
208	652, 1782
210/211	1782
212/213	652, 1782
258	1782
262	1782
509	1756
526	654, 1786
540	652, 1782
658	1756

IG XII.3	*SEG* LXIII
87	1812
103	699
171	977
248/249	655
256	655
259/260	655
327	1798
330	1845
412	655
466	1637
504	891 app.cr.
522	1869
763	687 app.cr.
1101	1874
1343	1835

IG XII.4	*SEG* LXIII
31	1871
75	1802
79/80	660
84/85	655 bis, 1759
91	660
93/94	660
95	659/660, 1802
98/99	1802
100	659/660
102/103	660
105	660
109	1802
110	659/660
121	660
132	391 app.cr., 424, 663
148	1777
177	1756
207	393, 1871

IG XII.4	*SEG* LXIII
216 III	1871
226 VII	1133
261	1810 (12)
266	1810 (5)
274	660
278	659/660, 1860, 1863
281	1860
293	656
296b	660
298	659/660, 879 app.cr.
302	656, 660, 1844
303/304	660
306	660
309-311	660
314/315	660
318	394, 660
319	656, 660
320	660
325	656, 660
326-328	660
330	660
332	660
332 (b)	1871
339	660
348	660, 1845
350	660
356	660/661
358	660
364	660
451/452	660, 1816
456	659/660
457	659
458	660
533	1874
549	665, 1613, 1758
640	664
721	660
761	660
832	1857
838	1857

IG XII.4	*SEG* LXIII
890	664
935	662 app.cr.
938	662 app.cr.
939	664
951	664
1055	692 app.cr.
1058	664
1154	664
1159	664
1166	662
1180	664
1182	664
1189-1193	386
1473	685
1695	677
1701	673
1709	684
1713	675
1714	676
2159	679
2180	678
2192	681/682
2197	680
2220	683
2247	674
2435	751
2713	672

IG XII.5	*SEG* LXIII
14	1849
126	1761
220	1843
233	690
275	1857
310	1787
444 A	1816
471	692 app.cr.
481	693 app.cr.
565	698
653	1802
739	1849
817	1831

IG XII.5	*SEG* LXIII
824 B	1831
872	157
913	699
949	1871
1065	1831

IG XII.6	*SEG* LXIII
11	1790
13	1874
24	1767
37	754 app.cr.
56	1767
133	872
150	1756
268/269	7
285	1869
313	1336 A app.cr.
330	1857
347	1869
373	1336 A app.cr.
381	1868
494	1783
575	701
758	7
829	1336 A app.cr.
973	702, 1833
1197	1858

IG XII.7	*SEG* LXIII
1	1761
123	1787
241	1844
387	645 app.cr.
506	1831

IG XII.8	*SEG* LXIII
71	1874
111	7
125	7
174	1871
188	704
240	1874

IG XII.8	*SEG* LXIII
268	706
273-276	1871
278 C	715 app.cr.
287 B	715 app.cr.
288 A	715 app.cr.
298	711
334	709
379	721 (1)
380	715 app.cr.
381	707
383	721 (2)
386	713
445	1813
471	721 (5)
484	891 app.cr.
528	1473
609	1787
629	721 (7)

IG XII.9	*SEG* LXIII
187	723, 727
207	367
241	726
259	726
281	1869
476	726
894	1879
916	467
1012	725

IG XII. Suppl.	*SEG* LXIII
p. 31	1756
pp. 65-67	654
116	1798, 1818
120	653
122	872
134	1782
136	653
139 A	872
172	1437 app.cr.
200	1853

IG XII Suppl.	*SEG* LXIII
230	695
307	1758
323	1871
347	706, 1759
400	1816
403	717 app.cr.
406	690
410	721 (6)
413	1876
431	716
440/441	719
527	723
533	726
549	723
646	980
690	650
739	1849
1658	891 app.cr.

IG XIV	*SEG* LXIII
15	761
206	755
256	872
279	1792
311	761
352	755, 1761
354	755
600	1863
607 e	1787
612	755
625	775
630-632	775
644	775
687	771 (1)
701	1639
830	799
847	919
917/918	798
923	798
926	798
951	1810 (1)

IG XIV	*SEG* LXIII
952	754 app.cr., 755
953	755
986	804
989	802
1043	798
1094	802
1268-1271	801
1273-1276	801
1362	1787
1424	1787
1746	1787
1859	751
1957	1787
1973	1787
2023	751
2040	1787
2241	1787
2393 (179a/b)	773
2409 (6)	769
2411 (1)	775
2431	812 app.cr., 816
2432	1792
2434	816
2444/2445	816
2481/2482	816
2494	816
2532	1473/1474
7661	1813

SEG I	*SEG* LXIII
69	1842
87	271
583	1637
584	1538

SEG II	*SEG* LXIII
9/10	28
170	266
579	1790
600	986
608-611	986

SEG II	*SEG* LXIII
611	986
663	1103
696	1857
778	1474
848	1639
871	1639

SEG III	*SEG* LXIII
86	979
497	407, 1855
710	1798

SEG IV	*SEG* LXIII
164	820
201	865, 1827
439	1853
490	982, 1827
544	1759
667	1015

SEG VI	*SEG* LXIII
137	1795
174	1221
622	1365
647	1857
650	1868
654	1315 app.cr.
785	1783
810/811	1423
837	1423

SEG VII	*SEG* LXIII
14	1784
135	1474
234	1472
266	1517
302	1472
359	1787
443	1474
447	1474
450	1474
710	1615 app.cr.

SEG VII	*SEG* LXIII
839	1538
847	1473
1066	1472

SEG VIII	*SEG* LXIII
13	1810 (7)
33	1538
42	1538
95	1538
245/246	1538
262	1652 app.cr.
269	1538
281	1538
465	1672
487	1787
548-551	1849
573	1639
662	1691 app.cr.
714	1637, 1641 (3)
814	1784
864	1711

SEG IX	*SEG* LXIII
8	1810 (6)
13	1816
192	1849
194	1717
232	1717
248	1717
501	1719 app.cr.
526	1719 app.cr.
802	833 bis
820	833 bis
829	833 bis
891	491
901	775

SEG X	*SEG* LXIII
146	43
344	63
393 a	1874

SEG XI	*SEG* LXIII
296 b	237
298	244
304	1874
324	1868
394	1767
492	268
494	268
654	271
848	294
850	277
887	1754
923	262, 268, 1782
947	278
967 a-c	265
979	287
1032	291
1102	1809, 1832
1111	320
1199	1807
1271	328
1542 (3)	1784

SEG XII	*SEG* LXIII
87	25
100	3
193	192
391	861
550	1636

SEG XIII	*SEG* LXIII
244	243
258	262, 268
260	278
269	256
299	1807
300	330
521	1759
546	1377
625	1867
832	381

SEG XIV	SEG LXIII
12	1787
208	192
474	1869
605	795
649 a	1857
683-685	840
690	885
823	1495
826	1516
832	1538
847	1784

SEG XV	SEG LXIII
38	1788
104	184
108	1810 (15)
371	394
517	1851
517 B	949 app.cr.
529	1783
532	1857
604	804
614	802
616	802
698	1846
714	1871
815	982
881/882	833 bis

SEG XVI	SEG LXIII
57	10
140	1843
142	139
193	182
328	1869
571	1767
610	971
648	862
754	1215
870	1717

SEG XVII	SEG LXIII
62	1879
227	771 (5)
315	1794
319	1857
515	986
570	1868
619	1315 app.cr.
637	863
750	1423
759	1810 (19), 1867
814	1720 (2)
823	1798

SEG XVIII	SEG LXIII
13	25
251	1871
274	1710
446	883 app.cr.
460	1783
519	1156
570	1282, 1786
578	1423
622	1538, 1549 app.cr.
628	1636, 1669, 1785
629-631	1636, 1669
697	1682 app.cr.
724	1710
739	1874
745	1720 (5)
746 (a/b)	1720 (4)
746 (c-g)	1720 (5)
746 (h)	1720 (3)
750	1726 app.cr.

SEG XIX	SEG LXIII
119	13
181/182	2, 145
508	1788
510	1788
904	1538

SEG XX	SEG LXIII
11	1859
41	1867
84 b	765
148	1423
157	1423
240/241	1423
253	1423
374 a	1528 app.cr.
411	1633
453	1538
456	1538
460	1536
475	1538
707	1871
773	1798

SEG XXI	SEG LXIII
231	72
460	23
469	26
502	1777
519	2, 1843, 1853
527	3, 1808
538	113
541	109, 1843
562	1871
642	2
643	2, 145
774	1844

SEG XXII	SEG LXIII
110	23
117	105
219	234
266	239, 1869
339/340	323
350	662 app.cr., 1333 app.cr.

SEG XXIII	SEG LXIII
99	138
126	1855
137/138	8
155-161	8
166	8
168 b	456
206	298
215-225	1870
258	1788
282	366
462	394
474	1853
478/479	403
498	35
547	391 app.cr., 643
566	743
609	1423
635	1423
638	1423
641	1423

SEG XXIV	SEG LXIII
201	139
227	251
258	190
281	271
357	1874
503	423
1010	509
1175	1871
1179/1180	1871
1244	1784

SEG XXV	SEG LXIII
394	885 app.cr.
447	1809
467	1333 app.cr.
542	1869
680	397
808	1876
1050	1423
1133	1423

SEG XXVI	SEG LXIII
72	25
118	97
228	3
461	269
670	394
677	1756
691	397
700	403
704-711	403
713/714	403
717	403
720/721	403
791 (2/3)	1698 app.cr.
821	1849
845	550
849	553
982	691
1021	872
1055	753
1079	1792
1137	763
1239	1828
1282	945
1305	394
1306	989
1538	1457 app.cr.
1563	1459 app.cr.
1573	1459 app.cr.
1623	1447, 1451
1633	1506
1697	1538
1716	1711

SEG XXVII	SEG LXIII
29	933 app.cr.
40	1816
258	459
338	713
369	1798
444	581
571	724
631	741

SEG XXVII	SEG LXIII
650	754 app.cr.
772	765
942	834
1024	1538
1262	1083 A app.cr.
1456	1500 app.cr.
1749	1799

SEG XXVIII	SEG LXIII
45	12
60	1, 1871
103	103
258	1787
296	20
365	138
527	394
541	1869
571	1154 app.cr.
632	553
638	553
649	585
658	553
659-661	592
745	749
803	802
836	861
852	1851, 1853
866	1846
929	1859
953	1093 app.cr., 1774
967	1874
1036	543
1038	1128
1078	1218
1154	1214
1246	1333 app.cr., 1336 D app.cr., 1337 app.cr., 1383
1327	1468
1381	1538
1383	1538

SEG XXVIII	*SEG* LXIII
1390-1392	1538
1433	1580 app.cr.
1465/1466	1538
1566	1243, 1871
1658	1877
***SEG* XXIX**	***SEG* LXIII**
116	1860
127	1810 (18)
165	167
183	174
192	175
324	73
340	662 app.cr.
384	266
685	1828
736	1788
751	1810 (12)
945	765
951-953	775
1064/1065	885
1107	1810 (17)
1129	945
1216	1771
1281	1088 app.cr.
1610	1490 app.cr.
1612	1538
1615	1538
1790	765
***SEG* XXX**	***SEG* LXIII**
93	104, 1846
99	107
143	24
155	172, 242
390	254
439	1869
848	833
848 (29)	420 app.cr.
915	592
923	553
938	592

SEG XXX	*SEG* LXIII
963	567
975-979	592
999	1784
1039	654
1073	700
1079	701
1089	1243
1103	1798
1119	424, 758
1121	755
1172	775
1220	771 (8)
1229	816
1233	816
1244	850, 852
1247	852
1248	849
1249-1252	852
1286	950
1334	1859
1352	1759
1358	981
1360	911
1388	1853
1479	1242
1535	1773
1546	1390
1570	1828
1617/1618	1423
1627/1628	1423
1630	1423
1632/1633	1423
1635	1423
1640	1423
1644-1647	1423
1673	1472
1711-1716	1594
1785 (a/b)	1720 (4)
1785 (c-e)	1720 (5)
1801	1473
1806	981

SEG XXXI	*SEG* LXIII
80	80
297	1652 app.cr.
327	1767
514	358
577	394
681	567
702	1812
818	1863
846	770
897	1806
899	1774
905	858 app.cr.
913	848
914	847
915	852
916-921	853
922-930	850
936	422
967	1881
969	874, 945
985	1819
1062	1134
1072	1165
1299	1373
1381	1468
1404	1538
1604	1873 (9)
***SEG* XXXII**	***SEG* LXIII**
47	12
71	509
247	22
250	168
390/391	265
394	265
400	277
450	1777
791	553
796	592
850	724
856	1869
1018	775

SEG XXXII	*SEG* LXIII
1080 (18)	816
1082 bis/ter	820
1097	391 app.cr.
1098	852
1105-1107	801
1113	885
1143	945
1148	1765, 1853
1236	1103
1243	1765
1302	859 app.cr.
1411	1476/1477, 1483
1467	1461 app.cr.
1473	1538
1500	1632
1502	1538
1505	1472
1538/1539	1538
1539	1538, 1862
1547	1623/1624
1554	1778
1589	1459 app.cr.
1659	1824
1672	1868
1691	1873 (7)
***SEG* XXXIII**	***SEG* LXIII**
18	72
75	72
115	113, 1093 app.cr.
147	113, 1843
168 b	456
174	17
247	16
259	224
295	861
314	258
318	1809
455	751
460	394
494	414
520	1773

SEG XXXIII	*SEG* LXIII
633	1788
644	1869
696	872
760	771 (1)
773	797
818	258
836	821
942	927
1004	1104
1035	1774
1039	1774
1123	1227, 1231 app.cr.
1128	1227
1177	655 bis
1223	1468
1272	1594
1297-1299	1538
1312	1868
***SEG* XXXIV**	***SEG* LXIII**
103	13, 31
107	42
178-179	32, 1782
259	981 app.cr.
282	1871
553	397
769	587
770/771	592
790	1784
889	873
915	733
1003	793, 1783
1039	820
1094	919
1195	984
1244	1823
1283	1177
1314-1317	795
1416	1423
1472	1538
1542	1846

SEG XXXV	*SEG* LXIII
59 a-d	775
83	91
91	88
113	110
247	103
368	1832
598	872
602	394
665	408 app.cr.
704	418
708	418 ter
887	1798
1023	765
1031	775
1060	816
1067	1792
1082	850, 852/853
1123 (a)	1870
1143	981
1147	984
1152	986
1252	1000
1277	1091 app.cr.
1353	1163
1354	1169
1358	1155/1156
1365	1794
1427	1787
1441	834
1483	1474, 1874
1537	1444 app.cr.
1548	1539
1718	1726 app.cr.
***SEG* XXXVI**	***SEG* LXIII**
251	173
395	327
494	1879
529	370
552	394
665 (17)	420 app.cr.
723	138

SEG XXXVI	*SEG* LXIII
733	1468
743	1869
750	1843
753	1843
970	857
983	874, 878 app.cr.
988/989	852
1049	1806
1113	1767
1166	1165
1179-1184	1177
1185	1177, 1195
1186-1190	1177
1191	1218
1218	1871
1222	1444 app.cr.
1251	1423
1289	1538
1290	1538
1324	1538
1390	1538
1459	1714
1582	820
***SEG* XXXVII**	***SEG* LXIII**
46	1788
67	69
71	75
240	1788
313	247
314	1863
347/348	321
360	662 app.cr.
450/451	394, 397
462	397
510	403
527	1874
607	553
653	567
666 (20)	606
674	553
757	754

SEG XXXVII	*SEG* LXIII
764	773
779	775
791	798
838	822
859	1766, 1875
862	981 app.cr.
873	1875
905	1787
917	875
920	945
1234	1811
1298	1394, 1403
1483	884 app.cr.
1529/1530	1538
1531	1473
1538	1538
1551	1626
1552/1553	1594, 1626
1554-1616	1626
1618	1538
1790	666 app.cr.
***SEG* XXXVIII**	***SEG* LXIII**
38	765
136	116
144	118
185	173
258	1879
576	460
595	1803
606	450
726	581
755	601
780	1795
789	1758
964	761
986	765
996	775
1036	817
1059	874
1209	1808/1809

SEG XXXVIII	*SEG* LXIII
1237	1841
1254	1015
1333	1277
1438	1787
1462	1344 app.cr., 1384
1476	1786, 1830, 1842
1550	1468
1562	1495
1585	1538
1594	1594
1652	1538, 1607
1654	1538
1901	1720 (4)
1970	1830
1975	1221
***SEG* XXXIX**	***SEG* LXIII**
159	117
210	28
308	69
324	75
361	248
692	567
695	1815
702	553
737	1798
737 B	957 app.cr.
752	1871
759	1869
952	733
954	819
996	754 app.cr.
1055	796
1088	822
1118	897 app.cr.
1180	920, 1777
1211	1777
1232	927
1234	927
1243	1093 app.cr., 1765, 1805, 1871

SEG XXXIX	*SEG* LXIII
1244	1759
1260	981 app.cr.
1269	984
1284	1882
1285	1806, 1875
1334	1092 app.cr.
1479	1780
1532	1423
1565	1473
1616	1560 app.cr.
1656	1538
1673	1538
1789	1788
1790	1830
1795	1812
***SEG* XL**	***SEG* LXIII**
54 bis	1843
57	19
61	72
121	4
126	1843, 1853
295	1802
348	275
379	1846
389/390	1782
454	371
603 (2)	541
811	1874
836	775
838	775
839 (1-3)	775
841	775
882	1795
900	771 (10)
937/938	801
991/992	911
1012	945
1129	1102
1268	1305
1278	1281
1274	1378 app.cr.

SEG XL	*SEG* LXIII
1292	1840
1715	750
1274	1378 app.cr.
1284	1868
1362/1363	1423
1374	1423
1481	1536
1535 bis	1538
1667	1784
1728	1870
1769	1490
1773	1490
2013 (3)	1784
***SEG* XLI**	***SEG* LXIII**
53	88
182	1844
254	1795
263	224
277	1877
283	1842
284	318
328	286
329	256
347	286
373	291
448	336
540	404
576 b	420 app.cr.
675	771
768	643
836	761
946	879 app.cr.
950	1875
953	1875
958	1825
994	911
1003	1806, 1860, 1877
1003 C/D	1764
1004	1875
1037	1104
1072	1096 app.cr.

SEG XLI	*SEG* LXIII
1089	1110 app.cr.
1185	1859
1194	1227
1200	1227
1303	1277
1332	1857
1360	1325 app.cr.
1405	1401
1480	1423
1532	1538
1537/1538	1443 app.cr.
1546	1536, 1538
1567	1538
1612-1615	1690
1688	1644
1820	1868
1833	592
1846	1844
1850	879 app.cr.
1867	1740 app.cr.
***SEG* XLII**	***SEG* LXIII**
49	48
50	12
238	173/174
311	270
348	291
396	1788
596	1869
618	420 app.cr.
695	567
740	1798
785	459, 706, 1761
806	733
843	1792
906 (1-4)	775
907	775
956 (112/113)	771 (3/4)
974	820
975	821
990	850
1065	950, 1859

SEG XLII	*SEG* LXIII
1096	1740 app.cr.
1100 bis	704
1125	1823
1245	1281
1408	1538
1458	1566 app.cr.
1488	1594
1555	1785
1762	1798
1775	336
1776	407

SEG XLIII	*SEG* LXIII
26	2, 101
163	293
323	1851
325	1851
338	1851
340	1853
341	1851
349	1853
369	418
370/371	872
486	492, 505
522	1795
527	1869
660	1841
684	820
693	840
711	1350 app.cr.
713	837, 867 app.cr., 875, 911
715	1871
718/719	1857
732	662 app.cr.
749	927
766	1810 (11)
843	1828
865	1780
900	1874
969	1331 app.cr.
1022	1865

SEG XLIII	*SEG* LXIII
1025/1026	1477
1053	1538
1067	1538
1083	1626
1091	1594
1096	1538
1114	1644
1118	1784
1186	1816
1221	270
1297	1850

SEG XLIV	*SEG* LXIII
60	28
257	1802
414	1851
463	404
501	417 bis
658	1815
661	554
668	592
683 bis	1798
706	707
752	757 app.cr.
781 bis (1/2)	821
851 bis (3)	821
871	863
871 bis (1)	821
874	866
889	873
910	838
928	527
980	1765
981	1013
1021	1155
1108	1103, 1806
1113	1365
1113 app.cr.	1263/1264
1144	1772
1146	1285
1210	1350 app.cr.
1212	1341 app.cr.

SEG XLIV	*SEG* LXIII
1218	1282
1219 A/B	1336 C app.cr., 1380 app.cr.
1256	1165
1286	1423
1306	1476
1312	1461 app.cr.
1318/1319	1499
1328	1739 app.cr.
1340	1550 app.cr.
1367 bis	1538
1377 b	1772
1400	1608
1408	1538
1410	1594
1412	1538
1414/1415	1629
1416	1594
1501	1682 app.cr.
1505	1444 app.cr.
1732 ter	802
1732 I	1773
1775	1639
1795	1281

SEG XLV	*SEG* LXIII
42	69
221	1802
231	73, 75
527	391
786	899 app.cr.
806	1873 (5)
859	1154 app.cr.
983	554
991	554
1000	553
1005	592
1012	553
1015	554
1028	554
1045	641
1048	1798

SEG XLV	*SEG* LXIII
1125/1126	1816
1244	731
1267	733
1285	1761
1312	1842
1444	765
1452 c	1537
1482	815
1494	822
1495	819
1502	1787, 1857
1511	861
1520 c	872
1530	1869
1556/1557	912
1659	1777
1752	1227
1825	1282
1898	1538
1914	1652 app.cr.
1952	1566 app.cr.
1991	1538
2025	1538
2034	1672
2200	1741 app.cr.

SEG XLVI	*SEG* LXIII
122	1871
153	30
194	111
269	1855
286	1787
329	1806
374	244
400	271, 278
518	1807
527	1851
676	404
732	1794
751	414
872	492
876	1765, 1805, 1828

SEG XLVI	*SEG* LXIII
925	567
949	1812
954	592
1088	1810 (5)
1217	743
1239	1832
1302	815
1352	831 app.cr.
1373	820
1434	1103
1463	1858
1464	1853
1479	978
1519	1103
1562	1013
1589	1868
1657	1227
1668	1227
1704	1299 app.cr.
1709 B/C	1857
1715	1341 app.cr., 1342 app.cr.
1716	1341 app.cr., 1342 app.cr., 1344 app.cr.
1717	1355
1721	1818
1749	1652 app.cr.
1751	1449, 1817
1781	1495
1789	1508
1956 (3)	1552
1995 (1)	1538
2047	1538, 1589
2081	1624
2183	1714
2346	1831
2363	113
2374 (1)	1870

SEG XLVII	*SEG* LXIII
119	70

SEG XLVII	*SEG* LXIII
236	173
282	221
341-343	1846
354	270
364	276
390	300
512	1840
743	1756
822	406
847 app.cr.	1350 app.cr.
910	414
930	416
952	1873 (5)
1054	474
1189	592
1363	767 app.cr.
1410	731
1483	775
1502	802
1533 (2)	819
1534	821
1540	820
1542	821
1545	831 app.cr.
1563	869
1568	834/835
1572	1869
1573	893
1614	1794
1617	918
1621	1868
1625	1828
1628	1858
1651	1859
1729	1227, 1845
1731/1732	1227
1745	1103/1104, 1806
1751	1859
1759	1806
1784/1785	1868
1809	1307 app.cr.

SEG XLVII	*SEG* LXIII
1829	1227
1832	1227
2028	1538
2064	1594
2086	1538
2114	1641 (4)
2136	1538
2160/2161	1644
2206	245, 1785
2208	1785
2209	1738, 1785
2210	1785
2270	1785
2277	761
2298	1538
2303	4
2323	1218

SEG XLVIII	*SEG* LXIII
25	1802
96	25, 1877
492	306
541	1871
571	1851
716 bis	876 app.cr.
716 ter	418
753	423
780-786	413
800	414
887	483 app.cr.
975 bis (43-45)	420 app.cr.
993	555, 576
994	576
995	576, 1777
999	553, 565 app.cr.
1021	510-517
1024	628
1029	590
1030	555
1090	1798
1208	394
1209	1818
1276	771 (6)
1301	771 (10)
1330	864, 867 app.cr.
1346	855
1363	1777
1412 (1)	1853
1425	1155/1156
1532	1103
1558	1874
1561	1276
1717	1310 app.cr.
1770 A	1772
1817-1829	1457 app.cr.
1892	1536
1918	1594
1919	1538, 1594, 1626
1933	1594
1936	1594
1938	1594
1977	1644
1981	1654
2052	1816
2138	1776
2196	1874
2213	1857

SEG XLIX	*SEG* LXIII
4	1870
11	18
58	116/117
120	4
391	270
479	1788
489	270
532	355
722	410
772	411
773	414
791	411
815-818	1857
845	467
847-850	467
852-853	467
855	410
911	492
1031 (3)	1767
1051	548, 553
1061	1795
1075	895 app.cr.
1232	733
1247	1765, 1853
1354	763
1357-1362	775
1366	799
1374	802/803
1404	818
1405	820
1407	818
1420	841
1453	918
1464 (3)	1868
1505	956
1522	872, 1798
1529	1309 app.cr.
1540	990
1684	1223 app.cr.
1768	1092 app.cr.
1785	1799
1818	1227
1829	1227
1895	1281
1912	1857
1960	1400
1988	1491
1989 (2)	1496
1990 (1)	1495
1990 (3)	1862
2004	1506
2006-2029	1817
2059	1538
2071	1810 (7)
2076	1538
2077	1538

SEG XLIX	*SEG* LXIII
2260-2312	1644
2263	1641 (5)
2274	1641 (4)
2305	1641
2348	1712
2407	797
2495	1579 app.cr.
2496	168
2510	981 app.cr.

SEG L	*SEG* LXIII
8	52
70	116/117
87	51
133	71
135	71
139	71
241	195
290	221
339	234
406	275
478	330
481	1853
498	369
576	420 app.cr.
656	467
661	528
687 bis	503, 1774
762	1844
766	879 app.cr.
779	698
829	157
876	731
885	731
889	733
904	733
909	1832
1059 bis	807
1096	1810 (8)
1097	1787
1099	1787
1159	920
1218	1107
1350	1336 C app.cr.
1355	1375
1381	1450
1466	1760
1515	1591
1620-1622	1644
1697	981 app.cr.
1712	168

SEG LI	*SEG* LXIII
9	270
17	168
20	1883
27	36
44	56
51	56
56	1843
67	874
111	1798
127	1846
201	1816
203	166, 1883
205	167
210	22
212	22
314	1879
338	228
410	238, 1863
477	300
479	1852
521	1782
532	1871
779	414 bis
787	872
813 (4f)	1792
822/823	820
907	410
957	567
971	553
979	592
1003	1882
1054	879 app.cr.
1061/1062	879 app.cr.
1064/1065	879 app.cr.
1066	879 app.cr, 1810 (5)
1074	1831
1092	751
1105	728
1169	731
1375	1468
1427	1797
1470	821
1475	821
1486	911
1505	873
1506	874
1514	1868
1551	877 app.cr.
1746-1748	1177
1769	1787
1824 bis	1336 C app.cr.
1829	1365
1832	1365
1832 A	1336 C app.cr.
1838/1839	1365
1896	1423
1915	1468
1925	1473
1931	1473
1972	1782, 1879
2021	798
2030	1588 app.cr.
2043-2045	1594
2098-2101	1644
2103-2116	1644
2120	1644
2151	1510
2152	1670
2161	1644
2170 bis	407
2277	981 app.cr.
2282	[illegible]

SEG LI	*SEG* LXIII
2308	1812
2313	918
2342	407

SEG LII	*SEG* LXIII
4	56
38	37
48	1871
57	1877
58	47
104	1, 5, 25, 91
123	99
218	182
355	275
462	321
477	325, 1871
478	1871
515	369
561	393
567	1787
581	467
698	539
715	1798
720	763
724	553
739	576
741	559
744	1579 app.cr.
748	553
754	482
761	641, 1798, 1858
762	873
774	1782
783	1782
815	713, 721 (4)
857	1795
859	745
872	1844, 1851
881	1863
967	833
983	754 app.cr., 755
991	771 (8)

SEG LII	*SEG* LXIII
1050	873
1097	838
1131	1846
1146/1147	1858
1201-1218	1113 app.cr.
1366	1247
1438	1365
1464 ter	262
1496	1423
1516 (2)	1468
1521	1468
1527	1468
1552	1473
1594	1883
1627	1538
1666-1668	1536
1675/1676	1538
1677	1538, 1591 app.cr.
1678	1538
1735/1736	1633
1740	1594
1766	1644
1801	1732 app.cr.
1805	1636
1818	1710
1891	918
1895	242
1910	1879
1952	1103 app.cr.
1966	1092 app.cr.
1991	173/174, 327, 369

SEG LIII	*SEG* LXIII
27	166/167
80	765
96	979
99	85
174	125
199	1816
210	169/170
241	186
293	242/243

SEG LIII	*SEG* LXIII
356	1863
375	271
408	270
410	1809
643	478
712 bis (2)	420 app.cr.
775	553
785	553
788	592
828	654, 1786
842	879 app.cr.
843 bis	1798
865	1777
952 (1/2)	733
953/954	749
956/957	749
1039	754 app.cr.
1049	765
1150	1810 (9)
1153	822
1165-1167	833 bis
1191	1806
1198	869
1207	1874
1223	1774
1224	893, 905
1225	1787
1296	945
1303	1093 app.cr.
1305	952
1306	1787
1312 B	872
1342	990
1354	984
1372	1013
1373	1818
1386	1806
1418-1420	1155
1428	1166
1430	1166
1466	1092 app.cr.
1517	1215

SEG LIII	*SEG* LXII
1693	1352 app.cr.
1695	1336 B(I) app.cr.
1698	1336 B app.cr.
1719	1830, 1842
1747 bis	1423
1758	1423
1769	1447, 1451-1453
1770	1451, 1454
1771	1447, 1451/1452
1774	1461 app.cr.
1776	1451
1785	1476
1786	1475
1836 (3)	1784
1838	1538
1871	1538
1873	1538
1877	1592
1890	1594
1930	1644
1950	1638
1960-1963	1644
1968	1644
1997	1644
2007	1644
2016	1595
2021	1644
2074	1731 app.cr.
2110-2116	1644
2168	911
2180	67, 71/72
2191	1083 A app.cr., 1831
2235 (1)	1853
2242	270
2246	879 app.cr.
2258	1457 app.cr.

SEG LIV	*SEG* LXIII
5	67
10	1828
14	2, 182

SEG LIV	*SEG* LXIII
56	40
187	10
237	145
403	208
427	238
429	275
490	326
497B	324
508	1874
509	1840
575	403
578/579	403
596	414
654	456
694	550
724	649
747	1869
753	1350 app.cr.
855	733
857	733
864	731
955 (3)	771 (2)
971	1566 app.cr.
983	816
984 (7)	819
1020	1774
1059	858 app.cr.
1071	1875
1074	1875
1083	1774
1107	909
1168	1841, 1853
1170	912
1198	971
1200	1808
1208 bis	989
1221	1017 app.cr.
1307	1227
1324	1227
1330	1236 app.cr.
1334	1237 app.cr.
1335	1236

SEG LIV	*SEG* LXIII
1336	1236 app.cr.
1375	1772
1406	1336 A app.cr.
1435	1334 app.cr.
1436	1340
1453	1364 app.cr.
1486/1487	1137
1489	1403
1557	1423
1567	1468, 1774
1568	1468, 1784
1575	1465
1625	1797, 1810 (4)
1676	1538
1730	1638
1761	1690
1769	1749 app.cr.
1773/1774	1644
1847	1463 app.cr., 1751
1877	326
1878	1843
1879	1774
1883	1883
1916	972

SEG LV	*SEG* LXIII
17	75
18	67
24	23
27	138
28	9
29	113
39	99, 106
57/58	48
124	904
136	1776
209	71
252	30
260	125
409	239
468 bis	262
473	1810 (16)

SEG LV	*SEG* LXIII	*SEG* LV	*SEG* LXIII	*SEG* LVI	*SEG* LXIII
517/518	1870	1320	1875	395	662 app.cr.
553	1869	1329	1774	413	234
555	1851	1371	1147 app.cr.	430	55, 246
605	393	1386	1881	447	270
664	1857	1388	1147 app.cr.	463	258
708	1745	1401	1104	471	270
739	488	1428	262	472	1841
792	1768	1452	1282, 1284, 1365, 1810 (3)	498	1782
810 (9)	420 app.cr.			499	325
849 ter	553	1474	1276	510	336
862	605, 635	1482	1363 app.cr.	521	723
863	557	1503	804, 1282	656	1851
898	642	1515	1396	708 bis A	1773
924	1812, 1819	1593 (5)	1883	757	464
935	1810 (12)	1643	1511	774	465
955	1831	1723	1565	825	488
957	875	1738/1739	1538	869	566
970	1761	1748 (2)	1627	869 bis	1842
980	767 app.cr.	1816	755	874	553
1009	757 app.cr.	1829	1638, 1644	909	605
1018	1767	1846	1638	925	554
1048	775	1855/1856	1703	932	565 app.cr.
1052 (2)	812 app.cr.	1882 (1)	1873 (8)	934	627, 1815
1055	755	1994	1860	979	1845
1085	821	1998	67, 71	1019	707
1114	981 app.cr.	2023	1774	1026	724
1115	873	2036	1083 A app.cr.	1079	1767
1118	886	2070	182	1090	751
1122/1123	893	2097 bis	40	1130	1850
1185	755	2122	765	1177	824
1246	1805	2208	1853	1190	850
1247	1765			1220	918
1248	1853	*SEG* LVI	*SEG* LXIII	1226	945
1251	1818	25	99	1227	1818
1251 ter	1857	42	50, 109	1232	1860
1255	961	70	50	1233	982
1264	1851	81	765	1359	1764, 1826
1270	989	172	91	1369	820
1272	978	198	109, 1843	1374	1810 (13)
1279	1846	217	145	1397	1146
1284	1756	229	158	1436	1026 app.cr.
1318	1013	232	41	1489/1490	1221

SEG LVI	*SEG* LXIII	*SEG* LVII	*SEG* LXIII	*SEG* LVII	*SEG* LX
1492	1221	104	1860	987	
1493	1223	115	1777	991	
1497	1859	117	1843	995	
1503	1227	120	99	1003	
1510	1227	124	100	1056-1058	
1733	1336 A app.cr.	126	42	1088-1091	
1735	1352 app.cr.	127/128	105	1095	
1764	1293 app.cr.	133	108	1109	
1822/1823	1423	162	155	1115	
1837	1447	172	160	1126	
1844	1633	188	246	1131	1771, 1809, 18
1849	1624	197	170	1133	1764, 1860, 18
1875	1830	209	177	1150	1103/1104, 18
1877	1518, 1874	275	806	1213	1226 app.c
1903	1594	292	210	1269	872, 181
1939	1594	308	262, 1782	1290	115
1959	1644	311	225	1367	97
1985	1638	337	247/248	1432	128
2028	1810 (6)	365	286	1440	185
2031	1720 (6)	385	1774	1483	1731 app.cr
2063 (4)	1752 app.cr.	388	1843	1534 (4a-c)	82
2074	1464	395	326	1631	128
2097	1830	407	1782	1637	1305
2100	326	452	1879	1639	1365
2115 (11)	1538	481	362	1664	1282/1283
2115 (12)	1624	536	406, 1851	1666	1283, 1811
2126	757 app.cr., 1183 app.cr.	576	424, 1819	1667	1321-1328
		579	414	1670	1365
2131	1859	604 (1)	466 bis	1671-1673	1316 app.cr.
2141	1741 app.cr.	651	528, 1768	1722	1633
		674	1798	1822	1538
SEG LVII	*SEG* LXIII	690	570 app.cr.	1838	1538, 1571
1	168	693	550	1839 (15)	1537
11	116/117	739/740	557	1844	1594
12	166	751	1776	1848	1583
26	99	763	646	1946	1638
30	99	820	645 app.cr.	1994	1816
33	106	850	1842	2010	1871
37	23	865	761	2016	1795
38	1782	919	771 (7)	2026	1727
44	168	974	771 (9)	2034	1859
95	68	986	817	2087	1773

SEG LVII	*SEG* LXIII
2118	1819
2123	270
2151	1859
2157	1851
2175	1870

SEG LVIII	*SEG* LXIII
1	16, 87
9	7
26	36
29	186, 190
30	192
32	1879
48	36
98	76
117	81
120	79
124	82
126	85
127	86
128	83
129	84
134	88
136	89
138	93
140	94
143	95
149	1810 (15)
150	97, 139
188	165
197	169
248	1787
300	242, 262
334	1847
340	270, 278
344-353	265
355	270, 278
387-393	1774
397	314
408	1807
428	336
583	1849

SEG LVIII	*SEG* LXIII
679	480
743	554
763	584
768	592
778 (1)	1815
826	1843
866	672-685
869	672-685
895	691 app.cr.
964	741
977	1818
986	1818
1028	1787
1039	755
1085	795
1128	816
1163	856
1182	850
1207/1208	861
1211	867 app.cr.
1218	1810 (2)
1219	902
1220	876 app.cr., 907
1300	1853
1301	1093 app.cr.
1304	920
1305	918
1339	872
1340	1798
1373	1008
1380	1093 app.cr.
1381	1819
1386	1759
1422/1423	1145 app.cr.
1465	1167
1541	1883
1583 b	1281
1590	1276
1636	1316 app.cr.
1637	1376
1639	1842
1640	1378 app.cr.

SEG LVIII	*SEG* LXIII
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1733	1797, 1810 (4)
1743	1783
1760	1564
1769	1594
1813	1668
1820	1640
1822	1681
1823	1640
1879	1774
1882	1777
1890	771 (5)
1897	1221
1907	1867
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1952	879 app.cr., 1855

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100	945
142	102
185	109
193	1816
292	189
298	191
306	188
340	270
358	238
360	242
373	254/255
376	1873 (2)
387	269
403	1875
415	299
440	325
443	325
463	358

SEG LIX	*SEG* LXIII
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598	394
605	254/255
630	262
649	411
655	423
748 (1)	1637
812	566
834	550
840	549
845	557
1057	733
1089	751
1096	753
1098	1761
1099	755
1100	755
1118	763
1138	765
1180/1181	820
1205	880
1206	902
1322	940
1329	1830
1331	1765, 1860
1381	993/994
1388	995
1395	1000
1406 B	393
1412	1767
1416	1883
1418	1026 app.cr.
1440	1155
1448	1165
1451/1452	1165
1454	1165
1489	1242, 1793
1515	1245 app.cr.
1547	1760
1565	1811
1571	1375
1661	1471

SEG LIX	*SEG* LXIII
1663/1664	1471
1667	1446 app.cr.
1699	1868
1747	1784
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1986	1769
1989	981 app.cr.
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2043	109
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197	[illegible]
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281	17[illegible]
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337	18[illegible]
339	18[illegible]
420	2[illegible]
423	18[illegible]
447	3[illegible]
463	3[illegible]
464	321, 17[illegible]
471	180
491	22[illegible]
495	177
511	785 app.c[illegible]
758-766	52[illegible]
767	520, 52[illegible]
769	520, 52[illegible]
770-779	52[illegible]
783	530/53[illegible]
807	566, 1768, 181[illegible]
836	592, 609 app.cr.
836-838	592
854	608
879	549
927	36, 71
930	700
933	1831
934	7
944	645 app.cr.
987	1883
1026	772
1032/1033	795
1037	1774
1052	820
1056	816

SEG LX	*SEG* LXIII	*SEG* LX	*SEG* LXIII	*SEG* LXI	*SEG* LXIII
1059 (6)	820	1807	1459 app.cr.	69	46
1060	819	1821-1825	1682 app.cr.	119	25
1068	835	1839	1718, 1720 (6)	127	104
1109	869	1877	1778	136	1808
1110 (3)	876	1914	1786, 1830	141	1844
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1115	878	1923	1788	164	161
1130	910	1925	404, 1788	167	166
1144	913	1927 (1)	1783	176	169/170
1152	927	1937	1774	179	175
1154	918	1940	1774	181	177
1159	1846	1943	76	194	135
1192 (2)	982	1946	1806	247	319
1237	1858	1947	1571	259	243
1245	955 app.cr.	1949	1759	269	246
1253	1765, 1830	1950 (3)	1810 (14)	272	1816
1254	1842	1951	319	273	247
1280	905, 981	1955	1013	286	270
1281	1794	1978	1074 app.cr., 1142	313	319
1290	991		app.cr.	346	135
1299	918, 1226	1989	1832	347	1844
1307	1774	1994	254/255	455	395
1325	704	1999	1787	485	418
1330 bis	1879	2012	254	497	411
1340	1145 app.cr.	2012 (4)	1855	500	445 bis
1366	1155/1156	2013	1853	511	460 bis
1384/1385	1177	2013 (3)	1784	555	539
1388	1207	2029	407, 1855	565	493
1423	1017 app.cr., 1222	2036	1850	629	583
1530	1810 (3)	2087	1819	631	1786, 1794
1534	1282, 1786			635	588
1538	1283	*SEG* LXI	*SEG* LXIII	636	550
1569	1282/1283, 1305	5	7, 71	643	592
1612	1423	15	18, 35	679	644
1631 (1)	1652 app.cr.	32	139, 174	702	701
1672	1496	35	26	712	728
1700	189	40	135	722	732
1706	1560 app.cr.	44	1844	734 (15)	773
1720	1534, 1559	45	1853	754	763
1723	1538, 1571	57	35, 43	765	771
1782	1588 app.cr.	65	45	780	775
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841	832	1254 (2)	1374	169
844	857	1257	1017 app.cr.	188
846	843-850	1369	1448	190
854	864	1423	1534	218
864	1773	1476	1594	219
865	1365	1488	1604	243
871	878 app.cr.	1491	1594	261
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903	1868	1516	1639	269/270
918	1855, 407	1542	1784	272
943	981 app.cr.	1543	1710	384/385
946	879	1553/1554	1718	415
947	980	1555	1718, 1719 app.cr.	416
982	1103, 1806	1556-1558	1718	418
997	996	1585	1842	495
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1013	1024	1609	270	504
1013 app.cr.	1149	1615	319	525
1014	1033	1617	1810	540
1015	1063	1628	1074 app.cr.	650
1020	1064	1639	1772	672
1037	1774	1643	1713	723/724
1066	1165	1663	1841, 1849	726
1069	1165	1672	407	761 (2/3)
1071	1165	1674	1506, 1788	763
1101	1177	1688	799	764
1102	1177, 1181 app.cr.	1838	1720 (1)	764 (2, 5)
1103	1177	1844	662 app.cr.	765 (1, ¾)
1137	1223			770
1140	1869	*SEG* LXII	*SEG* LXIII	793
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1142	1787	26/27	1883	829
1152	1215	34	43	834
1158	1242	36	54	846
1197/1198	1259	44	58	862
1229	1315	67	78	871
1234	1308/1309	70	1883	872
1236	1311	78	103	874
1239	1329	83	114	929
1241	1365	94	159	947

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1832	1227
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SEG XLVIII	*SEG* LXIII
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571	1851
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716 ter	418
753	423
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887	483 app.cr.
975 bis (43-45)	420 app.cr.
993	555, 576
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999	553, 565 app.cr.
1021	510-517
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1029	590
1030	555
1090	1798
1208	394
1209	1818
1276	771 (6)
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1330	864, 867 app.cr.
1346	855
1363	1777
1412 (1)	1853
1425	1155/1156
1532	1103
1558	1874
1561	1276
1717	1310 app.cr.
1770 A	1772
1817-1829	1457 app.cr.
1892	1536
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1936	1594
1938	1594
1977	1644
1981	1654
2052	1816
2138	1776
2196	1874
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SEG XLIX	*SEG* LXIII
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391	270
479	1788
489	270
532	355
722	410
772	411
773	414
791	411
815-818	1857
845	467
847-850	467
852-853	467
855	410
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1075	895 app.cr.
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1354	763
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1366	799
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1404	818
1405	820
1407	818
1420	841
1453	918
1464 (3)	1868
1505	956
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1529	1309 app.cr.
1540	990
1684	1223 app.cr.
1768	1092 app.cr.
1785	1799
1818	1227
1829	1227
1895	1281
1912	1857
1960	1400
1988	1491
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2059	1538
2071	1810 (7)
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SEG XLIX	*SEG* LXIII
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2263	1641 (5)
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2495	1579 app.cr.
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70	116/117
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135	71
139	71
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290	221
339	234
406	275
478	330
481	1853
498	369
576	420 app.cr.
656	467
661	528
687 bis	503, 1774
762	1844
766	879 app.cr.
779	698
829	157
876	731
885	731
889	733
904	733
909	1832
1059 bis	807
1096	1810 (8)
1097	1787
1099	1787
1159	920
1218	1107
1350	1336 C app.cr.
1355	1375
1381	1450
1466	1760
1515	1591
1620-1622	1644
1697	981 app.cr.
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SEG LI	*SEG* LXIII
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212	22
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477	300
479	1852
521	1782
532	1871
779	414 bis
787	872
813 (4f)	1792
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907	410
957	567
971	553
979	592
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1054	879 app.cr.
1061/1062	879 app.cr.
1064/1065	879 app.cr.
1066	879 app.cr, 1810 (5)
1074	1831
1092	751
1105	728
1169	731
1375	1468
1427	1797
1470	821
1475	821
1486	911
1505	873
1506	874
1514	1868
1551	877 app.cr.
1746-1748	1177
1769	1787
1824 bis	1336 C app.cr.
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2120	1644
2151	1510
2152	1670
2161	1644
2170 bis	407
2277	981 app.cr.
2282	1879

SEG LI	*SEG* LXIII
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2313	918
2342	407

SEG LII	*SEG* LXIII
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515	369
561	393
567	1787
581	467
698	539
715	1798
720	763
724	553
739	576
741	559
744	1579 app.cr.
748	553
754	482
761	641, 1798, 1858
762	873
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783	1782
815	713, 721 (4)
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859	745
872	1844, 1851
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1097	838
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1464 ter	262
1496	1423
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1740	1594
1766	1644
1801	1732 app.cr.
1805	1636
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1891	918
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1966	1092 app.cr.
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174	125
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712 bis (2)	420 app.cr.
775	553
785	553
788	592
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842	879 app.cr.
843 bis	1798
865	1777
952 (1/2)	733
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1039	754 app.cr.
1049	765
1150	1810 (9)
1153	822
1165-1167	833 bis
1191	1806
1198	869
1207	1874
1223	1774
1224	893, 905
1225	1787
1296	945
1303	1093 app.cr.
1305	952
1306	1787
1312 B	872
1342	990
1354	984
1372	1013
1373	1818
1386	1806
1418-1420	1155
1428	1166
1430	1166
1466	1092 app.cr.
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1873	1538
1877	1592
1890	1594
1930	1644
1950	1638
1960-1963	1644
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1997	1644
2007	1644
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2021	1644
2074	1731 app.cr.
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2168	911
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2246	879 app.cr.
2258	1457 app.cr.

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427	238
429	275
490	326
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509	1840
575	403
578/579	403
596	414
654	456
694	550
724	649
747	1869
753	1350 app.cr.
855	733
857	733
864	731
955 (3)	771 (2)
971	1566 app.cr.
983	816
984 (7)	819
1020	1774
1059	858 app.cr.
1071	1875
1074	1875
1083	1774
1107	909
1168	1841, 1853
1170	912
1198	971
1200	1808
1208 bis	989
1221	1017 app.cr.
1307	1227
1324	1227
1330	1236 app.cr.
1334	1237 app.cr.
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SEG LIV	*SEG* LXIII
1336	1236 app.cr.
1375	1772
1406	1336 A app.cr.
1435	1334 app.cr.
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1453	1364 app.cr.
1486/1487	1137
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1625	1797, 1810 (4)
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1769	1749 app.cr.
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1847	1463 app.cr., 1751
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1879	1774
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136	1776
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252	30
260	125
409	239
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553	1869
555	1851
605	393
664	1857
708	1745
739	488
792	1768
810 (9)	420 app.cr.
849 ter	553
862	605, 635
863	557
898	642
924	1812, 1819
935	1810 (12)
955	1831
957	875
970	1761
980	767 app.cr.
1009	757 app.cr.
1018	1767
1048	775
1052 (2)	812 app.cr.
1055	755
1085	821
1114	981 app.cr.
1115	873
1118	886
1122/1123	893
1185	755
1246	1805
1247	1765
1248	1853
1251	1818
1251 ter	1857
1255	961
1264	1851
1270	989
1272	978
1279	1846
1284	1756
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SEG LV	*SEG* LXIII
1320	1875
1329	1774
1371	1147 app.cr.
1386	1881
1388	1147 app.cr.
1401	1104
1428	262
1452	1282, 1284, 1365, 1810 (3)
1474	1276
1482	1363 app.cr.
1503	804, 1282
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1748 (2)	1627
1816	755
1829	1638, 1644
1846	1638
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1882 (1)	1873 (8)
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2036	1083 A app.cr.
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SEG LVI	*SEG* LXIII
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81	765
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SEG LVI	*SEG* LXIII
395	662 app.cr.
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447	270
463	258
471	270
472	1841
498	1782
499	325
510	336
521	723
656	1851
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757	464
774	465
825	488
869	566
869 bis	1842
874	553
909	605
925	554
932	565 app.cr.
934	627, 1815
979	1845
1019	707
1026	724
1079	1767
1090	751
1130	1850
1177	824
1190	850
1220	918
1226	945
1227	1818
1232	1860
1233	982
1359	1764, 1826
1369	820
1374	1810 (13)
1397	1146
1436	1026 app.cr.
1489/1490	1221

SEG LVI	*SEG* LXIII
1492	1221
1493	1223
1497	1859
1503	1227
1510	1227
1733	1336 A app.cr.
1735	1352 app.cr.
1764	1293 app.cr.
1822/1823	1423
1837	1447
1844	1633
1849	1624
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1939	1594
1959	1644
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2031	1720 (6)
2063 (4)	1752 app.cr.
2074	1464
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919	771 (7)
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1340	1145 app.cr.	2012 (4)	1855	500	445 bis
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1	1133
4	553
5	1133
6	1132, 1767
7	1133, 1767
16	553

I.Kaunos	*SEG* LXIII
pp. 75-78	1811
no. 174	
1	835
17	1756
19	1756
30	1774
41	1821
46-48	886
103	1869
112	888
123	889
136	1868
140 bis	1857
141	1857

I.Keramos	*SEG* LXIII
7	1774

I.Kibyra	*SEG* LXIII
1	1305/1306
2	1305
104	1305
274	1275 app.cr.
327	1308 app.cr.

I.Kios	*SEG* LXIII
12	1762
21	1849

I.Knidos	*SEG* LXIII
16	897 app.cr.
31 IV	1810 (2)
46/47	893
59	1774
81	893
83-86	893
101	893
111/112	893
113-115	894-899
116	897
117/118	894-899
120	1869
121/122	894-899
131	1787
162	893
164/165	1869
171	897 app.cr.
172	893
177	897 app.cr.
185	1869
187	897 app.cr.
253	893, 901
266	893
519	891 app.cr.
606	1774
657	891 app.cr.

I.Komana	*SEG* LXIII
100	1418 app.cr.
130	1408 app.cr.
188	1412 app.cr.

McLean, Konya Museum	*SEG* LXIII
K 149	1387 app.cr.

I.Kyzikos	*SEG* LXIII
105	1016, 1082
239	1016, 1087
402	1823
494	1784
498	1787
524	1787

I.Metropolis	*SEG* LXIII
1	872, 1774

I.Kyme	*SEG* LXIII
13	1774
19	1774
41	1849

I. Labraunda	*SEG* LXIII
1-5	1766
6	391 app.cr., 1766
7-12	1766
41	1812
47	1819
69	837

I.Lampsakos	*SEG* LXIII
4	1832
6	1767
9	1767

I.Laodikeia am Lykos	*SEG* LXIII
10	1243

I.Magnesia	*SEG* LXIII
8	911
16	1765, 1830, 1842
17-60	1830
61	1765, 1830, 1853
62-64	1830
65	972, 1830
66-74	1830
75/76	972, 1830
77-89	1830
92	1869
94	1825
97	1756
98	1765, 1860
100	1860
105	1137 app.cr.
158	1857
164	1879
228	1851
309	1840

I.Magnesia am Sipylos	*SEG* LXIII
1	1771, 1809, 1819

Milet I.3	*SEG* LXIII
p. 145 + 326	1774
33-38	972
41	1776
45/46	1776
57	1776
74	1776
134	1853
138	1756
139	973
142	977, 1756
146	1756
148	1808
150	1808/1809
159	975
178	1851

Milet I.7	*SEG* LXIII
230	974 app.cr.
244	1869

Milet I.9	*SEG* LXIII
306	1806

Milet III	*SEG* LXIII
1222	1858

Milet VI.1	*SEG* LXIII
pp. 160-163	972
p. 169	1853
pp. 172-174 no. 139	973
p. 176 no. 142	977
pp. 182-184	1808
244	1869

Milet VI.2	*SEG* LXIII
421	1774
546	950
613	1759
735	1774
908/909	1874

Milet VI.3	*SEG* LXIII
1039	957 app.cr.
1075	974 app.cr.

I.Mylasa	*SEG* LXIII
2	874, 876 app.cr.
8	837
11/12	911
190	1437 app.cr.
426	984
602	1786
625	1874
861	1786, 1859
882	837

I.Parion	*SEG* LXIII
5	1777

I.Pergamon	*SEG* LXIII
4	1871
13	1819
30	1874
103	1874
157	1103
163	1806
183	1874
248	1806
324	1853
374	1846
410	1869
497	1857
523	1857
613	1468

I.Perge	*SEG* LXIII
11	1093 app.cr.
117-125	1857
177	1265 app.cr.
195	1857

I.Pessinous	*SEG* LXIII
83	1210, 1876
170	1206 app.cr.

I.Pisid.Cen.	*SEG* LXIII
117	1261, 1377

I.Priene	*SEG* LXIII
1	981

I.Priene	*SEG* LXIII
2	978
3	978, 981 app.cr.
4	980
5	979
6	911
11	645 app.cr., 1812
12	911, 980
13	980
15/16	978
17	1786
18	911
44	424
82	980
103	980
105	982, 1294, 1827
108	980, 1437 app.cr., 1794
109	980, 1871
110/111	980
112	1805
113	980, 1805
117	872, 980
133	980
156	905, 978
160	980
162	980, 1870
170	980, 1870
172	980
173	980, 1870
174	980, 1879
177	1874
186	980, 1869
195	980
201-203	980
205	980
216	1459 app.cr.
236	1869
237	1869
255	1869
288	1869
364	980

I.Priene (2014)	*SEG* LXIII
1	981
5	979
6	1812
14	982, 1249
17	979
27	911
29-31	911
63	1794
68	1805
69	1805
144	1879
149	905, 978
201	1869
229	1869
399	980

I.Prusa	*SEG* LXIII
98	1128
1001	1103
1013	1823

I.Prusias	*SEG* LXIII
3	1829
17	1829
20	660
90	1150
98	1128

I.Sardis	*SEG* LXIII
1	1000
21/22	1846

I.Selge	*SEG* LXIII
15	1857
17	1772
20	1857

I.Sestos	*SEG* LXIII
1	660, 1765, 1828

I.Side	*SEG* LXIII
53	1868
57	1868
105	1762
108-112	1762
226	1787

I.Sinope	*SEG* LXIII
184	553

I.Smyrna	*SEG* LXIII
7-10	984
15	984
29	984
81	984
86	984
103	984
480	482
500	1846
514	984
515	984
539	1787
573	981 app.cr., 1771, 1809, 1819
655	984
664	662 app.cr.
697	1402 app.cr.
888	984
901	1846

I.Stratonikeia	*SEG* LXIII
7	912
10	1859
17	1846
22/23	912, 1846
24-39 b	912
205	1858
242	1858
289	912
668	1375
685	1115 app.cr.
1044	1784
1104	1841

I.Sultan Daği I	*SEG* LXIII
319	1245 app.cr.
393	1103, 1806

I.Tralleis (und Nysa) I	*SEG* LXIII
36	1857
162	1874
219	913

Petzl, *Beicht-inschriften*	*SEG* LXIII
3	1859
5	1841
38	1859
57/58	1859
74	1859
98	1859

I.Kition	*SEG* LXIII
2009	1423
2014	1838
2017	1636
2033-2035	1423
2037-2040	1423
2041	1423, 1857
2042/2043	1423
3001	1423

Kourion	*SEG* LXIII
77	1423
82	1436
84/85	1423
87	1868
93	1423
95-97	1423
104	1423
108	1423
111	1423
120-124	1423
127	616, 1557 app.cr.

I.Kourion	*SEG* LXIII
129	608
130	1557 app.cr.
131	608, 1557 app.cr.
134	608, 1557 app.cr.
135-140	608
142	608
144	1423

I.Paphos	*SEG* LXIII
143	1423
145-153	1423
156	1423
169-172	1423
176/177	1423
230-232	1423
243	1423
249	1423
263	1423
312/313	1423

I.Salamis	*SEG* LXIII
5	1816
23	1868

Salamine de Chypre XIII.1	*SEG* LXIII
47	1423
101/102	1423
106	1423
108	1423
127	1423
131/132	1423
134-138	1423
140-143	1423
145/146	1423
149	1423

IGLS I-VII	*SEG* LXIII
1	1449, 1827/1828
114	1459 app.cr.
289	1471

IGLS I-VII	*SEG* LXIII
317	1471
348/349	1499
357/358	1471
389	1459 app.cr., 1477
401	1471
426	1459 app.cr.
443	1477
500	1471
509	1476
531	1476
532	1471
535	1476/1477
536/537	1477
538	1486
542/543	1477
545	1477
553	1471
559	1476
560	1476, 1481
561	1479
564	1485
565	1471
572	1484
594	1477
598	1477
633	1471
652	1477
709	818
718	1797, 1810 (4)
747	1471
1055	818
1056	1652 app.cr.
1135	1631
1196	1472
1213 m	1472
1235	818
1240	1652 app.cr.
1242	818, 1652 app.cr.
1295	1460 app.cr.
1316	1444 app.cr.
1473	1778
1474	1471

IGLS I-VII	*SEG* LXIII
1506	1460 app.cr.
1578	1682 app.cr.
1726	1471
1775	1471
1786	1489
1847	1471
2212	1817
2528/2529	1471
2616	1460 app.cr.
2697/2698	1472
2703	1472
2728	1495
2729	1460 app.cr., 1495
2730/2731	1495
2740	1495
2851	1505, 1817
2886	1506

IGLS XI	*SEG* LXIII
1	1862
40	1538

IGLS XIII	*SEG* LXIII
9046	1778
9084	1597 app.cr.
9764	1787
9929	1504 app.cr.

IGLS XV	*SEG* LXIII
432-439	1538

IGLS XVI	*SEG* LXIII
82	1631
320/321	1631
363	1504 app.cr.

IGLS XVII	*SEG* LXIII
17/18	1510
29	1510
56	1510
58/59	1510
63	1510

IGLS XVII	*SEG* LXIII
65-69	1510
114-116	1510
143	1510
149	1510
150	1474
199	1510
202	1510
222	1474, 1510
248	1510
254-257	1510
307	1510
313	1621 app.cr.
415	1474
437	1621 app.cr.

IGLS XXI.2	*SEG* LXIII
7	1594
12	1538
80	1619 app.cr.
106/107	1626
108	1538, 1626
125-127	1538
128	1538, 1623
128a-c	1538
142	1538
147c	1619 app.cr.
153	1592

IGLS XXI.4	*SEG* LXIII
50	1459 app.cr.
95	1538, 1623

IGLS XXI.5	*SEG* LXIII
2	1594
160	1621 app.cr.
719	1588 app.cr.
733	1588 app.cr.

I.Syrie	*SEG* LXIII
1866a	1516
1885	1495
1892-1894	1538

I.Syrie	*SEG* LXIII
2070p	1473
2114	1472
2306/2307	1631
2364/2365	1538
2631	1473

I.Choix.Syrie	*SEG* LXIII
2/3	1474
36	1473

I.Estremo Oriente	*SEG* LXIII
62	1465
79 c	394
157	1474
221	1784
290-292	1468
311/312	1468
320/321	1468
324/325	1468
381	1468
382	1468, 1774
383/384	1468
416-419	1633
421/422	1633
427	1633
437	1618
451	1595

I.Iran/Asie centrale	*SEG* LXIII
81-84	1468
95-98	1468
101	1468

Jens.d.E	*SEG* LXIII
102	1468
103 A/B	1468
105	1468, 1784
200/201	1468
402	1784
604-607	1633

I.Gerasa	*SEG* LXIII
1-7	1538
11/12	1596 app.cr.
13	1538
15-23	1538
24	1538
26	1538
27/28	1538
30-32	1538
38-40	1538
43	1538
50	1538
53	1538
62	1538
64/65	1596 app.cr.
86	1598 app.cr.
102	1598 app.cr.
111	1607
136	1605
139	1598 app.cr.
192	1538
237	1609
238/239	1598 app.cr.
298	1610
299	1612
300	1611

SB	*SEG* LXIII
174	927
586	927 app.cr.
1106	1639
1570	1654
1918	1643
2660	1641
4208	1637
5765	1639
6664	1639
7190	1711
7875	1639
8036	1670
8138-8141	1849
8209	1637
8299	1636/1637
8444	1668
8455	1642
8536	1714
8545 a	1595
8545 b	1595 bis
8757	1639
8858	755, 1636, 1669
8886	927
8926 + add. p.	1637
551	
10074	1710
16973	1708
16974	1701
16975	1702
16976	1704

Bernand, *Inscr. métriques*	*SEG* LXIII
11	1787
16	1639
20	1787, 1854
32	1787
38	1787
42	1787
47	1854
52	1787, 1854
67	1672, 1787
73	1787, 1854
75	1784
86/87	1787
108	1784
122	1538
130	1784
168/169	1784
175 I-IV	1849
176	407, 1855

Lefebvre, *Recueil*	*SEG* LXIII
222	1793

I.Akoris	*SEG* LXIII
120	1664 app.cr.

I.Alex.Ptol.	*SEG* LXIII
1	1642
7/8	1838
13	1642
34	1642
58	1869

I.Alex.Imp.	*SEG* LXIII
24	1639
74	1639

I.Breccia	*SEG* LXIII
143	1639
206	1641 (6)

I.Deir el-Bahari	*SEG* LXIII
50	1688
68	1688
163/164	1690
168/169	1690
172/173	1690
208	1688/1689

I.Delta	*SEG* LXIII
p. 234 no. 4	1642
p. 694 no. 515	1671
p. 700 no. 581	1673
p. 743 no. 2	1674
p. 918/919	1691 app.cr.
4	927 B app.cr.

I.Fayoum	*SEG* LXIII
6	1654
14	1654
15	1655 app.cr.
16	1874
17	1655

I.Fayoum	*SEG* LXIII
73	1683 app.cr.
166	1683 app.cr.

I.Hermoupolis	*SEG* LXIII
5/6	1639
21 bis	1666

I.Kanais	*SEG* LXIII
9 bis	1665
24	1665
34	1665
38	1665
42	1665

I.Ko.Ko.	*SEG* LXIII
69	1641

I.Pan	*SEG* LXIII
77	927 B app.cr.

I.Philae	*SEG* LXIII
5	1642
143	1784
146	1640
149	1640

I.Portes	*SEG* LXIII
4 ter	1846
23	1643
49	1670
103	1510
106	927 B app.cr.

I.Prose	*SEG* LXIII
p. 173	1714
8/9	755, 1636, 1669
10	1636, 1669
16	755, 1636/1637
24	1636
25	1639
45	1636
57 B	1668, 1810 (8)
61	1639
67	1714

I.Syringes	*SEG* LXIII
651b	1641
1954	1641

IThSy	*SEG* LXIII
172	1641 (2)
239	1710
302/303	1643

I.Éthiopie	*SEG* LXIII
177	1710
269	1595 bis
270	1716
271	1710, 1716
276	1595
277	1595, 1595 bis
286	1595 bis, 1710
286 A	1595 bis

I.Khartoum	*SEG* LXIII
78	1710

I.Caesarea Maritima	*SEG* LXI

*Syll.*³	*SEG* LXIII
2	1015
4	394
46	875
51	32
168	874, 886
169	1875
182	1877
287	5, 10
296	10, 1871
328	422
360	566, 1768, 1819
361	1869
364	6
390	1831
424	396
490	1809, 1832
495	1768, 1786, 1794
533	645 app.cr.
535	1869
548/549	1871
555	655
557	1765, 1842
567	645 app.cr.
588	1808
589	1765, 1860
591	1832
620	1831
624	1774
633	1808/1809
636	422
665	268
672	6
695	1860
709	567
715	644
725	1842
728 A, C, D (1)	1871
735	286
736	1841
755	755
773	1871
792	1782
850	1769
976	6
1000	1777
1015	660
1020	864
1044	863
1046	1844
1047	879 app.cr.
1068	872
1106	1845

*Syll.*³	*SEG* LXIII
1116	1798
1122	755
1133	1849
1206	403
1220	1812
1225	646

OGIS	*SEG* LXIII
8	654, 1786
36/37	1871
43	1831
54	1595
56	755, 1636, 1669
63	927 app.cr.
82	927
90	755, 1437 app.cr., 1636/1637
102	1637
143	1639
145/146	1639
153	1639
157	1639
199	1595 bis
201	1714
219	1875
224	1882
228	1853
229	1809, 1819
233	1765, 1853
234	1853
237	1766
264	1468
266	1819
268	1104
329	1806
330	1104
331	1806
339	1765, 1828
375	802/803
383	1447, 1449, 1827/1828
388	1447

OGIS	*SEG* LXIII
446	1829
458 II	982, 1827
474	1857
483	459, 1759
484/485	1879
530	1846
551	804
558	1335 app.cr.
581-583	1423
595	799
620	1538
629	1782, 1879
658	1639
669	1668
697	1677
709	1846
724	1838
732	1637
751	1806

GIBM	*SEG* LXIII
894	865, 1827
903	1869
1002	1015
1084	1672

I.Louvre	*SEG* LXIII
1	755, 1636, 1669
2	1639
11	1642
22	1655 app.cr.
90	1677

I.Varsovie	*SEG* LXIII

*CIJ*²	*SEG* LXIII
61	1474
662-664	821
1351	1874
1530a	1639
1537/1538	1665

IJO II	*SEG* LXIII
14	857
193	1227
205/206	1227
305	1091 app.cr.

ISE	*SEG* LXIII
87	381
114	410
131	1768
148	549

JIWE I	*SEG* LXIII

*LSAG*²	*SEG* LXIII
p. 94 no. 1	785 app.cr.
p. 194	266
p. 199 no. 8	258
p. 201 no. 43	266
p. 277 no. 38	1767
p. 283 no. 1	771 (10)
p. 284 no. 11	771 (3)
p. 284 no. 12	771 (4)
p. 304 no. 9	1788
p. 371 no. 43	1015
p. 439 E	763

LSAM	*SEG* LXIII
11	877 app.cr.
12	879 app.cr.
23	1858
24	1855
25	1858
31	1841, 1853
32	1765, 1860
33	1860
37	1879
45	1819
53	1853
60	879 app.cr.
69	1841
72	863

LSAM	*SEG* LXIII
81	1765, 1860

LSCG	*SEG* LXIII
18	1843
65	1841
70	879 app.cr., 1844
72	655, 1840
84	35
93	879 app.cr.
100	1761
129	655
168	1777
175	661
177	1845

LSCG Suppl.	*SEG* LXIII
72	1844
127	113

Wessel, IGCVO	*SEG* LXIII

CEG	*SEG* LXIII
2/3	45
58	19
94	20
143	19
151	1871
205	1788
230	1788
317	1788
326	785 app.cr.
366	1788
381	1788
393	1788
402	1788
425	1788
465	1281
475	186
486	20
519	182

CEG	*SEG* LXIII
534	20
571	20
587	192
595	19
596	189
830	1788

GV	*SEG* LXIII
16	1787
20	1787
33	1787
38	1787
41	646
68	1787
99	1787
156	1787
261	1784, 1787
357	1787
438 a	1787
476	1787
616	1787
634	1787
643	1787
647	1787
662	1784
718	1787
746	1787
764	984
768	1787
794	1783
850	1639
861	770, 1787
881	1787
924	1787
952	1787
961	1787
984	1787
988	1787
1002	1787
1031	1787
1090	1787
1097	1787

GV	*SEG* LXIII
1126	1787
1128	1787
1133	1787
1144	1783
1157	1787
1159	1787
1162/1163	1787
1166	1787
1185	1784, 1787
1198	1784
1264	1787
1282/1283	1787
1318	1787
1329	1787
1344	984, 1787
1363	1787
1437	1787
1471	1787
1485-1487	1787
1525	1787
1544	1787
1551	1787
1556	1787
1595	1787
1603	1869
1610	1784
1612	1787
1637	1787
1646	1787
1732	1787
1738	1787
1752	410
1755	1787
1759/1760	1787
1762-1765	1787
1767/1768	1787
1772/1773	1787
1776	1787
1820	192
1823	1672, 1787
1829/1830	1787
1871	1787

GV	*SEG* LXIII
1874	1787
1876	1787
1897	1787
1906	1787
1907	793, 1783
1925	1787
1941	1787
1943	1787
1959	1787
1970	1787
1978	1787
1990	1787
1993	1787
2000	1545
2003	1787
2005/2006	1787
2040	1787
2092	833

Kaibel, *EG*	*SEG* LXIII
6	1787
21	1787
35	1787
41	1787
149	1784
151	1787
156	1787
162	1787
169	1787
174/175	1787
189	1787
204	1787
218	1787
223	1787
225	1787
226	1784
243	1787
243 a	1787
298	1787
304	1787
312	1787
314	1787
320	1787
324	1787
340	1787
414	1787
433	1787
511	1787
516	1787
547 a	1787
559/560	1787
569-571	1787
579	816
634	1787
646	1787
649-652	1787
711	1787
768	1787
785	1787
932	1830
1016	1784
1035	1853
1073	1783
1078	1783
1096	1784
1117	1787

Merkelbach-Stauber, *SGO* I	*SEG* LXIII
01/01/06-07	1787
01/09/42	1787
01/12/21	1787
01/18/05	1783
01/19/01	1855
01/19/20	950
01/20/08	1787
01/20/21	1787
01/20/26	1787
01/20/29	1787
02/06/20	1784
02/09/06	1787
02/09/28	1787
02/09/31	1286 app.cr.
02/09/33	1787
02/12/10	1227
03/01/06	1869
03/02/67	1787
03/02/71	1787
03/05/04	1787
03/06/02	1784
03/06/03-4	1787
03/06/97	1787
03/07/03	1870
04/01/01	1853
04/05/07	1787
04/13/01	1104
04/19/02	1787
05/01/63-64	1787
05/02/02	1787
06/02/01	1853
06/02/32	1787
06/03/02	1787

Merkelbach-Stauber, *SGO* II	*SEG* LXIII
08/01/34	1784
08/05/06	1787
08/06/01	1093 app.cr.
08/06/09	1787
08/08/07	1046
09/05/14	1787
09/07/03-04	1783
09/07/06	1783
09/14/01	1787
10/01/01	1159 app.cr.
11/03/02	1787, 1813
11/07/01-06	1783

Markelbach-Stauber, *SGO* III	*SEG* LXIII
12/01/01	1468
12/03/01	1784
16/07/02	1217
16/22/03	1787
16/23/06	1787
16/31/10	1787
16/31/13	1214
16/31/77	1214
16/31/85	1214
16/31/87	1214
16/32/09	1787
16/34/33	1787
16/46/01	1787

Merkelbach-Stauber, *SGO* IV	*SEG* LXIII
17/02/01	1286 app.cr.
17/06/07	1874
17/08/04	1784, 1787
17/10/01	1787
18/01/26	1787
18/15/13	1787
19/05/03	1787
20/11/01	1495
20/11/06	1497
20/13/03	1506
20/14/01	1516, 1830
20/16/01 B	1538
21/07/02	1545
21/11/01	1784, 1787
21/15/01	1787
21/23/02	1783
21/23/05	1783
22/36/03	1787
22/91/01	1633

Merkelbach-Stauber, *SGO* V	*SEG* LXIII
24/01	1787
24/06	1787

Tod, *GHI*	*SEG* LXIII
191	654, 1786

Meiggs-Lewis, *GHI/GHI*²	*SEG* LXIII
5	1819
10	323
31	36
32	1819
67 bis	269

Rhodes-Osborne, *GHI*	*SEG* LXIII
4	12
8	21
19	67
20	71
23	72
36	6
37	1808
40	76
50	1819
79	78
83	654
85	1819, 1843
88	2, 114, 1843
101	424, 1819
102	253

RC	*SEG* LXIII
3-4	988
10	1806
38	1806
48	1103
52/53	1806
54	1806
61	1806
66	1806

Staatsverträge	*SEG* LXIII
308	1808/1809
476	732
499	1809, 1832
523	383
539	1756
551/552	643

CIL I²	*SEG* LXIII
588	1810 (1)
589	1284
730	802/803
1696	771 (8)

CIL II	*SEG* LXIII
2395	820
5129	821
5664	820
6146	821
6185	820

CIL II Suppl.	*SEG* LXIII
5665	820

CIL III	*SEG* LXIII
550/551	1868
781	527
6611	1865
7418	472
12117	1868
12337	472
14148³	1710
14179	1366
14207	472

CIL III Suppl. 1	*SEG* LXIII

CIL III Suppl. 1	*SEG* LXIII
6668	1496
6673	1496 app.cr.
CIL IV	*SEG* LXIII
4861	812 app.cr.
5622-5624	810 app.cr.
5910/5911	810 app.cr.
CIL V	*SEG* LXIII
7870	796
CIL VI	*SEG* LXIII
2013	1781
2086	1781
7803	796
28848	498 app.cr.
30922	802/803
32582	468
41052	1868
CIL VIII	*SEG* LXIII
1003	833 bis
1005-1007	833 bis
2690	833
12493	833 bis
16867	833
24529	833 bis
27331a	833
CIL IX	*SEG* LXIII
338	299
348/349	299
387	299
397	299
CIL X	*SEG* LXIII
1786	796
CIL XII	*SEG* LXIII
1277	816
3406	816
3672	816
CIL XIII	*SEG* LXIII
2448	1474
10010 (794)	1825
ILS	*SEG* LXIII
2791	1391
3720	1142 app.cr.
7529	1474
8815	1868
8818	1868
8827	1397 app.cr.
8829/8830	1868
8835	1868